Cosmopolitan Education and the Creation of Value

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In recent decades, the idea of cosmopolitanism has enjoyed renewed interest and rapid development across disciplines in the humanities and the social sciences. Theoretical developments in the foundations of cosmopolitan education, however, remain in their nascent stages. In this investigation, I address the question of the nature and dynamics of values in cosmopolitan perspective and develop a philosophical account of value creation as central to cosmopolitan education.

The conclusion of this investigation is that in a world increasingly interconnected and intensely impermanent, in societies pluralistic and marked by political tension, shifting cultural practices, and emerging technologies, we need more than an education that fosters openness, tolerance, and global perspectives. We need to cultivate the capacity to transform the self and the normative terrains we inhabit in light of the constraints of actual conditions and the demands of ideals.

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The social demographics of age, sex, income, and education are also inconsistent predictors of environmental concern. For example, age has the third highest beta weight in the United States, yet it is not even a statistically significant variable in four out of the seven nations. Because the creation of the cosmopolitan index was limited to the pre-existing questions included on the 2005 World Values Survey, the operationalization of cosmopolitanism and patriotism was a limitation of this study. Though careful thought was given as to which questions should be included in the index, and each could be defended as measuring the dichotomy of cosmopolitanism and patriotism, further analysis reveals that the cosmopolitan index was imperfect. I want to suggest the value of a critical cosmopolitan rationale in providing this missing focus. In general, to hold a cosmopolitan perspective means to effectively extend one’s identity, identifications, and ethical obligations beyond the bounds of what is familiar or proximate, to think and act with a strong concern for all humanity. Because critical cosmopolitan learning positions the global and the local as relational, and because it underscores the ways that the global and the local implicate and inform one another, critical cosmopolitan education denies that the global is a category that transcends other categories. It also underlines and enlarges the historic civic role of higher education and, in so doing, affirms the continued importance of the public interest.

5. Cosmopolitan Education.  
Bibliography.  
Works Cited.  
All persons, whatever their occupations or tasks, were teachers, and the purpose of education—which was political life itself—was to develop a greater (a nobler, stronger, more virtuous) public community. So politics was more than regulating or ordering the affairs of the community; it was also a “school” for ordering the lives—internal and external—of the citizens. Therefore, the practice of Athenian democratic politics was not only a means of engendering good policies for the city, but it was also a “curriculum” for the intellectual, moral, and civic education of her citizens. “… [A]sk in ge Kant's cosmopolitan right is