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TÍTULO: La Educación Cosmopolita como enfoque educativo para trabajar la inclusión, la diversidad y el vínculo emocional en el aula.

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RESUMEN: La Educación Cosmopolita es un enfoque preciso para dar respuesta a los cambios sociales y culturales del siglo XXI. El estudio de la Educación Cosmopolita ha sido objeto de investigación en las últimas décadas con autores como Martha Nussbaum (1997), Thomas Popkewitz (2009) y David Hansen (2011). Este enfoque educativo ha surgido como un nuevo paradigma para dar respuesta a los desafíos de la globalización dentro de las escuelas. La intención de la Educación Cosmopolita es proliferar la apertura reflexiva y crear un vínculo emocional hacia el Otro, otras culturas y la diversidad. El uso de Educación Cosmopolita en el aula facilita la comprensión de la diferencia, un ambiente de aceptación e igualdad, al tiempo que prepara a los estudiantes para la vida fuera de las escuelas.

PALABRAS CLAVES: Educación Cosmopolita, Cosmopolitismo, Globalización, Vínculo Emocional, Apertura Reflexiva.

TITLE: Cosmopolitan Education as an educational approach to work on inclusion, diversity and emotional bonds in the classroom

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ABSTRACT: Cosmopolitan Education is an accurate approach to give response to the social and cultural changes of the 21st century. The study of Cosmopolitan Education has been object of research over the last decades with authors such as Martha Nussbaum (1997), Thomas Popkewitz (2009) and David Hansen (2011). This educational approach has emerged as a new paradigm to give response to the globalization challenges that have surfaced inside schools. The intention behind Cosmopolitan Education is to proliferate reflective openness and create an emotional attachment towards the other, other cultures and diversity. The use of Cosmopolitan Education in the classroom facilitates the understanding of difference, an environment of acceptance and equality, while preparing the students for the life outside the schools.

KEY WORDS: Cosmopolitan Education, Cosmopolitanism, Globalization, Emotional Attachment, Reflective Openness.

INTRODUCTION.

The last decade of the 20th century saw the emergence of cosmopolitanism as a paradigm from which to make sense of our contemporary globalised world. Events such as the fall of the Berlin Wall in 1989, climate change, the widespread of AIDS and other pandemics, and international terrorism, among other things, heralded for many the beginning of an era of compulsory solidarity between nations (Beck 2002; Skrbiš, Kendall and Woodward 2004; Calhoun 2008). Even if these cosmopolitan aspirations were suddenly brought to a halt at the beginning of 21st century (Calhoun 2008), the cosmopolitan impulse behind them did not disappear but remained as one of the main areas of research within the Social Sciences, soon expanding into other areas.

The cosmopolitan turn has reached the field of Education. In European countries, the State has been transformed bringing about significant changes in relation to education policy, and the management and organization of schools and teachers' work (Beach 2017). Teaching has changed character. Teachers are to act in new ways that consider children' experiences and voices to improve and safeguard the quality of learning and pupils. In this context, highlighting the connection between curriculum and life is now considered of paramount importance for the quality of education (Vigo and Beach 2017). Educational researchers such as Martha Nussbaum (1997), Thomas Popkewitz (2009), Hiro Saito (2010) and David Hansen (2011), among others, have started to explore and illustrate the contours of cosmopolitan education in terms of school curricula, textbooks, and lessons that will help students to develop a “cosmopolitan openness”. It is now accurate to mention this innovative and creative approach to education, in contrast with the traditional style, led by a homogenous curriculum, which is not adapted to the real world. Cosmopolitan education emerged as a new paradigm to give response to the globalization challenges.

The school, and namely the curriculum, needs to open up its borders, and implement an education open to other cultures and ways of life. Cultural diversity and inclusion require to be addressed throughout the school years, as a way of preparing students for our contemporary globalised society and avoid discriminatory attitudes. This process demands from several changes in the structure of the educative project, it requires “a transformation in curriculum and pedagogy, since the very point of view that anchors the curriculum shifts from a generalised, dominant culture perspective to a pluralistic and cosmopolitan one” (Banks and Banks 2005 in Artiles and Kozleski, 2007: 362). In this way, cosmopolitan education could be considered as an intrinsic part of the contemporary curriculum, the specific segment that deals with ethnical and cultural diversity in the classroom. Therefore, it deals with 21st century cosmopolitan and globalization processes.

This article develops the evolution of cosmopolitanism over the years in order to clarify the term, and the use of it in relation to education. Then, it deals with the importance of cosmopolitan education in contemporary society to highlight the opportunities that this educational approach opens up to teachers and students.

The use of cosmopolitan education in the classroom facilitates the understanding of difference, promotes an environment of acceptance and equality, while preparing the students for the life outside the schools. It has emerged as a paradigm to give response to globalization challenges inside schools, so its use can be considered necessary for today's world.

DEVELOPMENT.

Cosmopolitanism: a journey through history.

More than two thousand years after its emergence, cosmopolitanism has become a major field of study in a variety of areas (Skrbiš, Kendall and Woodward 2004). The coinage of the term is usually traced back to Diogenes the Cynic (404-323 B.C), who referred to himself as a “citizen of the world” (Nussbaum 1997, 56). In Diogenes' context seeing oneself as a citizen of the world implied a refusal to any links with established community groups (Nussbaum 2002, 6). Class, status, origin, location, and even gender was considered trivial and morally irrelevant features, the first affiliation was with humanity as a whole and regardless of national boundaries (Nussbaum in Brown and Held 2010, 29). This was a very demanding form of cosmopolitanism that, in the case of Diogenes, led to ostracism as he ended alone and away from society.

Stoic philosophers developed the idea of the “world citizen”, which according to Nussbaum (1997), became a centrepiece of their educational program. The Stoics stated that the place where one is born is just accidental, and therefore, it should not lead to the building of barriers between our fellow human beings. Furthermore, they argued that human beings should recognise humanity as a whole,

wherever it occurs, and give the community of humanity our first allegiance (58-59). For his part, and before the Stoics, Socrates claimed that human beings should argue and question every statement and justify every cultural form that is part of our lives. Socratic education insisted on teaching students to think for themselves, questioning every single aspect of life, and deciding with powerful arguments their own social values (Nussbaum 1997). So, to prove his allegiance when Socrates was asked to which country he belonged, he would say: ‘to the world’ (Brown 2000).

Cosmopolitanism is a contested term that also includes several critiques from different scholars, such as Craig Calhoun (2003, 2008), David Miller (2002) and Walter D. Mignolo (2000, 2010); for instance, Calhoun talks about this project as unrealistic and utopian, and he claims that real people are necessarily situated in particular webs of belonging, with access to particular others but not to humanity in general (2003, 6). He also defines cosmopolitanism as “not simply a free-floating cultural taste, personal attitude or political choice, however; it is a matter of institutions. What seems like free individual choice is often made possible by capital – social and cultural as well as economic” (2008, 217). Miller (2002), for his part, considers cosmopolitanism as an imperialist project in which existing cultural differences are nullified or privatised.

Meanwhile, Zlatko Skrbish and Ian Woodward (2013) offer a renewed approach to cosmopolitanism to confront all these critics. The authors argue that cosmopolitanism is a matter concerned with those who are in favour of a productive engagement with difference. They deny that a person is cosmopolitan, but its actions and attitudes towards the other and the world are the ones that can be considered cosmopolitan. Cosmopolitan aspirations have become more realistic and are manifested through simple day-to-day actions, such as changing attitudes towards difference, increasingly open-minded attitudes, contact with other cultures, and acceptance of different political opinions and religious beliefs. Some examples that Skrbish and Woodward mention are talking, eating, dreaming, and running away from cosmopolitan utopias (2013, 106). Furthermore, Skrbish and Woodward are

able to distinguish between reflexive and banal forms of cosmopolitanism. The former is related with a profound capacity for inclusive ethical practice, mainly within human dignity and diversity, and the latter is concerned with the sampling and superficial enjoyment of cosmopolitan opportunities in a variety of settings.

Cosmopolitanism encourages human beings to understand the new challenges of globalization and to combine our own local point of view with a global one so as to help to construct a fruitful society more open-minded and adapted to the needs of different cultures, ethnicities and races (Skrbiš and Woodward 2013). All these social actions help human beings to see the world from a different perspective; one in which the achievement of a common good and inclusion might be closer. Within this background, a restored way of education has born, to answer the needs of the globalised era.

The Emergence of Cosmopolitan Education.

Over the years, different authors have claimed the importance of understanding the world interconnectedness and the challenges that it has for our society, including educational challenges. The “1st World Conference on Education for All” was held in Jomtien, Thailand, in 1990. In general, education was presented as a much broader concept than schooling, beginning at an early age, and recognizing the importance of basic literacy skills as part of lifelong learning for all individuals (Miles and Singal, 2010). It was the first step for an evolution in the field of education, giving it a wide approach and beginning to recognise it as a universal right. This conference introduced new social and educational needs regarding the rapid changes that society had suffered, caused by globalization. In 2002, the “Europe-wide Global Education Congress” took place in Maastricht. It resulted in the development of the “Maastricht Global Education Declaration”, which defines Global Education, as: “education that opens people’s eyes and minds to the realities of the world, and awakens them to bring about a world of greater justice, equity and human rights for all” (Maastricht 2002). Moreover, it recalls to: International, regional and national commitments to increase and improve support for

Global Education, as education that supports peoples' search for knowledge about the realities of their world, and engages them in critical global democratic citizenship towards greater justice, sustainability, equity and human rights for all (2).

In line with Global Education, cosmopolitan education has become nowadays a topical issue. Noah Sobe (2009) outlines his approach within one of remarkable authors such as Thomas Popkewitz, Ulf Olsson and Kenneth Petersson (2006). Cosmopolitanism goes beyond an attachment to non-local stages. It references the regulations that are established about how children are taught to think about humanity in local and global dimensions, focusing in the learning society (Sobe 2009, 9). UNESCO (United Nations Educational, Scientific and Cultural Organization) states that "since it is impossible to stop contact between cultures, learning to positively shape a common future for humankind at all levels becomes essential" (2013, 7). Popkewitz (2009) argues that society, and more deeply, our own local community, is not just something committed to solve social problems, but an intrinsic part of the cultural thesis about "cosmopolitan lifestyle" (136), a constant state of negotiation of cultural and social forms (Reid 2014, 9).

Martha Nussbaum is one of the best well-known philosophers on the field of cosmopolitanism, and particularly, her theories on cosmopolitan education that remark the importance of an education adapted to this globalised Era. The 21st Century revival of cosmopolitanism theorizing owns much to the debate provoked by Nussbaum's 1994 essay (Skrbiš, Kendall and Woodward 2004). In her essay, she argued against nationalism and ethnocentrism, making emphasis in the problems that these ideals disentangle in the education field, claiming that supporters of nationalism make a fragile concession to cosmopolitanism. They may argue that basic human rights should be part of any national educational system, which is certainly right, but Nussbaum asks if this is sufficient (1994, 2), and she answers that it is not, as children should learn significantly more than is frequently the case about the rest of the world issues, other countries cultures, problems, history, successes. Despite the strong

criticism, she received after this essay, she managed to increase awareness of the necessity of a new conception of education, a cosmopolitan education. She claimed that students in the United States might continue regarding their selves defined by their “particular loves” (family, country, ethnic communities), but at the same time “learn to recognize humanity wherever she encounters it, undeterred by traits that are strange to her, and be eager to understand humanity in its “strange” guises” (1994, 5).

The essay was highly contested for its strong criticism to Patriotism, creating great controversy in academia. After 9/11, she revisited her view on the issue and rectified, in some way, the strictest part of the text in which she devalued any relation to a patriotic attitude or identity. In 2002, Nussbaum and editor Joshua Cohen collected sixteen responses to the essay of notable scholars such as Anthony Appiah, Judith Butler or Nathan Glazer. The book brings to the fore that “virtue is the happy medium between two extremes”, addressing issues about “the place of love of country in a morally decent life, and the tensions between local emotional attachments and cosmopolitan moral principles” (2002, VIII); the majority of the authors come down in an intermediate view highlighting the importance of both the cosmopolitan and the national. Ideals such as the one from Appiah confirms that cosmopolitanism is about having the opportunity to decide where and how you prefer to live your life, and also about respecting the decisions of the Other, supporting the position of the “cosmopolitan patriot”: The cosmopolitan patriot can entertain the possibility of a world in which everyone is a rooted cosmopolitan, attached to a home of his or her own, with his own cultural particularities, but taking pleasure from the presence of other, different, places that are home to the other, different, people. The cosmopolitan also imagines that in such a world not everyone will find it best to stay in their natal patria, so that the circulation of people between different localities will involve not only cultural tourism but migration, nomadism, diaspora (2002, 22).

So, he considers of paramount importance respecting the decisions and liberty of others. Furthermore, Sissela Bok (2002) claims that it is necessary to be careful when teaching students about “world citizenship”, whether it could be an ideal inviting them to enlarge their perspective and to strive for broader and deeper knowledge, understanding, and care, or whether teachers could also instruct children to regard all claims to national or other identity as “morally irrelevant” (39), which will underestimate any kind of local identity, that indeed, is a fundamental part of human beings culture and lifestyle. In her initial introduction to the book, Nussbaum explains herself and supports the idea that human beings should start seeing the world with their local attachment, creating emotional links to their family, friends and the people that surrounds them, but not to stop there, and care about other tragedies not only the ones close to them (VII). In these words, her more radical attitudes from the first article are diluted considering the local an outstanding part of the global.

Finally, Nussbaum offers at the end of the volume a reply to all these responses to her polemic article. In terms of education, she claims that her approach tries that the students recognise humanity in every single human being, no matter their religion, ethnicity, race or gender, because that is, just, what she calls an “accident of birth” (133), but, as it has been aforementioned this recognition of humanity starts in our local environment and then becomes global as a matter of empathy.

Nussbaum’s book *Cultivating Humanity* (1997) deals with the relationship between education and citizenship. Nussbaum’s hope is to create a form of education that involves what she regards as the three main goals of a world citizen (the basis for cosmopolitan education). The first goal is the capacity for critical examination of oneself and one’s traditions (9). Furthermore, citizens who cultivate their humanity need to see themselves not simply as citizens of some local region or group, but also, and above all, as human beings bound to all other human beings by ties of recognition and concern. It involves understanding the ways in which common needs and aims are differently realised in different circumstances (10). The third goal will be to have narrative imagination, which concerns

the ability to place ourselves in the shoes of another person and imagine the emotions, wishes and desires that this person might have (11). In order to achieve these goals, students must learn about other cultures, become familiar with other languages and, more importantly, become aware of their lack of knowledge about these issues. The author underlines the compelling need not only to learn about our own history and culture, but to analyse our own traditions and customs, and to live “examined lives” that “do not prize custom just because of its longevity, nor do equate what has been around a long time with what must be or with what is natural” (294).

In line with the Socratic tradition, Nussbaum claims that the best way to learn about any aspect of life is to question it. Human beings should think about causality, express their most profound thoughts about their own way of life and culture and ask themselves why it may be the best way to live. Furthermore, reflections and internal responses must always consider the opinions and ways of life of others. World citizenship, for Nussbaum, implies being able to recognise the value of every single human being in any form, giving everybody an equal opportunity to argue and express ideas about their way of life. Teachers should make the students reflect about the world that surrounds them, about reality, and help them to understand difference, planning activities and lessons in which they have to confront it and accept it as an opportunity to be inside a wider reality, not just being aware of their own local community (Nussbaum 2002).

Nussbaum’s views on cosmopolitan education may be considered utopian by some. Even though, her attitude towards the cosmopolitan educational approach could be considered the basis, through meeting the other and getting attached to them emotionally, understand their circumstances placing ourselves in the shoes of the other and comprehend their acts by imagine their different ways of thinking, human beings get attached to cosmopolitan values. It is based on learning about other cultures and questioning our own assumptions and ways of seeing the world. Then, the role of

imagination is fundamental to become a world citizen, and namely, the ability to empathise with others.

In a later book, Nussbaum (2011) describes and defends what she calls the capabilities approach for life. Amartya Sen pioneered this theoretical approach in the 1980's which entails two normative claims: "the claim that the freedom to achieve well-being is of primary moral importance, and second, that freedom to achieve well-being is to be understood in terms of people's capabilities, that is, their real opportunities to do and be what they have reason to value" (Stanford Encyclopedia of Philosophy 2016). Nussbaum refers to the term "capabilities" as the most important elements that condition people's quality of life, such as health, body integrity, education and, what might be most important in cosmopolitan terms, affiliation: "being able to live with and towards others, to recognise and show concern for other human beings, to engage in various forms of social interaction, to be able to imagine the situation of another" (2011, 33).

As described by Nussbaum, affiliation means having links with other people and treating them with respect and as equals. Furthermore, the "capabilities approach" sees education as a fundamental issue of human development and human opportunities (154), as without it many possibilities are closed to the subject. There is a need of a good quality education for All, no matter her particular characteristics, it is fundamental to live full. Nussbaum classifies education as one of the most important capabilities created in a society, affirming that it provides "the power to stand up for oneself" (98).

In cosmopolitan education contemporary research, David Hansen has developed interesting studies such as the one developed in his article "Education View through the Cosmopolitan Prism" (2008) and in an essential book called *The Teacher and the World* (2011). The former deals with the idea that the meaning of local, universal, and individual are in constant change and development, always supporting world social justice (2008, 210). In his book, Hansen develops the thought of educating for "reflective openness" to new people, cultures and ideas, and reflective loyalty towards local

values, interests and commitments (2011, 18), which could be interpreted as a form of cosmopolitan education, while human beings maintain their identity they forge new attachments with different people, and this transforms humanity. On account of adapting cosmopolitan education into schools, Hansen assumes that, students live in their local world, but they will be no longer merely of it. They have the same names and ages but their orientations are now different, because “they have had an opportunity to cultivate a deeper intimation of what it means to take the world seriously, to learn from the reality of its offerings, and to appreciate it” (2011, 105). Furthermore, while making use of cosmopolitan education, the student gets involved in an educational inheritance rather than merely glance at it like a museum visitor who just passes one object after the other without any knowledge of it (2011, 94). Like Skrbiš and Woodward (2013), Hansen describes cosmopolitanism as “a way of establishing deeper recognition and respect for fundamental differences” (2011, 74).

Cosmopolitan education is also at the heart of Popkewitz’s (2009) and Saito’s (2010) research. Popkewitz’s proposal deals with the idea that the qualities of students are cosmopolitan as a basis of their personality, they have universal characteristics that represent the possibility of personal fulfilment in an egalitarian world (2008, 133). Moreover, he uses the expression “unfinished cosmopolitan” to refer to a “lifelong learner who acts as a global citizen” (112) and this should be the aim of cosmopolitan education. It refers to a life guided by reason and compassion for others (131). Yet, it is not an aim in itself but a never-ending process. In his argument, Popkewitz refers to children as future global citizens who will be able to have self-responsibility when making choices, the capacity of solving problems by themselves, work collaboratively, and innovate constantly. Noah Sobe (2009) argues that this model needs to be universalised and made open to “all”, as in the 21st century, the problem-solving individuals have “the capacity and responsibility to work across multiple domains and within multiple kinds of “communities,” none of which have clear sets of boundaries”, but, at the same time, it makes children to be measured, classified and differentiated

(11). Sobe concludes that none of the cosmopolitanisms existing in today's world complete the ideal cosmopolitan images produced by human societies, so there is both danger and promise in cosmopolitanism.

Saito's text explores the reality of the students and proposes multiple examples about how to promote cosmopolitan education. The author claims that the main purpose of cosmopolitan education is to encourage the student to become a citizen of the world who can cross national borders dialogically (2010, 334). Teachers of the world need to recognise this common aim and fight for it. The approach that Saito uses to encourage citizenship education follows three dispositions. The first one deals with the extension of attachments and links between the students and foreign people and objects (334). As Saito puts it, "studies in developmental psychology have shown that children develop affective preferences for foreign peoples and places earlier than they develop accurate understanding of them" (339). Educators should support the links with different cultures and people in their classrooms, so it will be easier to achieve a forceful link with foreign people or objects when the students grow up.

Children's "idiosyncratic interest" in different cultures, customs, and friends from different places of the world could be adopted as a "glue" to attach them positively to foreign countries and cultures (Saito 2010, 340). These might be the basis for a later development of serious commitments. The "idiosyncratic interest" has its physical foundation in the attachments of children to other cultures as a result of the abundant interconnection presented in contemporary society. For Saito, the fundamental part of cosmopolitan education is the "emotional attachment" to foreign others and cultures, no matter how idiosyncratic those attachments might be (341). So, for instance, once a student is asked about the reason for their interest in Manga, they might answer that they have a Japanese friend or some kind of link with the country. This emotional attachment raises the interest of the students in learning about other cultures, and once the knowledge is positively transmitted, they create links of respect and equality.

In a similar way, Hansen gives another example of attachment to other cultures in the classroom. He comments on a music teacher that uses flamenco in her lessons. Hansen supports the idea that children leave the classroom and come back to their local environments, but now they have a new cosmopolitan artefact in their knowledge-base (209), the flamenco music. It is assumed that with this recognition of music from another country they are attached to a new culture in an emotional manner, even if it is something that looks insignificant, they have become in a way more open-minded.

The second disposition that Saito mentions is the “understanding of transnational connections”. It deals with the fact that cosmopolitan education appears to be more effective if it begins with people and objects immediately related to children’s everyday life (2010, 342). The role of the teacher consists of giving the students the opportunity to be aware of the multiple cross-border objects and customs that surround them, such as food, clothes or celebrations. As he puts it, “it is time for educators to move beyond philosophical debates on cosmopolitanism and initiate discussion of cosmopolitan education in a more empirically-grounded and practical manner” (Saito 2010, 349). For Saito, the goal of cosmopolitan education is to transform the students, so they can transform the world in the future (344).

Even if the OECD-PISA (2018) does not mention the term “cosmopolitan education” directly, it states the importance of a “Global Education” and establishes four key global competencies for preparing youth for an inclusive, diverse and sustainable world, and those consist of:

- The capacity to examine local, global, and intercultural issues.
- To understand and appreciate the perspectives and world views of others.
- To engage in open, appropriate, and effective interactions with people from different cultures.
- To act for collective well-being and sustainable development (7-11).

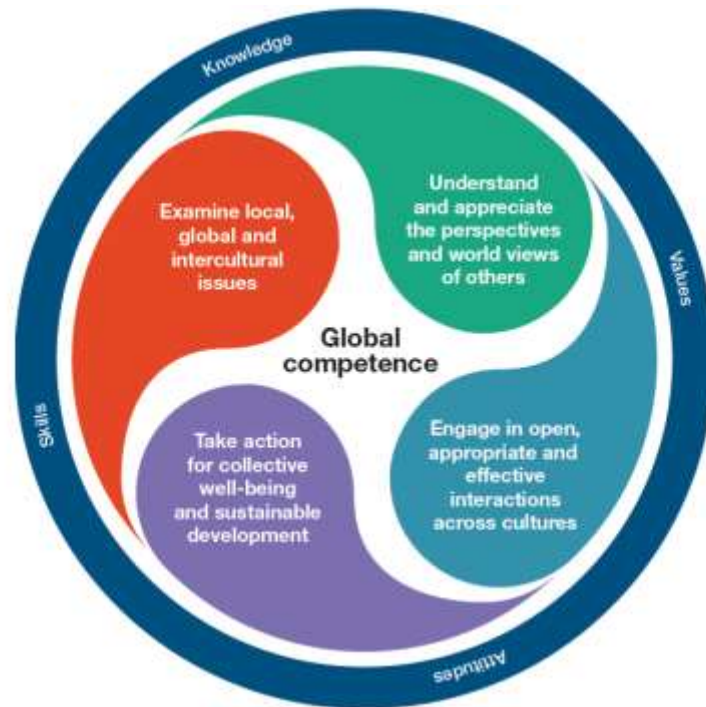


Figure 1. The Dimensions of the Global Competence (OECD-PISA 2018).

These competences will help the students to approach this globalised era and develop cosmopolitan attitudes. Thanks to cosmopolitan education the students might be able to follow these aims and be prepared for the life outside the school.

Discriminatory attitudes might be reduced, as children will be used to diversity and will appreciate the opportunities that this diversity brings about. Cosmopolitan education is necessary for today's world, in which difference is a constant subject matter. Inclusion and the understanding of diversity should be work since childhood when students are developing their identities and the process of differentiation with the others. It is crucial for children to start to develop attitudes of respect and appreciation for different ways of life, races, and cultural manifestations from the beginning of their lives (Real Decreto 1630/2006). Finally, cosmopolitan education is the adequate tool to introduce it as it promotes inclusive values, an emotional attachment to different cultures and connects life inside school with life outside the school.

CONCLUSIONS.

The increasing mobility between countries has resulted in a world with a growing sense of cosmopolitanism. Such cosmopolitan processes expose children to different changes in their way of seeing society. Children are influenced by diversity, mobility, migration, and the information that travels rapidly around the world due to the new technological advances.

The 21st century is an era of interconnection and the schools need to adapt their practices to this constant exchanges and networks to which children are constantly exposed. It is a concern for society to deal with this situation as the students need to be educated for the world of today. Educational practice must contemplate as a principle the diversity of the students (Real Decreto 1630/2006) and learning should be oriented to the establishment of increasingly broad and diverse social relations, awakening in the students the awareness that there is a variety and arousing positive attitudes towards it (476).

Nowadays, cultures are at the edge of each other (Anzaldúa 1999) and this should be exploited and take advantage of it. For this reason, this article suggests an education adapted to the globalised reality, the world of interconnection and diversity. It proposes a cosmopolitan education that gives response to an education for world citizenship (Nussbaum 1997), an education for “reflective openness” (Hansen 2011), an “emotional attachment” to foreign others and cultures (Saito 2010) and based on the figure of the “unfinished cosmopolitan” (Popkewitz 2009).

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