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The Reality of Cosmopolitan Education

To what extent cosmopolitan education is implemented in secondary
state-schools in England

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Abstract

Cosmopolitanism has been a topic of debate for quite some time. The concept has had many different meanings, and been used in a variety of ways. As part of this discussion cosmopolitan education came about, as a means to educate the young people to be cosmopolitan citizens in a global world. By educating the young minds about the other places of this world, about the politics, culture and other aspects, they will be more associated with other world citizens. However, whether it is desirable and realistic to implement cosmopolitan education is a whole other question. Nowadays the world is very diverse and integrated; this situation is mirrored in the classroom where many different cultures are taught together. This thesis looks at to what extent cosmopolitan education is implemented in the current secondary state-schools in England in order to deal with this diversity. Through a comparative literature analysis, and one interview to clarify and support the main argument, the desirability and implementation of cosmopolitan education will be researched. This showed that it is not desirable that all children should turn out to be cosmopolitans. However, they should be granted the option. Therefore, it is important to take into consideration the cosmopolitan perspective. Governments and educational institutions should strive for a better balance between national and global issues taught at school.

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Introduction: Linking Cosmopolitanism to Education

Cosmopolitanism is a concept that has been around for quite some time, in its most basic form it maintains "that there are moral obligations owed to all human beings based solely on our humanity alone, without reference to race, gender, nationality, ethnicity, culture, religion, political affiliation, state citizenship, or other communal particularities".[1] Many great thinkers today, but also in the past, have thought about this concept and wanted it to be applied to reality. One such thinker was Immanuel Kant (1724-1804). He used the cosmopolitan ideas of the Greek Stoics in order to form his own, which are still talked about today. He believed that true and world-wide peace was only possible if all states were organized according to republican principles, they voluntarily joined a league for the sake of keeping world peace, and they respected the human rights of both their citizens and foreigners.[2]

As part of this discussion cosmopolitan education came about, as a means to educate the young people to be cosmopolitan citizens in a global world. By educating the young minds about the other places in this world, about the politics, culture and other aspects, they will become more associated with other world citizens. Not every child needs to grow up to be a cosmopolitan; however to be given the option is desirable, as this will give them enough knowledge to be able to function in a cosmopolitan world. Globalization has connected the world to a greater extent than before, therefore communication is facilitated and knowledge can be transferred more easily. However, this also brings people with different cultural, political and social backgrounds into contact with each other. Through cosmopolitan education these differences are explained, and can be respected by more than only those who have such backgrounds. Multicultural education is another kind of education that is used in situations where different cultures encounter. This is mostly focused on teaching children ways of understanding and having respect for other cultures that exist in their own country. However, to what extent is multicultural and cosmopolitan education implemented in the actual world? In this thesis I will research to what extent cosmopolitan education is implemented in the current secondary state-schools in England.

In order to understand cosmopolitan education, it is crucial to know the background of cosmopolitanism. This goes back to the Greek Stoics, and Immanuel Kant who are considered great thinkers in the cosmopolitan field. As early as 1526 BC, the Egyptian Akhnaton asserted "that all human beings have moral duties to one another beyond their immediate communal

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[1] Garret Wallace Brown and David Held, "Editors' Introduction", in *The Cosmopolitanism Reader*, ed. Garrett Wallace Brown and David Held (Cambridge 2010), pp. 1-14
[2] Pauline Kleingeld and Eric Brown, "Cosmopolitanism", *The Stanford Encyclopedia of Philosophy* (Spring 2011 Edition), Edward N. Zalta (ed.), <http://plato.stanford.edu/archives/spr2011/enteries/cosmopolitanism/>

spheres".[3] Kant was immensely influenced by the Greek Stoics, though he differed greatly from them. Kant believed that "all rational beings are conceived (and should conceive of themselves) as fellow citizens in a moral community that transcends all other communities, and that all are united into this community by common laws".[4]

More contemporary academics such as Pauline Kleingeld and Kwame Anthony Appiah also discuss to what extent a global society is possible.[5] Even more specifically, they discuss the desirability of cosmopolitanism, and if the population of the world would be capable of compromising for others. These authors also, to some extent, discuss forms of education; in their opinion it is important to teach children about the world, its different cultures, and to respect these for what they are.

The debate around cosmopolitan education has been very heated over the last couple of years. According to Peter Perciles Trifonas and Bryan Lee Wright it is even the case that the humanities and the social sciences have not addressed its possible consequences for educational theory and practice. According to them it is important to take a look at this; they believe that grounded educational cosmopolitanism can enhance the way of being in a globalized world.[6] Through the discussion and debate around this topic, interest is sparked among educational experts. This thesis can contribute to this debate, because I will illustrate if the concept can be implemented and if this is already the case. I believe that it can shine light on the positive aspects of cosmopolitan education, and the desirability of the implementation.

Cosmopolitan education is a very real issue, because country borders are not as strict as they were in the past, people move around a lot more, and therefore countries are often multicultural. Several academics are for cosmopolitan education, for example Martha Nussbaum, Audrey Osler and Hugh Starkey, and Nick Stevenson. However, they have received criticism of others, such as Marianna Papastephanou, who strongly counters Nussbaum specifically on her exclusion of national history.[7] According to Nussbaum, cosmopolitan education entails teaching students more about other countries, cultures, and politics than just their own. This is important, she says, because it provides insight and knowledge about other ways of organizing a country and ways of living. With the idea of

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[3] Brown and Held, "Editors' Introduction", pp. 3

[4] Pauline Kleingeld, *Kant and Cosmopolitanism: The Philosophical Ideal of World Citizenship* (Cambridge 2011), pp. 17

[5] Kleingeld, *Kant and Cosmopolitanism*; and Kwame Anthony Appiah, *Cosmopolitanism: Ethics in a World of Strangers*, London (2006)

[6] Peter Pericles Trifonas and Bryan Lee Wright, *Critical Peace Education: Difficult Dialogues*, New York (2013), pp. 53

[7] Marianna Papastephanou, "Arrows Not Yet Fired: Cultivating Cosmopolitanism through Education", *Journal of Philosophy of Education* Vol. 36, No. 1 (2002), pp. 69-86

'cosmopolitan education' students will be educated about other places in the world, whereas by only learning about their own nation they will know nothing else and not know how other people live.[8]

As a case study, I will use England to research if government and teaching organizations are interested and pushing for a more global and cosmopolitan school environment. In 1998 the Crick Report came out, which led to the introduction of Citizenship Studies as a core subject in the National Curriculum.[9] It is believed to "provide a framework for citizenship education which is intended to strengthen our democracy".[10] Several academics, such as Audrey Osler, believe that it not only stimulates students to become good citizens, it also enhances their multi-cultural minds and gives them freedom to find their identity in the multicultural world. The criticism that the report has received is mainly aimed at the fact that schools are given too much freedom which leads to the difficulty of testing the students' knowledge.[11] In addition, criticism is also aimed at the government, who has too much influence on the curriculum which gives the children a very limited and narrow world-view. This leads to a form of education that is extremely focused on national values. While this is also important, the perspective of other nationalities and cultures also need to be taken into consideration in a country as diverse as England.[12] The Crick Report can be seen as a start of a more global oriented educational system in England.

Due to the fact that I mainly use literature to discuss my research question, this thesis will be a comparative literature analysis, with a case study to which I apply this analysis, and one interview to clarify and support the main argument. This thesis will mainly use secondary literature; which consists of academic articles, books, and governmental sources. These will provide me with information to compose the background, the debate, and the current situation of cosmopolitanism and cosmopolitan education, and the historical background of the English educational system. The literature is mainly written by Western academics, this is due to the fact that many authors believe it to be a Western concept and use the West to illustrate its

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[8] Martha C. Nussbaum, "Patriotism and Cosmopolitanism", in *The Cosmopolitanism Reader,* ed. Garrett Wallace Brown and David Held (Cambridge 2010), pp. 156

[9] Great Britain, Department of Education (1998), *Education for Citizenship and the Teaching of Democracy in Schools*. London: Qualifications and Curriculum Authority.

[10] Audrey Osler, "The Crick Report: Difference, Equality and Racial Justice", *The Curriculum Journal* Vol. 11, No. 1 (2000), pp. 25

[11] Sarah Miles, "Citizenship Education: An Examination of the Relationship between the Crick Report and Policy Implementation in the UK" in: *Citizenship Education: Europe and the World: Proceedings of the eight Conference of the Children's Identity and Citizen in Europe Thematic Network*, ed. Ross A. (London 2006), pp. 713-720

[12] Graham Pike, "Citizenship Education in Global Context", *Brock Education* Vol. 17 (2008), pp. 38-49; and Mark Pike, "The State and Citizenship Education in England: A Curriculum for Subjects or Citizens?", *Journal of Curriculum Studies* Vol. 39, No.4 (2007), pp. 471-489

effects. However, there will be no selection made by origin of the author when searching for literature. In addition, I will take into consideration websites set up by organizations that are striving for global and local citizenship. This will help me understand the current situation in secondary state-schools in England.

In order to get an insiders' perspective I will interview a teacher at such a school. Through this short conversation I believe it is possible to take a closer look at what happens at such a school, but even more importantly, the cosmopolitan perspective can be examined. Due to the fact that this is only a master thesis there is no room for more interviews and more case studies. However, I believe more are important and should be looked at for further research, because by connecting the cosmopolitan perspective to educational institutions, the next generation will be better prepared for a globalized and interconnected world.

As mentioned before, there is not enough room to research everything regarding the implementation of cosmopolitan education in the educational system. Therefore, I will discuss mostly Europe, with the most emphasis on English state-schools. Other schools will not be looked at, because the school system in England varies greatly, and it would take too much time to look into all the different types of schools. No extensive interviews will be held, except for the one interview.

The first chapter of this thesis will consist of the theoretical background of cosmopolitanism; this is needed in order to understand the underlying concepts on which cosmopolitan education is built. This is further explained in Chapter Two: Cosmopolitan Education, where the current situation is explained and how the different parties – the government, the educational system, the teachers, and the students – deal with the global changes. In the third chapter the debate between those academics that support the implementation of cosmopolitan education for the creation of world citizens, and those that do not believe that this is a reachable goal is discussed. Chapter Four: The English Educational System, explains the history and details of the school system in England. This will help with understanding chapter five, which will analyze to what extent the cosmopolitan perspective is implemented in secondary state-schools in England. The conclusion of this thesis will illustrate the importance and desirability of the implementation of cosmopolitan education.

Chapter One: Cosmopolitanism

In order to have a good understanding of cosmopolitan education and its implications in the contemporary English educational system it is important to understand the history of cosmopolitanism. This concept is very complex; it has many different explanations, definitions and meanings. Throughout history it has been associated with a variety of causes. Furthermore, according to Thomas Pogge cosmopolitanism can be divided into two different types, namely legal cosmopolitanism and moral cosmopolitanism.[13] However, *The Stanford Encyclopedia of Philosophy* claims that there are even more types, including cultural cosmopolitanism.[14] Pogge states that legal cosmopolitanism is the "concrete political ideal of a global order under which all persons have equivalent legal rights and duties"; while moral cosmopolitanism is that "all persons stand in certain moral relations to one another: we are required to respect one another's status as ultimate units of moral concern".[15]

Within moral cosmopolitanism there are even more distinctions. Nevertheless, in the end it entails feeling a sense of responsibility to all citizens, not only those associated with your own community. While political cosmopolitanism advocates a centralized world state, which could be a global body of limited power, or several political institutions that focus on different particular concerns; such as war crimes and the environment. Even though cultural cosmopolitanism is a difficult concept and appears to be contradictory, it is also possible to identify it. According to Kleingeld and Brown, "the cosmopolitan encourages cultural diversity and appreciates a multicultural mélange" but also "rejects a strong nationalism".[16] Cosmopolitanism emphasizes the importance of cultural attachments, and their meaning to human life. But it denies that the cultural identity of a person has to be bound to a place of a set of resources. It is defined by the person, the cultural resources he or she has seen and has made part of his/her culture.[17]

This chapter will provide important information regarding cosmopolitanism, mention the most important academics involved in a discussion of the concept, and explain the development throughout the years.

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[13] Thomas Pogge, "Cosmopolitanism and Sovereignty", in *The Cosmopolitanism Reader*, ed. Garrett Wallace Brown and David Held (Cambridge 2010), pp. 114
[14] Kleingeld and Brown, "Cosmopolitanism"
[15] Pogge, "Cosmopolitanism and Sovereignty", pp. 114
[16] Kleingeld and Brown, "Cosmopolitanism"
[17] Kleingeld and Brown, "Cosmopolitanism"; and Pogge, "Cosmopolitanism and Sovereignty", pp. 115

From Akhnaton to Kant

Even though the definition of 'cosmopolitanism' seems to be from current times, the term has been around for many centuries. Many people associate the idea of cosmopolitanism with Immanuel Kant; however, the origins of this idea lie much earlier in the history of the world. The origins of cosmopolitan thought are as early as 1526 BC, with the Egyptian Akhnaton, who asserted "that all human beings have moral duties to one another beyond their immediate communal spheres".[18] There have been several references to this idea of cosmopolitanism after 1526 BC. However, most academics assign the origins to ancient Greece. The Cynic Diogenes of Sinope (400-323 BC) proclaimed that "all human beings are owed certain positive duties of hospitality and brotherly love, as if they were common citizens".[19] When he was asked where he came from, Diogenes answered that he was a universal citizen, a world citizen, or a *kosmopolites*. According to Martha Nussbaum, he meant that he did not want to be defined by his place of birth or community, which at that time was central to the self-image of Greek males.[20]

Even though there were writers before Diogenes who could be associated with cosmopolitan thought, such as Socrates or Plato and Aristoles, the Cynic was the first Western philosopher who talked explicitly about cosmopolitanism. However, research shows that he was not in favor of a world state, nor did he support much cosmopolitan thought. The main purpose of his writing was that humans should live in accordance with nature and reject all that is conventional.[21]

It is believed that Diogenes and the Cynics influenced the Greek Stoics to a great extent. Greek thinkers include Crate of Thebes (365-285 BC), Chrysippus (280-207 BC) and the founder of Stoicism, Zeno of Citium (334-262 BC). The ideas contributed by these writers are enunciated in the works by Marcus Cicero (106-43 BC), Seneca (4 BC-AD 65), and Marcus Aurelius (AD 121-80), who continued to explore the theme of cosmopolitanism. According to the editors of *The Cosmopolitanism Reader* it is possible to explain the overall idea of Greek Stoicism in three general themes. Firstly, "Stoics believed that human beings share a similar capacity for reason and that this universal trait bestowed a moral worth upon any individual who wished to exercise it".[22] The fact that human beings share the capacity for reason created a sense of universal community and brotherly love, because it set us apart from

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[18] Brown and Held, "Editors' Introduction" pp. 3
[19] Ibid, pp. 4
[20] Martha C. Nussbaum, "Kant and Cosmopolitanism", in *The Cosmopolitanism Reader,* ed. Garrett Wallace Brown and David Held (Cambridge 2010), pp 29
[21] Kleingeld and Brown, "Cosmopolitanism"
[22] Brown and Held, "Editors' Introduction", pp. 4

beasts. According to the Stoics, this installed a sense of shared fate and potentiality for a common political and moral community.[23]

The second theme flows forth out of this assumption; most Stoics believed that all humans lived in two communities. The first community was a local community, which is determined by their place of birth, the second a universal community which is defined by the community of human kind. Many humans have a strong connection to their place of birth, and cosmopolitans argue that this has a great impact on their lives. They believe that the local identity provides a great source of richness to the human life.[24] However, Seneca states that "we are also born into the human species, and because we share common moral and political traits as a species, we also share duties and obligations to other human beings as co-members of an earthly *cosmos*".[25] It is not entirely clear whether the Stoics desired a single world state; however, they did believe that humans were united due to their ability to reason. Therefore, it was important that all humans viewed themselves deeply linked to human kind as a whole, both politically and personally, for the good of the whole species.[26]

The last general theme that marks Greek Stoicism is that human reason should be in harmony with natural universal law. This means that Stoic cosmopolitanism attempted to unify all humans in a political and moral community, under natural law. Cicero states in *De republica:* "True law is right reason in agreement with nature; it is of universal application, unchanging and everlasting; it summons to duty by its commands, and adverts wrongdoing by its prohibitions … We cannot be freed from its obligations by senate or people, and we need not look outside ourselves for an expounder or interpreter of it".[27]

These three general themes broadly explain the theory behind Stoic cosmopolitanism. It is possible to see that it both entails political and moral cosmopolitanism. The idea of cosmopolitanism developed throughout the years after the Greek and Roman philosophers. There are several traces of Stoic cosmopolitan thought within Judeo-Christian thought, but it also functioned as inspiration for Enlightenment thinkers such as John Locke (1632-1704), F.M.A. Voltaire (1694-1778) and Immanuel Kant (1724-1804).[28] The historical context for the return of cosmopolitan thought includes many different factors. These are the increasing rise of capitalism and world trade, imperialism, discovery travels that extend to places all over

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[23] Brown and Held, "Editors' Introduction", pp. 4
[24] Nussbaum, "Kant and Cosmopolitanism", pp. 31
[25] Brown and Held, "Editors' Introduction", pp. 5
[26] Nussbaum, "Kant and Cosmopolitanism", pp. 30
[27] Brown and Held, "Editors' Introduction", pp. 6
[28] Ibid, pp. 7

the world, and the rise of the notion of human rights and human reason.[29] Furthermore, during the 18th century many academics started to re-examine ancient texts, and thus were greatly influenced by the ideas that were explained by the Greek Stoics. There were several academics that stayed quite close to the original ideas, such as Christoph Martin Wieland, however, others, like Immanuel Kant, developed their own cosmopolitan moral theory.[30]

Even though Kant published ideas which greatly differed from the Stoics, the philosopher was influenced to a great extent by them. Nussbaum discusses this in her article on Kant and cosmopolitanism. In 1795 Kant published the original version of his book *Zum Ewigen Frieden*, which is also known as *Perpetual Peace* in English. The ultimate goal described in this book is obviously peace; however, the historical context did not provide any promising prospective. This was because the book was published in a disturbed and suspicious world, which was revolving around the French Revolution, unity that was still far from formed, and a democratic monarchy in England which still had absolute kings well secured on their thrones.[31] Nevertheless, Kant believed that "all rational beings are conceived (and should conceive of themselves) as fellow citizens in a moral community that transcends all other communities, and that all are united into this community by common laws".[32] According to Kant, one should let him/herself be guided by his/her own moral compass and act as s/he sees morally fit. Our actions should take into consideration other citizens, and not be out to humiliate or block other people's actions.[33]

According to Nussbaum, Kant appreciates the deep core of Stoicism, "the idea of a kingdom of free rational beings, equal in humanity, each of them to be treated as an end no matter where in the world he or she dwells".[34] Furthermore, Kant agrees and uses a variety of other ideas that the Stoics also used, such as a common participation in law, rational existence, and understanding the ways of thinking of other human beings. In addition, both insisted on "the great importance of truthfulness and promise keeping in war, both denounce cruelty and wars of extermination and both insistently oppose all treacherous conduct even toward the foe".[35] This is portrayed in Kant's idea about universal hospitality, an essential element of perpetual peace, which he sees as a cosmopolitan right. Every human being should have the right to interact with other states or inhabitants of other states; however, they need to

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[29] Kleingeld and Brown, "Cosmopolitanism"
[30] Ibid
[31] Immanuel Kant, *Perpetual Peace* (New York 1939), pp. viii
[32] Kleingeld, *Kant and Cosmopolitansim*, pp. 17
[33] Ibid, pp. 13
[34] Nussbaum, "Kant and Cosmopolitanism", pp. 33
[35] Ibid, pp. 34

accept the right of the other party to deny them entry.[36] Kant wanted the cosmopolitan right to stay intact during times of war, but also during negotiations and moments of hospitality. Hereby, keeping the rights of humans for what they are, everyone is entitled to them.

In her book on Kant, Pauline Kleingeld illustrates Kant's vision on patriotism. This is an area in which cosmopolitanism has been criticized to a great extent, for the modern definition of patriotism clashes with the concept of cosmopolitanism. However, Kleingeld demonstrates that patriotism had a different meaning during the time that Kant was alive. He defines patriotism as "the view that the state is a commonwealth that should be governed not by a despot but by the rule of law, and in which legislation happens not on arbitrary whim, but in accordance with the general will".[37] This means that Kant was purely talking about civic patriotism, there are some duties and responsibilities that citizens have to their own state that they do not have towards other states. However, these are purely political, and this does not have to cause conflict with the cosmopolitan duties that all humans supposedly have. As long as one's patriotism does not come at the expense of others, patriotism and cosmopolitanism can work together.[38]

According to the *Cambridge Advanced Learner's Dictionary,* patriotism today is defined as a cultural attachment to one's homeland, excluding differences caused by the dependencies of the term's meaning upon context, geography and philosophy. Generally, it means that when you are patriotic you love your country and are proud of it. According to Kant patriotism is considered a cosmopolitan duty, many academics argue that this relationship is unrealistic because it is not possible for a citizen to be loyal to his or her country, and also be a cosmopolitan citizen. But when using Kant's definition of patriotism, I think it is possible to separate the love for your country and the political duties you have as a citizen. By doing this, a clear difference is made between those who are cosmopolitan and those who are nationalists. However, the modern definition of patriotism has changed to a great extent, because it has completely embraced love for the country as part of its definition. I believe that this change has to do with the situation in the world, and it will be difficult to separate the two.

It is possible to fit Kant into both moral and political cosmopolitanism, because he urges all human beings to care and take part in the human community. He addresses all states, but makes sure that everyone acts out of their own moral compass, making sure that this does

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[36] Kleingeld, *Kant and Cosmopolitanism,* pp. 73
[37] Ibid, pp. 28
[38] Ibid, pp. 25

not violate the rights of other human beings. Even though Kant's theory is 200 years old, it is still applicable today, and has influenced many academics that followed Kant. These include Karl Marx and Friedrich Engels.[39]

Contemporary Cosmopolitanism

During the 19th and 20th centuries, cosmopolitanism did not die out. On the contrary, Marx and Engels used cosmopolitanism as an ideological reflection on capitalism. They argued that the concept of cosmopolitanism was "tied to the effects of capitalist globalization, including especially the bourgeois ideology which legitimatizes 'free' trade in terms of the freedom of individuals and mutual benefit, although this very capitalist order is the cause of the misery of millions, indeed the cause of the very existence of the proletariat".[40] However, they also argue that the proletarians have the same essential features and interests in every country; this implies a form of cosmopolitanism.

The notion to create peace is also something that was inherited from the eighteenth century, for example the League of Nations, the current United Nations and the International Criminal Court (ICC). The first two organizations illustrate to some extent Kant's peace proposal in *Perpetual Peace*. They strove for many of the ideas that Kant proposed, even though, the abolition of standing armies was not implemented. According to Kleingeld and Brown, the ICC is an example of cosmopolitanism, because it builds on Kant's conception of 'cosmopolitan law'. The ICC represents the urge for elimination or reduction of the principle of absolute subjection of individuals to the state. The court strives for individuals to be the bearer of certain rights under international law, which includes that they can also be held responsible outside of their national jurisdiction as long as they live in a Contracting Party.[41]

Furthermore, it is possible to think of other organizations, such as the International Red Cross, Red Crescent Societies, and famine relief organizations, among others. These organizations have made it their mission to look out for other human beings, made it their duty to assist those in need, regardless of where they are from or who they are. This illustrates the cosmopolitan duty described by Kant. However, this duty is not only about being generous to other human beings; it also includes actions for human rights and morality.

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[39] Kleingeld and Brown, "Cosmopolitanism"
[40] Ibid
[41] Ibid

Kleingeld and Brown illustrate this with examples that include opposing slavery and apartheid, the emancipation of women, and safekeeping traditions.[42]

The concept of cosmopolitanism seems very abstract and theoretical; however, Alexa Robertson brings the ideology to the 'regular' people through the world of television news.[43] She argues that the world of television news is extremely important in mediating global cosmopolitanism to a more local level. Television "becomes the medium through which the relations of local and global are mediated for audiences; the 'talent' to whom events happen and on whom the impact has little, if any, role to play, and their lives (and more often deaths) appear momentarily, then pass on".[44] Thus, through television people are more engaged with other events throughout the world. They are engaged with people that they have never met before and perhaps feel some sort of alliance with them.

Many academics defend cosmopolitanism and believe that being a cosmopolitan citizen is possible. However, there are also many writers who argue against the rise of the cosmopolitan citizen. Among others, examples include Marianna Papastephanou and Will Kymlicka.[45] According to Kymlicka citizens do not feel related to people who do not speak their language, know about their environment, or their history.[46] However, he does think that globalization has facilitated communication between countries. In addition, it has enriched national political life, because it provides new and valued options that allow nations to collectively pitch their interests and identities.[47] Regardless, Kymlicka does not think that it has deprived domestic policies of their meaningfulness. His main argument is centered around the fact that "people belong to the same community of fate if they *care* about each other's fate, and want to *share* each other's fate – that is, want to meet certain challenges together, so as to share each other's blessings and burdens".[48] This entails that they want representatives of their country to participate in the international institutions, for example the EU. According to Kymlicka citizens of Norway for example, want their representative to argue the Norwegian position in the EU. If there was no division between the different countries in the EU, the national interest would decrease.[49] The question of language is also important to take

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[42] Kleingeld and Brown, "Cosmopolitanism"

[43] Alexa Robertson, *Mediated Cosmopolitanism: The World of Television News* (Cambridge 2010)

[44] Andrew Jakubowicz, review of Alexa Robertson, *Mediated Cosmopolitanism: The World of Television* (Cambridge 2011), in *Discourse and Communication* Vol. 7, No. 1 (2013), pp. 127-130

[45] Will Kymlicka, "Citizenship in an Era of Globalization", pp. 435-443; and Papastephanou, "The 'Cosmopolitan' Self Does her Homework", pp. 597-612

[46] Kymlicka, "Citizenship in an Era of Globalization", in *The Cosmopolitan Reader*, ed. Garrett Wallace Brown and David Held (Cambridge 2010), pp. 435-443

[47] Ibid, pp. 439

[48] Ibid, pp. 437

[49] Ibid, pp. 442

into consideration here, because Norwegians want to discuss their politics in Norwegian, not in Russian or English when a foreigner is deciding.

Even though language is an important issue, I believe that it is possible to feel connected with other human beings without necessarily knowing the same language. Many people around the world already speak several languages on a regular basis, in countries like China and India. Even here in the Netherlands children are taught a variety of different languages in High School. Therefore, I believe that the issue of language should certainly be taken into consideration, but should not be such a crucial deciding point in regards to the formation of a world citizen.

Kymlicka counters another argument of cosmopolitan academics; namely, the idea that all citizens of the world should have a say about what is going on in world politics. The author argues that "most people, in virtually all European states, show little interest in the affairs of the European Parliament, and little enthusiasm for increasing its powers".[50] With this argument he attempts to reinforce the idea that domestic policies should not be internationalized. Citizens of a country should appoint a representative who decides about the policies of the country within international institutions.

Thus, Kymlicka does not think that the concept of the cosmopolitan citizen will add anything to the current world. Even though globalization did improve the communication between countries, and the organizations that provide for groups of countries, these should not interfere with domestic policies. Kymlicka does not believe that citizens of one country will feel associated with other citizens; they share norms and values with other national citizens, whereas they don't with other countries. Therefore, the author argues, it is difficult for the concept of the cosmopolitan citizen to take off.[51]

Another contemporary academic is Kwame Anthony Appiah. He is a great advocate of cosmopolitanism and claims that there are two strands that intertwine in the notion of cosmopolitanism.[52] One is the idea that we have obligations to others, the other is that we take seriously the value not just of human life but of particular human lives.[53] According to him, it is the challenge to learn how to take care of our community, our nation, and most of all, our world, because we already know how to take care of the people in our immediate environment. In his book he illustrates that it is possible to think about other cultures when it is done in simple terms. However, when it becomes more complicated it is sometimes

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[50] Kymlicka, "Citizenship in an Era of Globalization", pp. 442
[51] Kymlicka, "Citizenship in an Era of Globalization"
[52] Appiah, *Cosmopolitanism*
[53] Ibid, pp. xiii

difficult to understand, and therefore more difficult to respect. This means that some norms and values may be difficult to understand for those who are not part of the culture. Nevertheless, talking about differences, or accepting these differences, is a step closer to cosmopolitanism.[54] In his book he states the following:

> "The problem of cross-cultural communication can seem immensely difficult in theory, when we are trying to imagine making sense of a stranger in the abstract. But the great lesson of anthropology is that when the stranger is no longer imaginary, but real and present, sharing a human social life, you may like or dislike him, you may agree or disagree; but, if it is what you both want, you can make sense of each other in the end"[55]

So, according to Appiah, cultures should be preserved and continued with respect for other cultures. Because cosmopolitanism is about respect for other cultures, understanding them, and being open to other cultures instead of opposing them. No culture should be universalized, recognizing all the differences should be of moral nature. This is the great challenge called cosmopolitanism.[56] Appiah's perspective seems very probable; in my experience it is sometimes very difficult to understand why some people do things that seem so controversial to us. An example is enlarging the hole in the ear lobe, sticking a pin through the lower lip, or symbolic tattoos in the face. However, I do not disrespect these people for their habits. Thus, in theory, it should be possible to open communication between different cultures based on mutual respect, not on understanding or even accepting.

Cosmopolitanism as a Western Concept?

One of the usual criticisms on cosmopolitanism is that it represents a western perspective. This is believed by many different academics, most of whom are non-western. They argue that cosmopolitanism is focused on the division between 'us' and 'the other'. For example Gustavo Lins Ribeiro, who started his article with: "Cosmopolitanism is a western notion that epitomizes the need social agents have to conceive of a political and cultural entity, larger than their own homeland, that would encompass all human beings on a global scale".[57] Other academics include Sami Zubaida and Prina Werbner, who demonstrate through examples from non-Western countries that cosmopolitanism is not necessarily a concept in which the

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[54] Appiah, *Cosmopolitanism*, pp. 46-63
[55] Ibid, pp. 99
[56] Astra Taylor (Producer). (2008). Examined Life: Kwame Anthony Appiah. Canada: Production Co.
[57] Gustavo Lins Ribeiro, "What is Cosmopolitanism?", *International Encyclopedia of School and Behavioral Sciences* vol. 4 (London 2001) pp. 19

dilemma of West vs. the Rest comes forth but about shared universal values. They illustrate that there are examples where the West has no influence.[58]

Even though mostly the non-Western academics shine light on this issue, there are also some academics from the West that have a problem with this dilemma, such as Craig Calhoun.[59] According to him "there appears little doubt that cosmopolitanism is a discourse centered in a Western view of the world".[60] To some extent I agree with Calhoun, because most of the articles written on cosmopolitanism are written from a Western perspective. The question that comes to mind is: how is it possible to form global citizenship if it is from one specific perspective? In my opinion, the danger with this concept is that it is forced upon parts of the world that do not have an interest in joining. This theoretical idea is about bringing the world and cultures together, and is seen as a desirable goal in today's world. However, other countries and cultures might not agree.

While I believe it is important to keep this in mind, I will mostly limit myself to the western perspective due to the fact that Western academics have written more on the topic of cosmopolitanism. Nevertheless, the non-Western perspective will not be actively ignored.

Theoretical Cosmopolitanism

Cosmopolitanism is a theoretical ideology which has many good and bad aspects, to some extent these can and are applied in this society as we know it today. However, due to the many different countries and cultures in this world it is difficult to form one political system, or one cosmopolitan education system. In my opinion, it is important to care about other human beings; our vision of the world should not end at the country-border, but extend to the far borders of the world. Therefore, I believe that moral cosmopolitanism could be a reality, however, in order to make this reality several radical changes need to be made. Especially, in the political and social systems that currently exist in this world. In my opinion, a step in the right direction is raising awareness for cosmopolitan education. This will enhance world knowledge in the next generation, which will widen their mental boundaries, and will perhaps bring the world a little bit closer.

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[58] Sami Zubaida, "Middle Eastern Experiences of Cosmopolitanism", in *Conceiving Cosmopolitanism – Theory, Context, Practice*, ed. S. Vertovec and R. Cohen (Oxford 2002), pp. 32-41; and Prina Werbner, "Global pathways. Working class cosmopolitans and the creation of transnational ethnic worlds", *Social Anthropology* Vol. 7, No. 1 (London 1999), pp. 17-35
[59] Craig Calhoun, "The Class Consciousness of Frequent Travelers: Toward a Critique of Actually Existing Cosmopolitanism", pp. 869-897
[60] Ibid, pp. 873

As can be seen from the history of cosmopolitanism described above, the concept is very complicated and has been defined in many different forms. It is clearly associated with politics; however the socio-economical aspect is present as well. This illustrates that it is an interdisciplinary term, and can be applied within various areas of academia. The next chapter will demonstrate the use of cosmopolitanism in the area of education, and how the ideology can be taught, what should be included and what is realistic.

Chapter Two: Cosmopolitan Education

The previous chapter explained the history of the concept of cosmopolitanism, and which thinkers expanded on this topic and made it what it is today. It is a concept that is not clearly defined, and can be interpreted in a variety of ways. Zlatko Skrbis *et al* ask several questions regarding the use of cosmopolitanism in contemporary society.[61] Among others, the question whether cosmopolitanism can "serve as a shared universal value, applicable across different cultural aspects" is asked.[62] With this question they open a discussion about a new type of citizenship, and what characteristics a person should have to be a world citizen. In order to have a clear understanding of the difference between a citizen and a world citizen, the terms will be defined as done in the article by de Ruyter and Spiecker.[63]

De Ruyter and Spiecker define a citizen as "a subject of a government and an inhabitant of a particular nation or conglomerate of nations"; it is of a social-political domain.[64] The authors claim that in order to define a world citizen it is necessary to include a social-cultural dimension. However, people who are able to identify with other cultural expressions and people are not yet world citizens. In order to be called a world citizen "it is necessary that one adheres to public rules in a minimally moral sense and in a political sense".[65] It is important to understand that if you travel a lot or are an enthusiastic reader it does not mean that you are a world citizen either. Appiah states that there are two things linked with cosmopolitanism, and form crucial characteristics to being a world citizen. Namely, that we have obligations to others and we have to take particular human lives seriously (practices and beliefs).[66]

Thus, it is possible to see that the main difference between a citizen and a world citizen is in social-cultural sphere. People who are able to identify with cultural expressions that are not their own and other fellow human beings are more inclined to be a world citizen.[67] According to Skrbis *et al* it is possible to identify three archetypal cosmopolitans; these are the global business elites, refugees, and expatriates. Between the three types there a lot of differences, but expatriates differentiate the most. This is because they have the choice to

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[61] Zlatko Skrbis, Gavin Kendall and Ian Woodward, "Locating Cosmopolitanism: Between Humanist Ideal and Grounded Social Category", *Theory, Culture & Society* Vol. 21, No. 115 (2004), pp. 115-136
[62] Ibid, pp. 124
[63] Doret de Ruyter, and Ben Spiecker, "The World Citizen Travels with a Different View" in *Global Citizenship Education: Philosophy, Theory and Pedagogy,* ed. Michael A. Peters, Alan Britton and Harry Blee (Rotterdam 2008) pp. 351-363
[64] Ibid, pp. 351
[65] Ibid, pp. 352
[66] Appiah, *Cosmopolitanism*, pp. xv
[67] Ruyter and Spiecker, "The World Citizen", pp. 352

move away from the home country, but more importantly, they usually have the choice to return whenever they want. Global business elites have less flexibility, whereas refugees can even be seen as victims of modernity. They had no say in the matter, and are victims of wars, or events outside of their circle of influence.[68]

Many people across the world can identify with one of these three archetypes; however, every person is local whereas not everyone is global.[69] It is not necessary for every person in the world to be a world citizen. Many people are bound to a single community for their whole lives and do not leave. Nevertheless, nowadays the world interacts in many different ways, the era of globalization has brought faster communication, a wider range of information access, and international organizations. Drastic changes have taken place within a short amount of time, and the population of the Earth should be informed of this. Leonard J. Waks argues that "cosmopolitanism offers an interpretive and normative frame for issues arising in the aftermath of globalization; one, furthermore, that promises to be more illuminating and coherent than either nationalist or multi-culturalist alternatives".[70] The concept is reinforced by the culture that is shared by people all over the world, such as music, art, literature, and international celebrity culture. It can be said that the world already shares a certain type of culture.

Many academics have argued for cosmopolitan education; this entails education that is aimed at informing and teaching children about the inter-connectedness of the world, and about other cultures that exist besides their own. The rest of this chapter will explain what cosmopolitan education is, and how it is taught.

Cosmopolitan Education by Martha Nussbaum

Among others, Martha Nussbaum, Nick Stevenson, and Audrey Osler and Hugh Starkey argue for cosmopolitan education. Especially Nussbaum approaches the concept in a theoretical way; she believes the future lies in cosmopolitan education. In her article, Nussbaum describes four arguments that emphasize the importance of cosmopolitan education. They center on the main objective of this form of education, which is the making of world citizenship, instead of democratic or national citizenship. According to Nussbaum, being a cosmopolitan citizen is very important for the world, these citizens can be shaped by implementing 'cosmopolitan education' within the current educational system. Hereby,

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[68] Skribs, Kendall and Woodward, "Locating Cosmopolitanism", pp. 119
[69] Ribeiro, "What is Cosmopolitanism?", pp. 19-26
[70] Leonard J. Waks, "Cosmopolitanism and Citizenship Education" in *Global Citizenship Education: Philosophy, Theory and Pedagogy* (Rotterdam 2008) pp. 204

current students start to feel associated with the rest of the human community, and not only to their national citizens.[71] Her four arguments are as follows: firstly, "through cosmopolitan education, we learn more about ourselves", by understanding more about the other, we are confronted with ourselves.[72] Secondly, with cosmopolitan education it is possible to acquire knowledge to solve problems that prevent international cooperation. Thirdly, she argues that through this form of education "we recognize moral obligations to the rest of the world that are real and that otherwise would go unrecognized".[73] Lastly, citizens who have enjoyed a cosmopolitan education will make a consistent and coherent argument that is based on distinctions that they stand for and are willing to defend.

In addition, she discusses the "liberal arts" curriculum in US education and proposes that European universities follow their lead. With this very controversial statement, she claims that the US curriculum stimulates the ability to think as a citizen of the world, whereas European universities fail to do so in her eyes. She focusses on diversity, which is very important for teaching global citizenship. The following quote illustrates this clearly:

> "The new emphasis on "diversity" in college and university curricula is above all, I would argue, a way of grappling with the altered requirements of citizenship in an era of global connection, an attempt to produce adults who can function as citizens not just of some local region or group but also, and more importantly, as citizens of a complex interlocking world – and function with a richness of human understanding and aspiration that cannot be supplied by economic connections alone".[74]

Even though I do not agree with Nussbaum's argument here, it is clear that she believes in cosmopolitan education, and she illustrates that it will bring children and students a lot of knowledge regarding the different cultures, countries, and people around the world. According to her, the world and its citizens will be better informed, but more importantly people will be able to consider themselves world citizens. Because, by the definition of de Ruyter and Spiecker, the world citizen will have been taught a social-cultural dimension, which he/she can use during confrontations with cultures other than his/her own.

In my opinion cosmopolitan education is an important factor in a child's life, because through the confrontation with different cultures they will be more open-minded. Like Appiah states, cosmopolitanism is about being able to recognize and respect differences between cultures, different values. However, the crucial characteristic of a cosmopolitan is to be responsible and morally competent towards cultures that are different from your own.

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[71] Nussbaum, "Patriotism and Cosmopolitanism", pp. 156
[72] Ibid, pp. 159
[73] Ibid, pp. 160
[74] Martha Nussbaum, "Education for Citizenship in an Era of Global Connection", *Studies in Philosophy and Education*, vol. 21 (Amsterdam 2002), pp. 292

Furthermore, Appiah makes a strong point that opposes the Universalist perspective. A Universalist claims it is important to form one world culture, one language, and universalize all areas of our lives. This will conclude in a peaceful life. Appiah argues that it is ok to be different, that it is not necessary to leave your own community and culture, but it is important to be open to the rest of the world. The great challenge for a cosmopolitan is to know how to take care of people from your own community, but also of those that we do not know, and live further away than our neighbors.[75] This perspective allows for a good basis for cosmopolitan education, because it allows a child to be rooted in the culture of his or her parents, but also be morally connected with the rest of the world.

The argument by Nussbaum emphasizes this previous point too. This would entail changing many teaching materials, because nowadays, a lot of the educational material is focused on the nation in which a child is taught. An example of the implementation is illustrated by Hans Hooghoff who discusses the Dutch educational system.[76] He illustrates that after the 1st of February in 2006 the Dutch government installed some legal provisions concerning active citizenship and social integration. The Netherlands has a multicultural population; therefore "schools have the task of preparing their pupils for participation in a multicultural society".[77] In the world of today, children are constantly confronted with different cultures; they encounter many more people during one week than a person fifty years ago did.[78] The task for teachers and the educational system is to incorporate this into the teaching material; however, this is an extremely difficult task. The next section will discuss the difficulties and problems teachers encounter in order to satisfy the whole country, but also adhere to multicultural and cosmopolitan issues.

Cosmopolitan Education and Teacher Education

What is Part of Cosmopolitan Education?

Besides Nussbaum, many academics have proposed a certain form of cosmopolitan education in order to educate the next generation about the different aspects that cosmopolitanism consists of. However, first global justice should be applied to education; all children should be able to have access to educative schooling. This is the topic of the article by Penny Enslin and

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[75] Taylor, Examined Life: Kwame Anthony Appiah
[76] Hans Hooghoff, "Education *Implies* Citizenship: Developing a Global Dimension in Dutch Education" in *Global Citizenship Education: Philosophy, Theory and Pedagogy,* ed. Michael A. Peters, Alan Britton and Harry Blee (Rotterdam 2008) pp. 445-458
[77] Ibid, pp. 445
[78] Appiah, *Cosmopolitanism*, pp. x

Mary Tjiattas.[79] They describe how this can bring difficulties between different counties, especially if it is imposed by a foreign association. Governments do not appreciate it if foreign associations impose an educational system upon their country without their permission. Therefore, the authors argue that "civic and other forms of education may be promotable in the cosmopolitan civil society, but their full achievement requires well-functioning educational systems, in which some form of government responsibility is necessary".[80] Thus, the first barrier that needs to be overcome is the nationalist barrier, a concept used by Leonard Waks. He identifies three barriers that might come between the implementation of cosmopolitan education and the child.[81] The nationalist barrier, the school district barrier and the diploma-credential barrier together form a difficult challenge for cosmopolitan education because it is difficult to adhere to everyone's requirements. The last two barriers are linked to the fact that it is difficult to form standards that certain schools have to adhere to. If there are too many differences between schools, diplomas will have no worth anymore. The nationalist barrier is associated with norms and values that have to be taught, by surpassing this barrier, cosmopolitan education can really take form. According to Waks, it is possible to overcome these due to concessions that are made. Such as creating a balance between the attention that is paid to national issues and global issues in the classroom.[82]

However, once the decision is made to implement parts of cosmopolitan education, what does it exactly entail? This is a difficult question, because like the concept of cosmopolitanism it is interpreted in many different ways. Many academics believe that it is important to include the aspects of cosmopolitanism in education. How exactly this should be done is difficult to explain, due to the fact that the educational system is also a place to learn about the country that the child lives in, what it is to be a citizen of that country and how to act according to the rules and values held there. This might clash with the cosmopolitan aspects, therefore a clear distinction between the national and global needs to be made.

Countries, governments, and schools need to make decisions on how they want to divide and teach the drastic changes that have happened to the world over the past century. James Banks discusses the implementation of these drastic changes in his article on citizenship education and diversity; the following quote illustrates what he believes citizens need to live and function in this new era of diversity.

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[79] Penny Enslin and Mary Tjiattas, "Cosmopolitan Justice: Education and Global Citizenship" in *Global Citizenship Education: Philosophy, Theory and Pedagogy,* ed. Michael A. Peters, Alan Britton and Harry Blee (Rotterdam 2008) pp. 71-85.
[80] Ibid, pp. 81
[81] Waks, "Cosmopolitanism and Citizenship Education", pp. 203-219
[82] Ibid, pp. 217

"Citizens in the new century need the knowledge, attitudes, and skills required to function in their ethnic and cultural communities and beyond their cultural borders, and to participate in the construction of a national civic culture that is a moral and just community that embodies democratic ideals and values, such as those embodied in the Universal Declaration of Human Rights".[83]

As mentioned before, in the past education was meant to educate children how to be good citizens to their country. This included the technique of assimilation; it meant reducing all diversity and minority groups. However, nowadays, students are not necessarily forced into the majority culture. By including their background and culture in the teaching material, all students will be able to feel associated with the country but also with their own culture.[84]

It is important for students to understand that there are other cultural communities and nations in the world and that these might influence them through events that happen on an international level. Through understanding the interconnectedness of the world, students will comprehend why it is important to learn about these other cultures. According to Banks, the major goals of global citizenship education should be to help students develop an understanding about the interdependence among states in the world. The author argues that "students should develop a delicate balance of cultural, national, and global identifications".[85] Similar to Banks, Waks envisions cosmopolitan citizenship education as a means to soften oppositional identities and create more opportunities for cosmopolitan exchange.[86] However, this does not force diversity and minority groups to be reduced, but strengthens them.

The definition of world citizen used in this paper can be applied here, because as De Ruyter and Spiecker stated a social-cultural dimension is important.[87] Thus, through cosmopolitan education, children are taught about how to understand and respect other cultures. This fits into the dimension that De Ruyter and Spiecker find a necessary aspect of a world citizen. Due to the fact that the world is becoming an interconnected place, learning about these places is important for students to learn about, besides only about their own country, own culture, and own society.

I believe the balance between global and national issues is important, because, like Appiah states, a cosmopolitan does not need to drop his/her own community. It is crucial that a human being has a home, however, besides this home base, he/she should show interest in

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[83] James Banks, "Citizenship Education and Diversity: Implication for Teacher Education" in *Global Citizenship Education: Philosophy, Theory and Pedagogy,* ed. Michael A. Peters, Alan Britton and Harry Blee (Rotterdam 2008) pp. 318
[84] Ibid, pp. 319
[85] Ibid, pp. 322
[86] Waks, "Cosmopolitanism and Citizenship Education", pp. 213
[87] Ruyter and Spiecker, "The World Citizen", pp. 351

other cultural communities.[88] In my opinion, the theory behind cosmopolitan education is very good and should be applied. However, research shows that it is very difficult for teachers to apply the every changing world and cosmopolitan values to their lessons. The next section will discuss this research.

Teachers and their own Education

The school system was created in order to teach children about issues and qualities that they might need when they start working or become older. How they could be good citizens of their country. However, throughout history the teaching material has changed due to the changes that happened in society. Significant events have modified the thought about certain events in national and global history, which were then portrayed differently in history schoolbooks. While this is easy for the government and society to say, the teachers have to execute this change which carries a lot of stress with it. There is a lot of pressure on the teachers to teach their students about the always changing world.[89]

However, even though it is difficult for teachers to keep up with the changes that are happening in the world, it is not only the teaching material that needs to be modified, the teacher needs to undergo drastic changes as well. Banks explains this in his article, where he states that teachers need to develop clarified cultural and national identifications in order to place themselves in the system of cosmopolitanism and this new world of interconnectedness. If they are to teach about world citizenship and other cultures, it is important to have an understanding of these issues.[90] This is also an issue that is discussed by Micheal Goh, he claims that it is important to educate the teachers first and then let them teach the children.[91] If they subconsciously teach in a manner of anti-multiculturalism, the children will take this on as well. However, if they are taught in a manner that consciously directs the children to be multicultural acceptant, it will stay with them the rest of their lives.

According to Goh, cultural intelligence may manifest cosmopolitan teaching. He defines this concept as "an individual's ability to adapt effectively to new cultural contexts".[92] Throughout his article he argues that if teachers have cultural intelligence it would be easier to cope with diversity and new cultural settings. Even more importantly, they would be able to

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[88] Appiah, *Cosmopolitanism*, pp. xiii
[89] Matthew Hayden, "Arendt and cosmopolitanism: the human conditions of cosmopolitanism teacher education", *Ethics & Global Politics* Vol. 5, No. 4 (2012), pp. 239
[90] Banks, "Citizenship Education and Diversity", pp. 324
[91] Micheal Goh, "Teaching with cultural intelligence: developing multiculturally educated and globally engaged citizens", *Asia Pacific Journal of Education* Vol. 32, No. 1 (2012), pp. 1-21.
[92] Ibid, pp. 6

deal with diversity in the classroom and teach the students similar principals. Goh identifies four factors of cultural intelligence (CQ), namely CQ drive, CQ knowledge, CQ strategy, and CQ action.[93] These represent different ideas about how to deal with cultural diversities, and how to act in a situation when there are problems. If a teacher is willing to move around the world and teach in different classrooms he/she needs to be culturally intelligent in order to be able to do this. Nevertheless, in today's world, it is possible to have a very culturally diverse classroom in your own country. Therefore, it is important that teachers are culturally intelligent, and know how to deal with children from different cultures. Teachers "who lack cultural intelligence can seldom expect to nurture students who are culturally curious about the world and culturally skilled to manage intercultural conflict", therefore CQ-education is needed during their student-teacher careers.[94]

Not all teachers are culturally intelligent from the beginning, Banks illustrates that it is important to help student-teachers rethink race, culture and ethnicity. It is important for them to re-learn and reconstruct these concepts "in ways that are inclusive and that reveal the ways in which these concepts are related to the social, economic, political structures".[95] This is a difficult task, because these student-teachers were taught by teachers who did not yet live in such an interconnected world.

Matthew Hayden uses the principle of the human condition of Hannah Arendt to explain the different components of cosmopolitan education, with emphasis on teacher education. Arendt defines humanity as "a set of conditions that represent overall condition of humanity" which should be shared by all humans.[96] It is a difficult concept to define, however, it basically entails that you not only have loyalty to your family and countrymen but also to all persons. The concept of shared humanity is based on 'we'; it is not possible to know what is good for the world without being a 'we'. Hayden defines several conditions of cosmopolitanism, which overall overlap with those that are explained by the different academics in Chapter One. He states that "in cosmopolitan education one acts, and does so in relation to and with others in the context of evolving condition".[97]

According to Hayden, teacher education should be 'improved' which will enhance education for children. He argues that Arendt's human conditions (plurality, action, and natality) are "vital contexts to guide cosmopolitan education, such that an education is

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[93] Goh, "Teaching with cultural intelligence", pp. 7-8
[94] Ibid, pp. 9
[95] Banks, "Citizenship Education and Diversity", pp. 325
[96] Ibid, pp. 241
[97] Ibid, pp. 242

cosmopolitan to the extent that it responds to the human conditions posited by Arendt".[98] So, according to Hayden the three human conditions that Arendt believes are part of shared humanity, form a good basis on which teachers can build their teaching material.

The three human conditions that Arendt defines are plurality, action and natality. Plurality is the condition of all political life, because we all share that we are individuals and therefore unique in our own way. There is a public domain, which is in politics, while the private domain is focused on our personal morality. Action can only take place in the presence of other people, because through interaction morality and thoughts are exchanged. Lastly, natality is the condition which allows us to become part of the world. It starts when we realize our morality and act on this consciously.[99]

If teachers keep these conditions in the back of their mind, and teach through them, I believe they will be able to teach in a cosmopolitan matter. Hayden argues that they "provide a catalyst for growth, discovery, and tradition-challenging newness which acts as a stepping-stone to public action, pluralism, and to the progressivity of the mediating processes of the plurality of natality and action".[100] In my perspective, this will lead to a wholesome educational system, where children will be taught how to deal with the difference that exists in the world, but will keep the pluralism. Even though it will not eradicate the uncertainty that may still remain in the educational system, because it is not possible to predict the future, the human conditions of Arendt will at least prepare teachers to a certain extent.

In my opinion cosmopolitan education will provide children with a lot of knowledge and information to be able to function in this interconnected world. Through the methods and characteristics that were described above about teacher education it is possible for teachers, who are willing, to teach children of a new age. By re-defining crucial concepts, thinking about a shared humanity, and looking beyond their own horizon, it is possible for teachers to be open to diversity in the classroom. However, it is important to find the balance between what is learned about the world and what is learned about local habits, culture, and history.

This chapter illustrated that many academics believe that it is important to include some form of cosmopolitan education in the teaching curriculum in order to prepare the next generation for the world into which they will enter. This does not only have an impact on the children and their education, but also on the teachers. There are various aspects that are needed for a teacher who wants to be able to teach all children, in all combinations of

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[98] Hayden, "Arendt and Cosmopolitanism", pp. 240
[99] Ibid, pp. 243-247
[100] Ibid, pp. 253

cultures. Cosmopolitan education goes further than the cultures gathered in one classroom; it looks beyond the borders and examines those far away from home. Many academics agree that there should be some form of cosmopolitan education; however, how the teaching material should be composed is something that many argue over. The next chapter will explain the debate and controversy that exists about cosmopolitan education.

Chapter Three: Debate around Cosmopolitan Education

Nussbaum suggested that cosmopolitan education should be implemented in all schools; however, several academics have countered this idea because they believe that global citizenship is not possible. Nussbaum argues that global citizenship should be the next step, because it will bring the world together and fewer conflicts will occur. Marianna Papastephanou is one of the academics who counter Nussbaum's argument; she strongly counters Nussbaum specifically on her exclusion of national history.

Gary Howard proposes with his book *We Can't Teach What We Don't Know*, that teachers need to re-learn, re-define, and re-evaluate their own education, who they are, and what they believe.[101] He illustrates his vision of cosmopolitan education, and its importance. This book was written for student-teachers who come from an all-white background and acquired a job in a multi-cultural school. Howard assists the students in learning how to deal with this change, and how they can accommodate all the needs of the students, not only for those children that are closest to their own cultural background. The fact that a book like this is necessary, illustrates that the situation in the world has changed and the classrooms are becoming more diverse. This indicates that it is at least important to start thinking about the implementation of cosmopolitan education; however how this should be done stimulates a lot of debate.

As Appiah states in his book, it is important to remain open to other cultures, to other ways of life, because they are so different from our own. It is always possible to find similarities between them. According to him, "the points of entry to cross-cultural conversations are things that are shared by those who are in the conversation. They do not need to be universal; all they need to be is what these particular people have in common".[102] Thus, it should be possible to create such situations at least within multi-cultural classrooms.

Academics For Cosmopolitan Education

Throughout this paper many academics have been mentioned who would like to see more of an initiative in education regarding cosmopolitanism. They believe that it is through education that the goal and ideal of cosmopolitanism will be passed on to the next generation, and will become the norm in the world. The bundle of articles titled *Global civil society, world citizenship and education* illustrates several arguments that are voiced by many different

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[101] Gary Howard, *We Can't Teach What We Don't Know: White Teachers & Multi-racial Schools* (New York 2006)

[102] Appiah, *Cosmopolitanism*, pp. 97

academics.[103] However, overall it demonstrates that the discussion is still very much alive and that an end to the discussion will not be coming in the near future. Caroline Suransky, Ireen Dubel and Hank Manschot, the editors, mainly use the Netherlands as their example, but also included articles regarding the Millennium Goals and the idea of a European citizen instead of a world citizen.

As mentioned in Chapter Two, Nussbaum is a strong supporter of the implementation of cosmopolitan education in the educational system all around the world. Through this form of education Nussbaum believes that it is possible to form world citizenship. Children will be taught all the norms and values that are characteristic to a global citizen and be able to use that in the interconnected world. The education would entail teaching students more about other countries, cultures, and politics than just their own. It is important because it offers them a broader spectrum of knowledge and ways to deal with life.[104] Nussbaum justifies her reasoning with four arguments, these have already been explained in detail in Chapter Two, but will be re-stated once more below for clarity. The first argument was that through cosmopolitan education we will learn more about ourselves; the second argument stated that "we make headway solving problems that require international cooperation", thirdly "we recognize moral obligations to the rest of the world that are real and that otherwise would go unrecognized", and lastly, "we make a consistent and coherent argument based on distinctions we are prepared to defend".[105] Thus, it is clear that she would like to see more of cosmopolitanism in the educational system. Cosmopolitanism offers "reason and the love of humanity, which may seem at times less colorful than other sources of belonging".[106] Nussbaum argues for cosmopolitanism, however, realizes that once this is embraced the cosmopolitan is part of a global society, which is not a society which provides a citizen with a great source of belonging. However, it is not necessary to let go of your own community, to enrich yourself with more cultural knowledge.

Leonard Waks agrees with Nussbaum, and uses her argument about the importance of "educating all young people to be citizens of the world with obligations that extend globally".[107] According to Waks, education is the preparation for life; citizenship education is therefore the preparation for life as a citizen of a civilized society. Thus, cosmopolitan citizenship education can be defined as the "preparation for life as a citizen with cosmopolitan

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[103] Caroline Suransky, Ireen Dubel and Henk Manschot (eds), *Global civil society, world citizenship and education* (Amsterdam 2005)
[104] Nussbaum, "Patriotism and Cosmopolitanism", pp. 156
[105] Ibid, pp. 161
[106] Ibid, pp. 161
[107] Waks, "Cosmopolitanism and Citizenship Education", pp. 206

attitudes and interests, capable of participating in cosmopolitan practices, those drawing upon contributions and resources of those from multiple ethnic and national groups on friendly and equitable terms".[108] Waks, is clearly interested in cosmopolitan education, and agrees with Nussbaum on the fact that it is important to implement in the educational system in order to enrich a child's life. He is interested in raising children that are fascinated with other places in the world, that they feel some sort of moral obligation towards people that they do not know, and strive towards strengthening the links between nation-states. This does not necessarily have to lead to a global society, however, setting up good and friendly conversation is a desirable goal.[109]

More academics agree with Nussbaum and Waks, they show how these theories can be implemented into the teaching curriculum. The research done by Audrey Osler and Hugh Starkey clearly demonstrates that cosmopolitan education has many great advantages. By illustrating through examples that national citizenship education limits the world view of the child being taught.[110] According to the authors "education for national citizenship often fails to engage with the actual experiences of learners, who, in a globalized world are likely to have shifting and multiple cultural identities and a sense of belonging that is not expressed first and foremost in terms of the nation".[111] In their research they interviewed children at two schools that had children with very different backgrounds and came from abroad. The children were asked to illustrate through pictures what they saw as their community, and they usually referred to their religion, their family and the surroundings of their house, not necessarily their nationality. This illustrates children from the next generation do not necessarily identify with their nationality but with their surroundings and what they learn from there. Thus, the authors conclude that being a cosmopolitan citizen does not mean that individuals have to deny their nationality or regard it as irrelevant. However, "education from cosmopolitan citizenship is about enabling learners to make connections between their immediate context and the national and global contexts".[112] This once again relates back to Appiah's idea that it is not necessary for a cosmopolitan to let go of his or her own community, but also about seeking cultural knowledge beyond the national borders.

The above mentioned authors illustrate that there is a possibility for the implementation of cosmopolitan education; there are organizations that are working with

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[108] Waks, "Cosmopolitanism and Citizenship Education", pp. 211
[109] Ibid, pp. 206
[110] Audrey Osler and Hugh Starkey, "Learning for Cosmopolitan Citizenship: theoretical debates and young people's experiences", *Educational Review* Vol. 55, No. 3 (2003), pp. 243-254
[111] Ibid, pp. 245
[112] Osler and Starkey, "Learning for Cosmopolitan Citizenship", pp. 252

teachers and governments on the creation of better and easier contact between different cultures and states. However, the authors discussed next believe cosmopolitan education is too grand an idea, and that multicultural education and regional cosmopolitanism is the closest this world will get to that ideal.

Academics Against Cosmopolitan Education

There are several academics who do not agree with Nussbaum and Waks. They think that cosmopolitan education is too grand a term; therefore Nick Stevenson has focused his paper around European cosmopolitanism.[113] His main objection to world cosmopolitan education is that it would be impossible to incorporate history into this form of teaching. According to Stevenson there is no such thing as global citizenship, however "in the European context we are indeed witnessing the emergence of a complex and genuinely cosmopolitan set of associations that has a role to play in fostering alternative forms of politics beyond the nation".[114] He criticizes Nussbaum for the fact that her four proposals are mainly concentrated on the ethical dimensions of cosmopolitan education and therefore not in tune with other aspects of global education. For example, Nussbaum does not pay attention to the translation of the 'universal' to the local histories and cultures.[115] Due to the fact that it is impossible to combine the history of the world and produce global citizenship, Stevenson argues for a cosmopolitan Europe. Central to this idea is the memory of the Holocaust.[116] A set of European educational ethos needs to be created in order to start loving the Other instead of rejecting them. Stevenson states that "education worthy of the name is the attempt to attend to the alterity of the Other".[117] Thus, even though he rejects Nussbaum's idea of cosmopolitan education, Stevenson believes that a cosmopolitan Europe is possible through good education. Education which is based on a common European ethos, which has processed the Holocaust, its resentment of the Other, and accepted the culturally and social different.[118]

Papastephanou agrees with Stevenson on the fact that the idea presented by Nussbaum is focused too much around the ethical issues of cosmopolitanism. She argues that the role of history needs to be considered a great deal more than Nussbaum did in her article on

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[113] Nick Stevenson, "Cosmopolitan Education and Cultural Citizenship: A Critical European Perspective", *Cultural Sociology* Vol. 6, No. 1 (2012), pp. 113-128
[114] Ibid, pp. 114
[115] Ibid, pp. 116
[116] Ibid, pp. 118
[117] Ibid, pp. 125
[118] Ibid, pp. 126

cosmopolitan education.[119] The national history goes hand in hand with the national culture, Papastephanou argues that "Nussbaum's emphasis on the educational aim of cultivating the feeling of cosmopolitanism in children sidesteps the matter of cultural value here, relying as it does on a more formal argument for teaching about other cultures".[120] Thus, the author argues that history is a crucial element in education, and therefore might prevent the concept of cosmopolitan education from ever taking place. Papastephanou finds the ethical issues of this idea are very appealing, however, she argues that the pain and horrid events of the past cannot be overlooked. Therefore, she concludes with the following statement: "cosmopolitan education requires a cautious promotion of teaching the past, one that takes into account that other people may not interpret the history of our relation with them as we do and that it is possible that they may be right".[121]

If cosmopolitan education is not a realistic goal, other forms, or perhaps alternatives, can be seen in multicultural education. This is different to the cosmopolitan education because it mainly only deals with the cultures present in the classroom and how to deal with these differences. It is also primarily focused on the issue of culture and the respect for other cultures. However, it comes down to some of the same aspects as cosmopolitan education. Gutiérrez and Alvarez did research on how to teach students about multiculturalism and learned that students are very open to this sort of education.[122] They created a course on organizing multicultural community, thus respecting all cultures and attempting to form a framework for easier communication. Most of the goals were "to learn specific skills of multicultural organizing such as methods for developing multiethnic coalitions, creating programs with communities of color, or developing community education around diversity issues".[123] This encourages students to work together and learn about other cultures and enrich their understanding about the world.

Reality of Cosmopolitan Education

The positions of the academics described above clearly vary greatly; therefore it is very difficult to standardize a way to apply cosmopolitan education. The discussion is still very much alive, because there are many sides to it and the world is ever changing. An example of

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[119] Marianna Papastephanou, "Arrows Not Yet Fired: Cultivating Cosmopolitanism through Education", *Journal of Philosophy of Education* Vol. 36, No. 1 (2002), pp. 69-86
[120] Ibid, pp. 72
[121] Ibid, pp. 83
[122] Lorraine Gutiérrez and Ann Rosegrant Alvarez, "Educating Students for Multicultural Community Practice", *Journal of Community Practice* Vol. 7, No. 1 (2000), pp. 39-56
[123] Ibid, 46

an attempt can be seen in the discussion paper by Andrew Jakubowicz who wrote for the Australian Education Union about the educational situation in Australia. The author states that over the past generation, Australians have come to appreciate cultural diversity and multiculturalism. According to him these terms go hand in hand with the capacity to operate as a global citizen. Therefore, he suggests cosmopolitan and multicultural education for the future of education in Australia.[124] Jakubowicz lists several aspects that students will learn once they are taught in a multicultural manner. He demonstrates that through "the emergence of a set of civic virtues enables culturally diverse societies to operate in a creative, democratic and cohesive way".[125] He states that it is difficult to convert to such a drastically different approach, the cosmopolitan perspective, however, according to him it is the next step. Three difficult principles need to be adopted in order to start this process. Namely, that all institutions recognize the Australian government as secular, that there is mutuality of recognition, and last but not least, an emphasis is placed on creative synergies generated in interaction and dialogue, with priority to multicultural.[126] Thus, it is possible to see that there are academics and politicians thinking and applying cosmopolitan education to reality.

Another example of implementing the concept are educational institutions, those that started to look at guidelines for teachers which provide information and activities for them to do in class. For example the organization Oxfam, who "believes that Education for Global Citizenship is essential in helping young people rise to those challenges" they will meet in the real world.[127] In their booklet on 'Education for Global Citizenship: A Guide for Schools', they provide information to teachers on how to teach their students about global issues. Oxfam believes that it can be applied to the whole school, but also beyond the school, because learning takes place everywhere. This example clearly illustrates that there are frameworks that schools and teachers can work with in order to apply the concept of cosmopolitan education. Even though it might not be to the extent that Martha Nussbaum envisioned it, the example of Oxfam demonstrates that there is progress.

In my opinion it is important to carefully look at how educational material is formed. Because through education children form their perspective of the world, their norms and values are established, and it is at school where they will be made ready for the real world. Therefore, it is crucial that the teaching material is carefully examined. The balance between

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[124] Andrew Jakubowicz, "Cultural Diversity, Cosmopolitan Citizenship & Education: Issues, Options and Implications for Australia", *Discussion paper for the Australian Education Union*, July 2009, pp. 1-21
[125] Ibid, pp. 15
[126] Ibid, pp. 19
[127] Oxfam GB (2006). Education for Global Citizenship: A Guide for Schools (3rd ed.) [Brochure], Oxford Development Education Program

cosmopolitan education and national education is important, because children should have a sense of home, but also be well informed about the world. By combining the two forms I believe a child will receive the best education, because it will have roots but also be free to understand other parts, cultures, and peoples around the world. The world is interconnected in such a complicated way, therefore they should know about the functioning of other countries, governments and cultures. If they have this tool, they will be able to be great citizens, even cosmopolitan citizens if they desire to be this.

Perhaps, like Stevenson states, it is important to create a common ethos, something we can all agree on. However, this will not be possible on a global level, because even though Appiah claims it is possible to communicate with those people whose culture we do not understand but we do respect, it will be hard to agree upon a common ethos which could be taught all around the world. There will be issues that will not be similar, or even completely opposite to each other. For example, ways of living, table manners, or even how to behave in class. Therefore, I believe it is better to teach about other places, learn to respect them, and be interested in them. This could possibly create a sense of global morality in the students, and enrich their cultural knowledge to a global level.

I also agree with Papastephanou's the point of view. I believe that history is very important to a state and it certainly should have the attention it deserves in the educational system. In accordance with Stevenson, I think that forming a common history on a world level is not possible, but perhaps on a European level it would be possible. As a history student I believe it is very important to a child's upbringing that the national history is taught, but also the global history. A child should know about the history that happened elsewhere, what did not necessarily have an impact on the country in which the child is born. In order to understand other parts of the world thoroughly, the cosmopolitan perspective should be used throughout the whole curriculum, in a balanced manner. Hereby, it is possible to have a clear understanding of local, national, and global issues.

Implementing these perspectives can be a difficult task, because there are many different issues that have to be thought of. Especially the teachers will need to be re-educated, therefore I think the book by Howard is a great initiative. It demonstrates that the culture in which student-teachers have been raised does not prepare them for the multicultural and multiracial classrooms that are very common nowadays. This is not only the case in the United States, but in the Netherlands and England as well. Many immigrants have come to these countries, hereby diversifying the classrooms. In the global interconnected world of today, this situation should be nursed and cared for through education that supports diversity.

Educational institutions should strive for this type of education, because it is becoming an important part of the upbringing of the next generation.

Chapter Four: The English Educational System

Until now, the majority of this thesis has illustrated what cosmopolitanism is, how cosmopolitan education theoretically functions, what the problems are within and the debate around it. In order to relate this topic to the real world, I will discuss the current situation of the English Education System. This case study demonstrates that due to the highly globalized sphere around the world nowadays, the government, but mostly teaching organizations are interested and pushing for a more global and cosmopolitan school environment.

Firstly, a background of the school system will be provided in order to understand how the system works today. After that the current system will be explained, the English system is complicated and has many different types of schools, therefore it is necessary to explain the choices I have made for the analysis.

The Background of the School System

In the past the Church of England was responsible for most education in England, this was the norm until free, compulsory education was implemented at the end of the 19th century. In 1870 the Elementary Education Act, commonly known as the Forster Act, made education compulsory for children between the ages of 5 and 10. However, there were some exceptions, such as those who could show that they had reached the *educational standard*. Nevertheless, many children still remained out of school, because many poor families needed their children to work in order to put food on the table.[128]

Around this time the schools were now funded through local taxation, standards were nationalized and each school had to meet these. The First World War hit Britain very hard, they lost a lot of people. Nevertheless, education was not entirely neglected during the war and was very important in the post-war reconstruction program. Regrettably, due to extreme public spending the government was required to cut back severely during the early 1920s which meant that social progress was slower than it was hoped for. The age for compulsory education was extended with the Fisher Act of 1918, the age a child could legally leave school was now 14. The responsibility lay with the schools instead of the local government, which was previously the case.[129]

For education, the period in-between the two world wars was one of consolidation and preparation. The acts from before WWI were still implemented, and the Consultative Committee set up by the government produced six reports. These included recommendations

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[128] Derek Gillard, *Education in England: a brief history,* <www.educationengland.org.uk/history> (2011)
[129] Ibid

which shaped the national education system with the implementation of the 1944 Education Act.[130] In September 1939, the Second World War stated, which had serious consequences for the educational system because many children moved from the city to rural areas and therefore had no schooling for several months. This led to a lot of criticism of the Board of Education regarding half-time schooling and a long delay in starting up school medical and meal services.

The Education Act of 1944, also known as the Butler Act, was an enormous achievement because it had created an entire national education system in one document. It divided the responsibilities for education between central government, local education authorities (LEAs), and the schools themselves. The Tripartite System was also introduced. This system divided schools in three different categories, namely grammar schools, secondary modern schools, and secondary technical schools. For the first category, entrance was determined by a selection exam, and was seen as a place of education for the academically gifted. The other two types were vocational schools, where you could learn a trade.[131]

The post-war period was identified by the circular 10/65; a government circular was issued in 1965 by the Department of Education and Science requesting LEAs to begin converting their secondary schools to the Comprehensive System. It meant abolishing the old grammar and secondary modern schools. Furthermore, in 1964, preparations were made to raise the school leaving age to 16 (ROSLA), which would be enforced from the 1st of September in 1973.[132]

The reforms that came after those that have been described already, are the Education Reform Act of 1988, which aimed at creating a market where schools would compete with each other for pupils. The writers of the act believed that it would filter out the 'bad' schools, because they would lose pupils to the better schools and therefore either had to improve, reduce in capacity or close. This was facilitated by the introduction of the National Curriculum, National Assessments, and other standardized ways that were nationalized.[133]

The Current School System

Nowadays the Department for Education and the Department for Business, Innovation and Skills are in control of the education system in England. In order to have better and more control, the LEAs have the responsibility to implement the policy for public education and

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[130] Gillard, "Chapter 4" in *Education in England*
[131] Ibid, "Chapter 5"
[132] Ibid, "Chapter 6"
[133] Ibid, "Chapter 7"

state schools at a local level. The state-schools are free and paid for by taxes. Even though there might be some costs for extracurricular activities, these are optional in order to ensure that all children are able to receive an education. However, parents have the choice to send their children to independent schools, also known as private schools, if they have the means.[134]

Approximately 93% of children in the United Kingdom go to state-schools.[135] Of these, 90% are specialist schools, which receive extra funding to develop one or more subjects in which the school specializes. The funding for state-schools usually comes from local authorities, all teachers are employed under the nationally agreed upon School Teachers' Pay and Conditions Document. This is not the case for the private schools, where parents have to pay the schools fees and teachers do not need to follow the national standard.

The education school system is divided into four different groups, namely the early years (ages 3-4), primary education (ages 4 through 11), secondary education (11 through 18), and tertiary education (18+). It is compulsory for all children to attend school, or have some sort of education (e.g. homeschooling), from the age of 5 till 17. After this they may continue into 6th form, a voluntary additional two years of schooling in which a student can do a variety of exam-programs: A-levels, Business and Technology Education Council, International Baccalaureate, or the Cambridge Pre-U exams. These five different stages in the life of a child can be explained with the stage system on which the National Curriculum is based in England.[136]

The National Curriculum consists of a range of subjects that state schools are supposed to teach, these are to help children reach the targets that are stated in this curriculum. It covers learning for all children from the age of 5 till 17 years, and sets out:

- "Which subjects should be taught

- The knowledge, skills and understanding the child should achieve in each subject

- Targets – so teachers can measure how well a child is doing in each subject

- How information on the child's progress should be passed to the parent"[137]

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[134] "The School Curriculum", *Department of Education*, May 2013,
<http://www.education.gov.uk/schools/teachingandlearning/curriculum>
[135] Tom Heyden and Alice McConnell, "Private or state: Where do professional sportspeople go to school?",
BBC News Magazine, 14 February 2013, <http://www.bbc.co.uk/news/magazine-21457349>
[136] "The National Curriculum and Key Stages in England", *BBC Learning Parents*, May 2013
<http://www.bbc.co.uk/schools/parents/national_curriculum_key_stages/>
[137] Ibid

The targets of the National Curriculum are assessed at the end of each Key Stage. The stages are divided as follows:

Table 1: The Key Stages[138]

Key Stage 1	Ages 5-7	Years 1 and 2
Key Stage 2	Ages 7-11	Years 3, 4, 5 and 6
Key Stage 3	Ages 11-14	Years 7, 8 and 9
Key Stage 4	Ages 14-16	Years 10 and 11
Key Stage 5	Ages 16+	6th form (Year 12)

The core subjects of the National Curriculum are English, Mathematics and Sciences, which are to be taught during the whole education of the child. Besides these core subjects there are also foundation subjects, which are mandatory to be taught in one of the Key Stages. These are art & design, citizenship, design & technology, geography, history, information & communication technology, modern foreign languages, music, and physical education. For every subject there is a program of study that contains what the teacher should cover for each subject during each Key Stage.

Besides the state-schools which have been described above, there are also independent schools which are privately run fee-paying schools. Historically, they are known as prep schools (ages 8 through 13) or public schools (ages 13-18). They do not have to follow the National Curriculum and their teachers are not required or regulated by the law to have official teaching qualifications. Furthermore, there are day- and boarding-schools, co-ed or single sex schools. The majority of top private schools require that the student-to be passes an entrance test and be interviewed in order to consider them for admission.[139]

In order to discuss the presence of cosmopolitanism in the English education system, I decided to only look at state-schools, because the National Curriculum is taught at all these schools. Furthermore, I will limit my comments to secondary school, because the whole educational journey would be too much and should be researched in a paper larger than this thesis. I realize that I do not take into account the whole educational system for the whole of England, but that is not the goal of this paper. Thus, the following section will discuss citizenship education in secondary state-schools in England.

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[138] "The National Curriculum and Key Stages in England"

[139] "Entrance Examinations", *UKPrivateSchools.com*, May 2013, <http://www.ukprivateschools.com/entrance-exam.htm>

Citizenship in England

Education is meant to educate children about the world, civic education "prepares people of a country, especially the young, to carry out their roles as citizens", and cosmopolitan education prepares children for their role in a multicultural world.[140] As Jack Crittenden states in the Stanford Encyclopedia of Philosophy, civic education could be seen as political education, because it forms new citizens for a state. Even though it is not exclusively the domain of schools, they play a very important part in it.[141] This role is taken very seriously in England, because they have a whole subject dedicated to citizenship. According to the National Foundation for Educational Research, citizenship education is an educational activity "that is the process of helping people learn how to become active, informed and responsible citizens".[142]

In 1998 the Crick Report came out, which led to the introduction of citizenship as a core subject in the National Curriculum.[143] This report was the start of a more global oriented educational system in England. In this report the Citizenship Advisory Group (CAG) wanted to provide advice on effective education for citizenship in schools.[144] The CAG believed that there were benefits to citizenship education for all groups involved, pupils, teachers, schools and society. Therefore, they recommended that citizenship studies would become a subject in the National Curriculum that all state-schools should teach during the educational career of the students.[145] The authors of the report provided several ways of teaching citizenship education, different activities, and lessons for the teachers to use as examples during their classes. However, most importantly, Bernard Crick wanted to give schools a certain degree of freedom in order to allow the inclusion of different school and local contexts.[146]

The Crick Report provided "a framework for citizenship education which was intended to strengthen our [the English] democracy".[147] Several academics, such as Audrey Osler, believe that it not only stimulates students to become good citizens, it also enhances their multi-cultural minds and gives them freedom to find their identity in the multicultural

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[140] Jack Crittenden, "Civic Education", *The Stanford Encyclopedia of Philosophy* (Winter 2011 Edition), Edward N. Zalta (ed.), URL = <http://plato.stanford.edu/archives/win2011/entries/civic-education/>
[141] Ibid
[142] National Foundation for Educational Research, *Citizenship Education Longitudinal Study (CELS): Sixth Annual Report,* Thomas Benton, Elizabeth Cleaver, Gill Featherstone, David Kerr, Joana Lopes and Karen Whitney. (CDSF-RR052) (London, 2008) pp.114
[143] Great Britain, Department of Education (1998), *Education for Citizenship and the Teaching of Democracy in Schools*. London: Qualifications and Curriculum Authority.
[144] Ibid
[145] Ibid
[146] Miles, "Citizenship Education", pp. 716
[147] Osler, "The Crick Report", pp. 25

world.[148] Derek Heater focused on the history of citizenship education in England and to what extent this is aimed at the political goals of the English government, or if there are also traits of cosmopolitanism.[149]

Heater stated that there were five factors that shaped citizenship education. These factors were the lack of central guidance and the reliance on private initiative, the extension of franchise and the issue of maturity, social class and examination structures, war and peace, and the empire and commonwealth. He claims that historically "the civic education that has taken place in England has avoided the taint of government direction, even indoctrination, noticeable in the traditions of so many other countries".[150] Thus, nowadays, the lessons drawn from the past can be once again implemented into a new idea, namely education for world citizenship. Heater cautions the usages of the term 'world citizenship' because it has had many different meanings, which have aroused suspicion and hostility. Nevertheless, due to the current circumstances of such an international country and an interconnected world, the recognition of the concept of world citizenship in education is desirable. Thus, it could be stated that Heater endorses the Crick Report, and would like to see even more initiatives in the direction of citizenship studies.[151]

The criticism that the report has received is mainly aimed at the fact that schools are given too much freedom which leads to the difficulty of testing the students' knowledge. Furthermore, even though it states that more attention should be paid to the issues of multiculturalism it does not do this effectively. Sarah Miles feels that "the Crick Report has also failed to acknowledge the questions of social equality and gender, making no attempt to challenge or transform the current gender based character of politics".[152]

The Crick Report has brought a lot of changes to the English Education System, in my opinion this was a good thing. It started to pay more attention to the multi-cultural issues that exist within the country, and also to the responsibilities that children will have in the future. Even though it does not explicitly state how teachers should implement this, the authors do attempt to facilitate the process by giving examples of exercises. This is important, because at the time it was a new method and teachers did not know anything about the program. Even though this report initiated the subject Citizenship Studies, more attention should be paid to other cultures. I believe that the course teaches from a multi-cultural perspective, if a true

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[148] Osler, "The Crick Report", pp. 25-37
[149] Derek Heater, "History of Citizenship Education in England", *The Curriculum Journal* Vol. 12, No. 1, (2001), pp. 103-123
[150] Ibid, pp. 120
[151] Ibid, pp. 121
[152] Miles, "Citizenship Education", pp. 715

cosmopolitan perspective were taught, the focus on England should be let go. However, the first step would be to take on a multi-cultural perspective, which the subject encourages.

According to the Association for Citizenship Teaching (ACT), politicians, teachers and young people have campaigned for Citizenship education to be part of the National Curriculum. They believe that citizenship "contributes directly to the health of national democracy", it sparks interest in the pupils to think about national and international politics, vote in their home country, and believe in justice and the law.[153] The ACT believes that "citizenship education provides students with the knowledge, skills and understanding to become informed citizens, aware of their rights, duties and responsibilities, gaining the skills to help create stronger communities and a better world".[154]

The National Committee of the government stipulates three key concepts for the course of citizenship, namely democracy and justice, rights and responsibilities, and identities and diversity. The last concept is mainly focused on living together in a diverse United Kingdom. Furthermore, it is possible for students to take a variety of tests in Citizenship education. These include the GCSE (General Certificate of Secondary Education) and A-level exams. According to ACT, 94,635 students took the Citizenship Studies GCSE in 2010.[155]

Even though citizenship studies sounds like it is only taught in order to inform the students about English citizenship, this is not the case. On the one hand citizenship education covers a variety of aspects of the UK, such as the parliamentary, political and judicial systems. On the other hand it also discusses other government systems, and believes it is important to explore different identities and what it means to be a citizen. The interconnections between the UK and the rest of Europe and the wider world are researched and looked at. The ACT believes teaching a course in citizenship is important because it "provides an entitlement for students to understanding how citizens have duties and rights, rights and responsibilities", also they learn how to "link local learning and action to global learning and action".[156]

The ACT illustrates that citizenship is about the way democracy and law work, with the main focus on England and the UK. However, there is also a strong emphasis on the global aspect, on the diversity in the classroom, and in the country. This is also stated by the English government, they feel that the course Citizenship Studies, encourages students to

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[153] "Citizenship Education Explained", *Association for Citizenship,* May 2013, <http://www.teachingcitizenship.org.uk/page?p=13>
[154] Ibid
[155] Ibid
[156] Ibid

have respect for different national, religious and ethnic identities. By teaching the children about different ideas, believes and cultures, they will be able to engage critically with other people and explore new identities and values.[157]

As stated previously, the course is believed to be very important to not only the government and teachers, but also to the students. This can be seen from the good or outstanding achievements that students received on their exams. Furthermore, the research done by OFSTED (the Office for Standards in Education, Children's Services and Skills) also illustrates that in 2009, 94,000 students worked on social or community action projects as part of their GCSE Citizenship Studies.[158] Furthermore, in an interview done by the Democratic Life Organization, students expressed their interest in the course. They thought that citizenship was the best course, because they had fun and learned at the same time. It was important for them, because they felt a sense of pride learning about their community, but at the same time also about other peoples, places in the world, and changes that people could do to make the world a better place.[159]

Other countries seek the example of the English citizenship curriculum, in recent years there have been visits from several countries. These include Estonia, South Africa and Japan. The research done by the International Civic and Citizenship Education Studies (ICCS 2010) illustrates that 20 out of 38 countries surveyed, have included a specific subject for civic or citizenship education.[160] This clearly demonstrates that citizenship education is an important subject in the national curriculum, not only to educate children about their own country, but also to enlighten them about the other places in the world and their peoples.

This chapter demonstrated the history of the school system in England, with an emphasis on the Crick Report and the implementation of the subject, Citizenship Studies. Clearly, there has been a great influence of the government in the school curriculum, especially after the implementation of the National Curriculum. This has an influence on what children are taught, and therefore also on what they will learn about other cultures, countries, and peoples.

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[157] "Citizenship: Programme of Study", *Department of Education,* May 2013, <http://www.education.gov.uk/schools/teachingandlearning/curriculum/secondary/b00199157/citizenship/ks3/programme>
[158] "Citizenship – the evidence (summary)", *Democraticlife.org,* 27 October 2010, <http://www.democraticlife.org.uk/wp-content/uploads/2011/02/Citizenship-the-evidence-summary.pdf>
[159] "Citizenship Education", *Democraticlife.org,* May 2013, <http://www.democraticlife.org.uk/citizenship-education/>
[160] Molly Kearney and Chris Waller, "Citizenship education's future: A document describing the key messages for advocates of Citizenship education", *Democratic Life*, May 2013, < https://teachingcitizenship.org.uk%2Fdnloads%2Fcitizenship_education_future_doc.doc&ei=VgenUe_4KMr30g WL_YHwCw&usg=AFQjCNFhecZ2HgQtwBz2p5JGqTi-Qm8NUA&bvm=bv.47244034,d.d2k>

Chapter Five: Cosmopolitanism in England

Chapter Four explained the current situation in England: children find the subject Citizenship Studies an exciting course, they learn a lot, and believe they know something about other places in the world. This part of the paper will discuss to what extent cosmopolitan education is implemented in the state-secondary schools in England.

Chapter One and Two illustrated that a person who strives to be a cosmopolitan citizen should know and be open to other cultures, but also care about those peoples as if they were his or her own neighbors. Nussbaum believes this should be taught in schools, and introduced cosmopolitan education, where children learn about other cultures and places in the world to familiarize them with the rest of the globe. Therefore, it is important that children learn this throughout all of their subjects. They should know how to interact with other cultures, but also know about their history and how they formed as a nation. However, as discussed in Chapter Three, several academics do not think that this is possible.

In my opinion this is also a difficult point, because every nation has its own history. This can include wars, genocide, or just conflict with other countries, and thus prevent possible cosmopolitan feelings. However, if schools do teach with a cosmopolitan perspective, the local aspect should not be lost. This can be related back to Appiah, who stated that a true cosmopolitan should not discard the community he calls home.[161] Clearly, it is difficult to find the perfect teaching program with a cosmopolitan perspective. The question of whether this is desirable is even debatable. Nevertheless, in England the implementation of the course Citizenship Studies can be seen as a start., because the Crick Report claims that this school subject is more than just national citizenship education. However, academic Mark Pike believes that until now the influence of the government remains too strong and that the current form of education is extremely focused on national values.[162] Pike is interested in seeing even more attention paid to other nationalities and cultures, due to the diverse nature of England.

Citizenship Studies as Cosmopolitan Education

It is possible to view the course Citizenship Studies as a form of cosmopolitan education, because it not only discusses the local government, but also pays attention to more international issues. As explained in the previous chapter, citizenship education covers the exploration of different identities and what it means to be a citizen, hereby discussing both

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[161] Appiah, *Cosmopolitanism*, pp. x
[162] Pike, "The State and Citizenship Education in England", pp. 471-489

international and national identities. Other forms of cosmopolitanism come forth in considering the interconnections between the UK and the rest of Europe and the wider world; and exploring the diverse national, ethnic, regional and religious cultures, groups and communities in the UK. According to ACT, citizenship is important because it engages children in the local community; they are encouraged to link local learning and action to global learning and action. In addition, they gain the skills to explore and investigate and understand topical, controversial and sensitive issues.[163]

The Crick Report also demonstrated this; it wanted to include the multicultural aspects of the UK. More emphasis is given to the identification and explanation of how to function as a proper English citizen. This is basically a preparation for life in the English society. Due to the fact that Citizenship Studies mainly highlights how to be an English citizen, there is a lot of initiative in local projects. Students are motivated to engage in the local community, and become active citizens.[164] According to the citizenship organization Democratic Life, "citizenship education encourages students to take more responsibility for the shared life of their school. Many schools testify to the benefits that this can bring, which include improvements in student confidence and behavior and increased involvement in activities in communities".[165] Here, once again emphasizing the national aspect of citizenship education. It is supposed to teach about democracy, justice, rights and responsibilities, and identities and diversity. Thus, while it wanted to include aspects of diversity, the focus was on creating English citizens. This goal had more importance according to the government, which led to less room for diversity.

England has a lot of diversity in the population, however, according to the key messages of Molly Keanery and Chris Waller on citizenship, the tolerance of immigration of pupils in England "is well below the international average and their view of European migration is particularly critical".[166] This result from the study that Keanery and Waller did, illustrates that more attention needs to be paid to the diversity and multicultural society of England.

In my opinion, more notice should be taken of cosmopolitan citizenship in the English school system. Especially due to the fact that the country is so diverse, it is important that children learn how to deal with this multicultural society. Even more crucial is that they feel at home in such a situation, because that is what the society will be made off once they start

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[163] "Citizenship Education Explained"
[164] "Citizenship – the evidence (summary)"
[165] Ibid
[166] Kearney and Waller, "Citizenship education's future"

functioning as full, working citizens. While this will be a significant improvement, I believe it is possible to pay more attention to peoples and cultures outside of England, those that are not part of the local society. Of course it is important to primarily have the tools to function in your own community; nevertheless, functioning in the global society is becoming more and more vital to normal life.

In agreement with Nussbaum, Pike and Heater, I believe that the cosmopolitan perspective should be implemented throughout the whole National Curriculum, instead of only in Citizenship Studies. By only limiting it to that subject, children will not be taught about other historical backgrounds, geographies, or languages. Through stressing locality, but also including foreign and global issues, a child will have a strong education. Therefore, I believe that a lot still needs to change in order to implement a more cosmopolitan perspective in the National Curriculum. However, like Appiah stresses, the local aspect is important to retain in the curriculum, because a true cosmopolitan does not let go of one's community. While I do not believe that all children should be cosmopolitans, I do think that a somewhat global education is desirable. It will enlighten the next generation about what is out there; if it is not for them they can remain at home and be active in their own community. However, if it interests them, there is a whole world out there to explore and consider as fellow citizens.

The article by Julie Matthews and Ravinder Sidhu discussed the relationship between international education, citizenship and cosmopolitanism. They illustrated that if educational institutions remain to teach and stimulate privilege narrowly cultural capital, it will sustain the national, cultural and ethnic identities. Even though I believe it is important to keep in touch with your roots, it is also vital to have an open mind. Matthews and Sidhu concluded that globalizations, international trade, and exchanges do not necessarily have to stimulate international or cosmopolitan education. It is the role of the educational institutions, or in the case of England, the government, to sponsor new forms of global subjectivity.[167] This is what Derek Heater and Graham Pike claim; according to them the English government has too much influence on the National Curriculum. Therefore, the children only learn what the government wants them to learn, hereby limiting them to a great extent. In my opinion, it is important to learn how to critically think about all areas of society, this includes the government. However, if the government regulates the curriculum, it will be difficult to include some sort of criticism towards this institution.

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[167] Julie Matthews and Ravinder Sidhu, "Desperately seeking the global subject: international education, citizenship and cosmopolitanism", *Globalisation, Societies and Education* Vol. 3, No. 1 (2005), pp. 49-66

In addition, academics such as Heater and Pike believe in citizenship education that is aimed at the global citizen.[168] Both authors wrote on the topic of England. Pike argues for global citizenship education, however, his purpose was to illustrate the counter-arguments of this type of education in order to demonstrate its weaknesses. By illustrating these counter-arguments Pike showed that the weaknesses can be easily resolved, thus demonstrating the importance of global citizenship education. The author suggests some possible dimensions of an ethos of global citizenship – "a set of moral principles and codes of conduct – that is global in scope of all the while recognizing that citizenship will continue, for the foreseeable future, to be national in practice".[169]

Pike explains in his article that the challenge of global education is to instill the concept of citizenship with a global ethos. In order for this to be reality, it is important to take into consideration six starting points which the author discusses in his article. These are as follows: an expansion of loyalty, a critical appraisal of both nationalism and globalism, the development of global thinking, understanding citizenship as 'doing', not just 'being' or 'knowing', acceptance of the moral responsibilities of global citizenship, and understanding citizens' roles in determining the future health of the planet.[170] These six starting points are similar to the cosmopolitan education characteristics described in Chapter Two and in the Crick Report. However, this article was written in 2008 while the Crick Report is from 1998. This illustrates that there is still a need for more multi-cultural interaction and global education in the English School System. Thus, in accordance with Pike, I believe that by "focusing on global citizenship, we have the opportunity to open up the citizenship debate, to argue that the rights and responsibilities of citizens should be conceptualized within the context of the interdependent relationship of human beings and their environments".[171]

Interview with Mrs. Sue Topf

In order to understand what the current situation is in a secondary state-school, I had an interview on the 13th of June, 2013 through Skype with Mrs. Sue Topf, an English teacher at Falmouth School in Falmouth, Cornwall.[172] In addition to being an English teacher, an A level language teacher, she is also the assistant head of sixth form. She answered some questions

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[168] Pike, "Citizenship Education in Global Context", pp. 38-49
[169] Ibid, pp. 38
[170] Ibid, pp. 46-47
[171] Ibid, pp. 45
[172] Sue Topf, interview by Florine Keja, Skype, 14 June, 2013

about the current situation at her school, this will illustrate to what extent cosmopolitanism is implemented throughout the teaching program at Falmouth School.

Falmouth School is a secondary comprehensive state-school, and about 1160 students from 11 to 18 years old are currently enrolled. It is a school of average size, and serves a medium-sized coastal town. According to the OFSTED report of June 2012, almost all students are of a White British heritage.[173] This illustrates that there are not many different cultures that attend this school. However, Mrs. Topf stated that most students who attended their school have a difficult socio-economic background.[174] This provides for a difference between the students, and is also related to culture and social issues. The proportion of students that are eligible for free school meals is average. The portion of students that have moderate learning or behavioral difficulties is also average in comparison with the national terms.[175]

According to the OFSTED report, the Falmouth school received a 2 on a scale from 1 to 4, with 1 being outstanding for overall effectiveness. The report stated that Falmouth "is a good school. It is not yet outstanding as some improvements are required in teaching so that the outstanding achievement found in some subjects, for example English and creative arts, is extended to a wider range of subjects".[176]

During the interview I asked several questions about the presence of global and multicultural perspectives included in the curriculum that the school was maintaining. When I asked her what she thought cosmopolitan education meant, she inquired as to how I would define it, after which she re-defined it as multicultural studies. This was a topic much discussed during the interview. The similarities between the two are great, the difference is that multicultural studies is usually linked to the fact that there are many different cultures in the classroom, instead of discussing many different cultures, not necessarily present at school, and coming to understand and respect them, like cosmopolitan education strives for.[177] Nevertheless, in my opinion a true multicultural society, where mutual respect is the norm, should be the first step of a cosmopolitan society.

Due to the fact that they are a state-school, they have to teach the National Curriculum. According to Mrs. Topf the curriculum allowed for global and multicultural perspectives. She believed that other areas of the world, and diverse cultures were explained, with an emphasis

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[173] Paul Sadler, "Inspection of Falmouth School", OFSTED, June 2012
[174] Topf, interview
[175] Sadler, "Inspection of Falmouth School", pp. 4
[176] Ibid
[177] Topf, Interview

on the diversity of the population of England. Examples included the English GCSE Program, where it is required to teach one book from a different culture. In the past they had been using the books by the American writer John Steinbeck, but the English department is pushing for books from African or Asian cultures.[178]

Another example that Mrs. Topf mentioned was the theme of the week, which is usually related to a social, communal or international issue. Thus, sometimes global aspects are highlighted for an entire week, through this way students are encouraged to think about different themes every week. This is further motivated by a teacher that is responsible for the social, emotional and cultural development of the students.[179] These efforts were also stated in the 2012 OFSTED report, they reported that "when planning lessons, teachers have regard to students' spiritual, moral, social and cultural development".[180]

From the literature explained in the previous chapter, it can be concluded that Citizenship Studies could be seen as the beginning of the implementation of the cosmopolitan perspective. However, according to Mrs. Topf this subject is mainly focused on becoming an English citizen, with some insights on other cultures. It is the other subjects though, that add the cosmopolitan, or multicultural, perspective. This can be seen in the art department; or in religious studies where different religions and perspectives are discussed in class. Mrs. Topf said that she would like to see that religious studies, a subject of the National Curriculum, be changed to cultural studies. Through this way many of the same things would be studied, but more could be included and expanded.[181]

Until recently, the Falmouth school was an eco-school, they were environmentally friendly. However, in order to keep this status, they have to re-apply. This was a job that Mrs. Topf was required to do, but she did not like the way this was done. It merely was checking boxes, saying if you met the standard or not. Therefore, she researched other awards and found the sustainable school award. This is not just about being environmentally friendly, but also has a social and international aspect to it. Mrs. Topf believed this would be more suitable for the school, and has a more desirable goal. It will enhance the multicultural aspect of the school.[182]

All the initiatives explained above demonstrate that the Falmouth School is aiming towards implementing a more multicultural oriented perspective. Mrs. Topf said that the

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[178] Topf, Interview
[179] Ibid
[180] Sadler, "Inspection of Falmouth School", pp. 6
[181] Topf, Interview
[182] Ibid

OFSTED Report did not request a more international perspective and stated that the school needed to focus more on the local community, and England. She believed this was caused by the fact that Cornwall is really excluded from the rest of the country. They only share one border, and not many students have left the county or ever been to other places in England. Therefore, the government believes that more attention should be paid to becoming a citizen of England.[183]

Mrs. Topf would like to see even more of cosmopolitan, or multicultural, education. She said that due to her diverse background she can say that she finds it very beneficial. There is a great advantage to knowing more than only your own community, it widens your horizon. There is no problem with remaining in your town; however, going once into the world (for university for example) will broaden your view upon the world. After this, you can return back to your town, but you will have more cultural knowledge than before.[184]

From Falmouth to England

The example of the Falmouth School illustrates that even though the Crick Report and the subject Citizenship Studies are not really the big points where the cosmopolitan perspective is portrayed; there are also other areas in which this perspective is present. These were explained, and therefore the interest of the school, the teachers and the students comes forth in multi-cultural projects. Clearly, it does not necessarily need to be the government to initiate these things. In my opinion, it should come from the school, because they know who is part of their community, and know what is best. However, it is the role of the government to stimulate this, and to take this into consideration in the National Curriculum. Furthermore, other cultures that are not necessarily in the immediate classroom should also be included to broaden the horizons of the students. Like the OFSTED report stated about the students of Cornwall, they needed to learn more about the rest of England, by only looking at their own community they will not become an English citizen. Due to the same reason, attention needs to be paid to other places in the world, otherwise there is no possibility in becoming a world citizen if the child wanted to.

Thus, I believe that even though the Crick Report and the implementation of Citizenship Studies as a subject did not necessarily enhance the cosmopolitan perspective in education, I do think that it stimulated some sort of thought among schools and teachers about community projects and involvement in the rest of the world. Clearly, more is done in other

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[183] Topf, Interview
[184] Ibid

areas of the school, but this is mostly due to the teachers themselves. They believe it is important to teach the children about other cultures, peoples, and believes because it will enhance their cultural and moral knowledge. Even though the Falmouth School does not have a very diverse student body, there is a drive for multicultural studies. Therefore, I think it is possible to conclude that this drive would be even bigger if the student body included many different cultures. I think that in such schools, the curriculum should aim to include all the cultures that the school is made of. This would be the first step towards creating and implementing the cosmopolitan perspective. Because this way the students learn to respect those cultures due to the fact that their fellow students live by these cultures. The next step is to increase the amount of cultures discussed and look at those places, backgrounds, and peoples that the children are not familiar with.

Conclusion: A Road to Cosmopolitan Education

Cosmopolitanism still remains an ideal to many people around the world; it has been described, defined and used in many different ways. This resulted in miscommunication, problems with the concept, and the danger of using it in the wrong way in different places in the world. Even though there have been so many different versions and interpretations, many academics also agree on various points of the concept. The continuing debate touches upon all areas of cosmopolitanism. This thesis attempted not to clarify misconceptions surrounding cosmopolitanism, but used the various overlapping definitions of academics in order to discuss a sub field, namely, cosmopolitan education. The aim of this thesis was to research to what extent the cosmopolitan perspective was implemented at secondary state-schools in England.

In order to have a good understanding of the different views and interpretations of cosmopolitanism, the first chapter explained the background of the concept. According to authors such as Immanuel Kant, there are different versions to cosmopolitanism; on a moral, institutional or political basis. He differentiates between these different versions, because morally cosmopolitanism has other effects than on an institutional or political basis. This differentiation is important for the understanding of the concept, because it illustrates the various faces cosmopolitanism can take. Furthermore, the contribution of Kwame Anthony Appiah is crucial to furthering the debate about cosmopolitanism. He illustrates that through understanding and respecting the different cultures around the world conversation and communication lines can be opened between them. This understanding of cosmopolitanism is the basis of cosmopolitan education, because these aspects are integrated into the teaching material for those who teach with a cosmopolitan perspective.

The idea of cosmopolitan education, introduced by Martha Nussbaum, and the aspects that should be included are quite clear; however, how this should be implemented is extremely difficult. This is illustrated by Gary Howard, who discussed in his book the need for teachers to undergo a transformation of their own norms, values, and views. It is crucial to understand the cosmopolitan perspective, however, not necessary to embrace it, because children should not have it enforced upon them, just shown them that it exists. Another issue with the implementation is the question of where the line between national and cosmopolitan education should be set. This balance is important, because it is crucial for children to know how their country functions, what their national history is, and how to function in their own country. However, this should be in accordance with global issues, histories of other places that do not necessarily have anything to do with the national history. Finding the proper place

for this line, giving enough attention to both areas, is extremely difficult for the teachers. Therefore an educational ethos should be set up, like Nick Stevenson suggested for Europe. He claimed that a European ethos should be created in order to create European citizens, because global citizens would not be possible due to the differences in historical backgrounds all around the world. It is important to create some form of agreement over what is taught, because this will give children security and knowledge about how to function in an interconnected world.

In England this was attempted with the Crick Report in 1998, which introduced Citizenship Studies into the National Curriculum. I used this case study in order to demonstrate the initiatives taken by educational institutions and government to enhance the cosmopolitan perspective in the curriculum. From interviews done by ACT, it is understood that students find pleasure in the subject, they like being involved in their own community, reaching out to other people, and learning about other places in the world. It is also found that the subject greatly stimulates community involvement, an aspect of cosmopolitanism that Appiah greatly emphasizes. Namely, that a cosmopolitan should not let go of his or her own community, but remain active in the national community, while also becoming involved in the cosmopolitan community.

Like in many other countries nowadays, such as the Netherlands and the USA, England is taking steps to deal with the multicultural society that is forming in the population. Due to the great variety of cultures in the classrooms, it is important that children, but especially teachers learn how to deal with this. Therefore, the authors of the Crick Report set up a small program to assist teachers in introducing this in their schools. However, even though a step was taken towards including more global issues in the curriculum, the subject of citizenship studies has a great focus on forming English citizens. This is one of the major criticisms on the subject, the influence of the government and their insistence on the nation. Other educational institutions, such as OXFAM, find it desirable to include the cosmopolitan perspective in the National Curriculum. Not only in Citizenship Studies, but in all other subjects; because it is important that children understand the global effect in all aspects of society. Thus, the cosmopolitan perspective has been implemented to a very small extent in the English National Curriculum. There has been an attempt, which should be more thoroughly elaborated upon.

The interview with Sue Topf illustrated that the cosmopolitan, or multicultural, perspective was not necessarily present in the subject of Citizenship Studies but mostly in other courses. The conclusions that can be pulled from this interview are that the Crick Report

and the subject of citizenship sparked interest amongst teachers and students to get involved in the community and to learn more about other cultures than just their own. This interest was clearly sparked by Mrs. Topf, who volunteered for the sustainable school award, which is not only being environmentally conscious, but also on a social and international level. She believes it is important for the children to widen their cultural knowledge, and look beyond their own horizon. I therefore believe that it is the school, the teachers, and the students who are responsible for the implementation of cosmopolitan education, but that it should be stimulated by the government. Schools and societies that are formed of many different cultures need to pay attention to the minority cultures, because without them there is no society as it currently is. Thus, this would be the first step, a multicultural school where mutual respect is the norm.

It is the role of the government to bring changes to the National Curriculum, because schools are supposed to follow that. They are tested regularly, and only have so much room in which they can bring their own interpretations of what they think should be taught. Thus, by giving teachers and schools more room for their own interpretation, but also stressing the inclusion of multiculturality, the English society will be one step closer to implementing cosmopolitan education.

Thus, it is possible to conclude that the cosmopolitan perspective is taking effect in places where there is currently a formation of a multicultural society. However, this is mostly aimed at the cultures that are present in the country, thus the next step would be to include those cultures that do not necessarily have a direct relation to the country. Perhaps it is desirable to start with Europe, hereby reducing the amount of countries and cultures that a child should learn about. Stevenson believes that this is a more realistic goal, because currently a world citizen cannot be formed due to the unresolved historical issues between countries around the world. By starting on a smaller level, the goal might be reachable.

In my opinion, it is not desirable that all children become cosmopolitans, because at the moment this would be an unachievable goal. Not all people in the world have the desire to be involved in other places in the world, or want to care for people that they do not know. However, by giving children an option and learning about it at school, perhaps they will want to continue further in life on this path. Learning does not happen only at school, at home they will also be influenced and learn the world of their parents. When they get old enough they can make their own choice about how they want to live their life. This will be based on their cosmopolitan education, and the world they learned from their parents. I strongly believe it is

important to take into consideration the cosmopolitan perspective, and that governments and educational institutions should strive for a better balance between national and global issues.

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Appendix 1: Interview with Sue Topf on 13.06.2013 via Skype

1. What and where do you teach?

2. For how long?

3. Does the curriculum allow for global or multicultural perspectives? Such as explaining other areas of the world, diverse cultures, and emphasizes the diversity of the population of England

4. Did the Crick Report have any influence on this?

5. Do you know the term cosmopolitan education?

    a. Could you define it for me?

6. Do you think that this concept is realistic?

    a. Only in citizenship studies or also in all subjects

    b. Explanation of other cultures

    c. In terms of history

7. In your opinion, is this concept implemented in the curriculum?

    a. Yes, how? Enough?

    b. No, do you think it should be?