

# **Cosmopolitanism in Education: Theoretical Foundations of the New PEACE Curriculum**

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## **Abstract**

In this paper, we begin by setting forth the particular theory of cosmopolitanism and cosmopolitan education that underpins the project. Drawing on contemporary writings on cosmopolitanism (Delanty, 2009; Hansen, 2010, 2011 and Quinn, 2011) we will explore how our own vision of cosmopolitan education is being translated into a trans-national curriculum (including the philosophical spine of the curriculum) and a teacher training program.

In this paper we will also lay out the project-design model, not only because we believe this will be of particular interest to others developing P4C curricula, but because of our understanding that in a cosmopolitan P4C education, 'form' and 'content' are inextricably entwined. That is to say, the project design itself will need to reflect both (i) our conception of cosmopolitanism as an orientation and practice, and (ii) the commitments to reflective practice; the collaborative construction of knowledge; and critical, creative and caring thinking as laid out in the theory and practice of Philosophy for Children that we see as embodying cosmopolitanism as an orientation. Examples of the emerging curriculum will then be offered to illustrate the way in which theoretical underpinnings of the project have been realized within practice.<sup>1</sup>

The ICPIC 2013 conference takes place at the end of the first year of the project as the teacher training program is under development. We will share emerging thoughts about the training model envisaged within the project, in the hope of inviting critical feedback at this important stage of the projects implementation.

## **1. Cosmopolitanism as an educational orientation and method**

Cosmopolitanism has a long history going back to Antiquity. The word itself comes from the Greek *Kosmopolites*, attributed to Diogenes of Cynic who described himself as a 'citizen of the cosmos'. In this early Western context cosmopolitanism was associated with two aspects – a claim of freedom (free from the shackles of local cultural and political allegiances) and the embracing of a world beyond ones local sphere of engagement. Both these dimensions have remained as strands in the Western tradition of cosmopolitanism. One hundred years later, in the 3rd century BCE, the Stoics developed a form of cosmopolitanism that was essentially political. Rather than focusing only on the

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<sup>1</sup> This paper, like the project, is a work still in progress. While it is too early to offer examples of the curriculum in the paper before the conference, we will share these examples in our presentation at the conference.

rejection of one's attachment to community, the Stoics emphasized our moral obligation to *reconstruct* community according to cosmopolitan principles – a reconstruction of community based not on local traditions and allegiances, but on moral virtues and a love of humanity (Nussbaum, 2001). Here the emphasis was on what lies in common across all of humanity. This aspect of cosmopolitanism blossomed in the Enlightenment taking the form of universalism, including the 1789 “Declaration of Human Rights” and Kant’s idea of a “league of Nations” (Appiah, 2006, xiv). According to the enlightenment version of cosmopolitanism, we have obligations to others with whom we share the planet beyond our local allegiances because we are all human and our lives are inter-connected in multiple ways. In the words of Voltaire: “Fed by the products of their soil, dressed in their fabrics... why would we neglect to understand the mind of these nations, among whom European traders have travelled ever since they could find a way to get to them?” (quoted in Appiah, 2006, xv). 18th century cosmopolitanism took seriously: “the value not just of human life but of particular human lives, which means taking an interest in the practices and beliefs that lend them significance. People are different, the cosmopolitans know, and there is much to learn from the differences.” (Appiah, 2006, xv).

Over this long history and leading up to today, different versions of cosmopolitanism have teased out (i) the recognition of human difference and (ii) the moral obligation toward the other in different ways. With the linguistic turn and its critique of universalism, new ways of constructing the relationship between local and global, particular and universal emerged that sought to start from the recognition of diversity and situatedness. New conceptions of cosmopolitanism began to emerge that sought to focus on how we might construct a moral social sphere (local and global community) that gave full recognition to human distinctiveness and diversity.

Moving beyond a multicultural conception of cosmopolitanism expressed as a *hermeneutic attentiveness to the Other* (one that emphasizes dialogue between cultures, empathetic understanding of the Other and recognition of a human condition shared in common across cultures), contemporary forms of critical cosmopolitanism emphasize the way in which *the self is transformed* through an encounter with the Other. The moral obligation to embrace human difference because it leads to an ‘enrichment’ of our understanding of the human (multiculturalism as hermeneutic attentiveness) now became entwined with the idea that we have a moral obligation to engage in a reflective critique of the self, and this is made possible through our encounter with the Other. This also introduces an essentially evaluative component to cosmopolitan thinking.

Both these universal and contemporary strains of cosmopolitan understanding find their home in philosophical inquiry within the context of a community of inquiry and contribute to the kind of cosmopolitan orientation this project seeks to develop. On the one hand the community of inquiry nurtures an engagement with the other that attends to the unique particularity of the other and recognizes the moral obligation to engage across this difference in ways that are critical, creative and caring for the sake of both developing an enlarged sense of human possibilities and to create (as per the stoics) a new political social order (one based on democratic principles and moral virtues). On the other hand the community of inquiry also nurtures a critical re-assessment of the self in which our encounter with the Other places on us a moral requiredness to critique and challenge ourselves concerning our own commitments and understandings as we search for truth and understanding and

engage in the task of constructing our identities in relation to the Other (as individuals and as a community). This notion of self-correction, a concept which is central to Philosophical Inquiry with children, is a necessary condition for a vision of cosmopolitanism that seeks to engender “reflective loyalty to the known and reflective openness to the new” (Hansen, 2011). The reflexive dimension of self-critique transforms the community of inquiry from a process of cultural encounter (understanding the Other as Other); to one in which new emergent possibilities of growth and self-transformation emerge through the encounter.

### **Foundational interests within different approaches to cosmopolitanism:**

Gerard Delanty outlines four main areas of interest within the field of cosmopolitan thought that define different forms of cosmopolitanism.

- Cosmopolitanism as a political philosophy concerned with normative principles relating to world citizenship and global governance. Global conceptions of rights and justice come together with a political commitment to democracy as a vehicle for moving beyond the nation-state.
- Cosmopolitanism as a liberal multiculturalism with an emphasis on plurality, hermeneutic understanding of the Other, and the embracing of difference in a post-national political community.
- Cosmopolitanism as trans-nationality with an emphasis on mixed identities (diaspora, hybridity). This emphasizes new modes of global culture and transnational processes (for instance played out in global patterns of consumption and lifestyles).
- Cosmopolitanism as a method by which to address the reality of contemporary society. Here the emphasis is not on description but characterizes a method of response to living in a world that is both local and global. It can be characterized as “a method by which to theorize the transformation of subjectivity in terms of relations of self, Other and world”. This involves “cosmopolitan dimensions of ways of thinking, cognition and feeling that derive neither from the native culture nor from the culture of the Other, but from the interaction of both” (Delanty, 2007, p.11). This is to view subjectivity as essentially relational, and the social realm is a sphere of social relations and inter-subjective activity rather than an object (‘society’)

This last characterization of cosmopolitanism as a method and process is especially helpful in understanding cosmopolitan engagement as an *educational* ideal. It is to see cosmopolitanism as an orientation, a way of negotiating the world, (Hansen, 2011, Delanty, 2007) rather than as a concrete identity.

The promise of philosophical inquiry in a community of inquiry then lies in its embodiment of this cosmopolitan ideal. It provides an educational method for generating “a social reality of immanent possibilities” through which students are able to develop the capacity to reflect in a critical, creative and caring way on the multiple, fluid and interactive nature of the social reality in which they live. Through such activity children are able to reconstruct society as a new form of cosmopolitan community in which those at risk of exclusion belong as full members, and through which all children can reconstruct their identities through a transaction between self, other and world based on a ‘reflective loyalty to the known and openness to the new.’ Molly Quinn (2011) describes this with a different vocabulary; she describes the meeting point of citizenship,

education and globalization as a cosmopolitan engagement with “The three ‘R’s’”: *roots*, *routes* and *relations*. ‘Roots’ points to the cultural traditions that ground you in a past (stories, home, meanings); ‘routes’ to new emergent pathways we construct for ourselves (generative movement); while ‘relations’ points to the social and dialogical processes through which self, other and world interact (living *with* and *for* one another). Educating for citizenship in a globalized world requires educating children to be at home in their roots; to nurture their agency as ‘individuals en route’; and to strengthen their capacity for relationship.

By approaching cosmopolitanism as an orientation and method the center-periphery model of society is transformed. Diversity is no longer on the outside and commonality on the inside (whereby ‘difference’ places you at risk of exclusion). Once society is seen as a set of interactions rather than a defined space, then ‘occupying’ the public realm can be reconfigured to signify multiple overlapping spheres of engagement – this in turn means the social whole will be constituted by multiple overlapping social spheres or communities, and that hybridity, complex multiply informed identities are the norm. Global forces interact with local forces in a way that will be multiple and overlapping with permeable and fuzzy – “no clear lines can be drawn between inside and outside, the internal and the external” (Delanty, 2009, 7) boundaries, and individual and group identities will be mixed an overlapping rather than homogenous.

Such cosmopolitanism engagement will involve a process of *problemization*, *pluralization* and *developmental change* whereby the very act of explaining oneself to others constitutes an act of translation through which it becomes possible to open oneself to incorporating an element of another’s culture into one’s own, thereby giving rise to the possibility of a third culture – a space of possibility between the particular identities of those present that contains new emergent possibilities for the group as a whole (Delanty, 2009; Hansen, 2011). As Hansen notes: “If socialization means coming into a form of life – learning a language and a set of cultural customs – education means learning to reflect about that form of life while acquiring the knowledge of subjects and of the wider world.” (Hansen, 2011, 4). “Education entails a real encounter with the new rather than merely a rehearsal of the known. It means regarding subject matter as an occasion for new thinking rather than for merely projecting into it prior understanding and assumptions” (Hansen, 2011, 12). In this case the ‘subject’ is itself the philosophical search for meaning in which we construct our identities and give shape to a worldview we call our own. Cosmopolitanism as a method speaks to the dynamic process through which this reflective encounter with self, Other and world opens a space for the new by creating a space for new emergent possibilities to arise for those taking part in this reflective process. This gives some privilege to language and narrative as tools of cosmopolitan world-making as it becomes an essentially communicative and relational activity. Narrative here comes into play in two forms – the written word that is turned back into a speech through the act of reading or (Gadamer, 1960/1994) and dialogue in which one seeks to convey one’s meaning to others – to have it received and responded to.

The curricula approach taken in this project starts from the vision that the best way to reach the children and invite them to a philosophical reflection is not through essays or textbooks, but through novels and philosophical narratives which portray concrete examples drawn from everyday life. These situated

narratives then become the site through which to construct and test out meanings, model reasoning skills and engage in philosophical argumentation.

The significance of this narrative structure lies in processes performed by the person who, through the narrative's unfolding, comes to articulate life sequences and make sense of their own experience.

This process is also realized in the narrative self-construction of the reader: "From this perspective, personal identity is constructed narrative and the stories are mediators of the own experience: we are the story that we make of ourselves" (Waksman and Kohan, 2000). The reader re-speaks the text in the act of reading, thereby reconstituting the text as a temporal event. This re-introduces an historical, personal, and temporal dimension to the cultural world conveyed through language.

But this means that the interpreter's own thoughts too have gone into re-awakening the text's meaning. In this the interpreter's own horizon is decisive, yet not as a personal standpoint that he maintains or enforces, but more as an opinion and a possibility that one brings into play and puts at risk, and that helps one truly to make one's own what the text says. (Gadamer, 1960/1994, 379)

As we narrate in the language inherited from our community, and as we learn the language in which we 'tell' ourselves through our social interactions, our culture becomes fundamental foundational "referent" of the narrative construction. In this sense, entering the narrative, we incorporate the cultural and social forms that it brings inside. At the same time, in constructing narrative we give new shape to the language through our telling. New connotations, uses and associations arise. We make judgments and choices concerning the range of meaning which will be incorporated into our use, thereby shaping language and with it our world (Connolly, 1974/1993). This dynamic aspect of language and narrative allows for a 'third space' to arise in which new possibilities of meaning emerge through the communicative encounter between Self and Other.

Indeed narrative construction involves not only expressing ourselves linguistically and conveying meaning, but, also constructing our own identity as we construct the world around us. Similarly, narrating our experience involves thinking, feeling, identity construction and engaging in a way of being in the world. Narratives constitute a continuum of social and historical characterizations that involve us, and always put us in contact with others and the world, dialogically and with a creative inter-subjectivity. Acts of reading, interpretation and literary imagination help us to understand the meaning of our beliefs, our values and our way of thinking. This is not only true when it provides us with some stories of people who construct reality from those same beliefs, values and systems, but also when it provides us with stories and narration that is situated in the world of the "other - the "foreign" – through which we discover how others understand their reality. Importantly, it does this in a way that has specificity and a reach that can be hard to achieve in abstract philosophical texts (Nussbaum, 1990; 2003). These elements are all elements of cosmopolitanism as a method (as outlined above).

In this sense the philosophical narrative favors not only the creation of identity in the context of their own culture, rescuing the local point of view, but allows for a space that is open to other cultures and to the global, and to the construction of emergent imminent possibilities that come into being through

attending to their relationship with one another. Hansen captures this in his account of a cosmopolitan perspective in which:

...the focus is on what a person and a community are in the present moment, juxtaposed with what they might become through a reflective response to the new influence fused with a reflective appreciation of roots and values. Put another way, liberal and multicultural exchange spotlights the adjudication of exiting values – values taken as given and self-contained. Cosmopolitan-minded exchange highlights the emergence, however modest in their terms and scope, of transformed... The term transformation, in cosmopolitan perspective, accents not radical change but incremental reconfiguration. (Hansen, 2011, 8)

## **2. The rationale of the project PEACE - Philosophical Enquiry Advancing Cosmopolitan Engagement**

PEACE is the acronym for *Philosophical Enquiry Advancing Cosmopolitan Engagement* and is the name of an International educational project funded by the European Commission within the Framework of the Comenius programme. The promoter of the project is the University of Naples Federico II (Department of Humanities) and the Consortium of the partners is composed by the Center of Philosophy for Children in Spain and the Austrian Center of Philosophy with Children as the three main partners and with the contribution of the Israel Center for Philosophy in Education as an external partner.

The aim of the project PEACE is to develop a trans-national curriculum (with a cosmopolitan philosophical spine) to be used with children and adolescents (8- to 14 years old) and a teacher training program to prepare educators to use the curriculum materials. The educational materials and practices are designed to support students and teachers in developing a cosmopolitan approach to themselves, to the relationships in which they are imbedded, to their communities, to the world intended as a challenging and complex context for human living.

There are therefore three different targets towards which the project is oriented: children and adolescents who are at risk of exclusion (social, cultural, economic, and political exclusion); teachers who are required to acquire new knowledge and competencies in order to implement their educational practices so that they can meet the emerging educational needs and problems in their communities through adopting a cosmopolitan perspective; and communities which will be involved in the project at multiple levels in order to construct a cosmopolitan environment to sustain individual and collective development.

While the philosophical framework refers to the concept of “cosmopolitanism on the ground” developed by Hansen (2010) within the complex and articulated debate on cosmopolitanism within the context of globalization, the pedagogical framework on which the project is based refers to a specific model, the community of philosophical inquiry designed by Matthew Lipman and Ann Margaret Sharp, focusing simultaneously on three dimensions, the social, the philosophical and the inquisitive which are always interwoven into individual and collective experience. This pedagogy can also be seen to embody the ‘critical cosmopolitan orientation’ described by Gerard Delanty.

The reasons why the Consortium has chosen to use this educational model to promote cosmopolitan engagement are connected to the idea that

cosmopolitanism requires first of all the development of a new grammar of thinking (Beck, 2006; Delanty, 2009) which has to be used to deal with the complexity of a reality constantly challenging us with change, differences, diversity, and novelty. Philosophical inquiry, according to Lipman, is developed through a mode of thinking grounded on the necessity to confront multiple perspectives, to use various kinds of approaches, categories and languages to frame the same problem, to integrate critical, creative and caring thinking processes (Lipman, 2003). This mode of thinking is, in the Consortium vision, the most useful to deal with cosmopolitan issues because it enacts cosmopolitan values and attitudes in itself; namely, diversity, pluralism and contextual sensitivity. Within this framework Philosophy, understood as a form of inquiry into human reality, becomes an educational tool to develop new attitudes, beliefs, behaviors, ideas on human being in the world according to a cosmopolitan perspective.

According to Lipman philosophical inquiry is a collective and social practice whose rules and procedures are learnt through a participatory involvement in it. For this reason the most suitable learning environment is what he defines community of inquiry, a social matrix of thinking generative of individual modes of inquiry which are the internalization of multiple inter-subjective dialogical threads. In a cosmopolitan perspective the community of philosophical inquiry is a very powerful educational device as far as it valorizes confront, dialogue, negotiation and supports a transactional pattern of knowledge construction according to a Deweyan framework.

On this basis the project intends to implement the model of philosophical inquiry to advance cosmopolitan engagement both for children as well as for educators and teachers within different cultural realities and in the long term, for the communities both children and educators live in. In order to reach this goal it is necessary to develop dedicated narratives, discussion plans and exercises within the framework defined by the P4C curriculum designed by Lipman and Sharp. Objectives of the project are therefore the development, fine tuning and testing of a curriculum composed of philosophical novels and manuals focused on cosmopolitan issues within the P4C framework. The novels and manuals are to be used both to train teachers as well as to work with the students in the classrooms, as well as in other educational and living contexts.

### **3. Educational objectives**

The main educational objective of the project is to help students and teachers in developing a cosmopolitan frame of mind through the experience of doing philosophical inquiry on cosmopolitan issues within a multi-perspectival context of shared reasoning.

As explained above, we refer to Hansen's concept of cosmopolitanism "on the ground" that indicates a constant way of being and experiencing into daily personal and professional life paying both "reflective loyalty to the known" and "reflective openness to the new"; this implies both an authentic reference to one's own culture, identity and traditions which are interpreted and performed through a personal being in the world as well a constant dialogue with other cultures, identities and traditions which both represent different existential and epistemic positions involved in the framing and reframing of individual and collective reality intended as a process of inquiry

A cosmopolitan engagement of individuals and groups with the world we live in (at a local and global level) requires the development of specific attitudes, behaviors, thinking modes which combine faithfulness to one's own culture and tradition acknowledged as a matrix of reference but also openness to different frames of meaning, attentive listening to the others, self awareness, tolerance, use of critical, creative and caring thinking modes to frame and reframe one's own experience. Within this framework, we focus on cognitive, conceptual, logical, argumentation, dialogical-language, reasoning skills but also on affective and creative skills as far as cosmopolitanism is not only a perspective through which it can be possible to make meaning of cultural, existential, political and social issues but also a peculiar way to experience the world we live in and to act meaningfully and reflectively within the contexts in which we are embedded. Children and adolescents are therefore expected to acquire and develop cognitive as well as emotional and relational abilities and skills which will support them both in their reasoning as well as in their interaction with other individuals and groups.

The inclusive approach characterizing the educational model of the community of inquiry is useful to respond in particular to the needs of pupils at risk of exclusion by improving their educational performance, fostering social ties between themselves and their peers and empowering them as individuals within the context of education which, in the long term, may lead to a reduction in the risk amongst such children of early school leaving.

In detail the project is focused on the achievement of the following educational objectives for children, teachers and local communities.

#### **Educational goals for teachers**

- To become aware of the importance of asking questions
- To develop the ability to ask and recognize philosophical questions
- To develop skills to engage in philosophical inquiry
- To explore and recognize philosophical concepts
- To introduce teachers to the theory as well to the practice of the community of inquiry
- To enhance the quality of teacher training through intercultural dimension
- To introduce teachers to new tools and innovative pedagogical-philosophical strategies
- To promote awareness of the importance of cultural and linguistic diversity within Europe, as well as of the need to combat racism, prejudice and xenophobia
- To improve the recognition of the qualifications and specific competences of teachers in using the new cosmopolitan curriculum in the field of P4C with children.
- To support them with training activities in the acquisition and use of knowledge, skills and qualifications
- To facilitate their personal and professional development.

#### **Educational goals for children**

- To foster self-esteem
- To become aware that their own thoughts are valuable and everyone has unique ideas



- To learn to explain and to articulate their own opinions become more tolerant towards other opinions in a reflective way
- To discover new possibilities and alternatives through dialogue with others.
- To pose questions
- To engage collaboratively in that can advance deeper inquiry with others.
- To be able to make good judgments
- To learn to recognize and be attentive to different points of view
- To learn a better understanding of problems
- To participate responsibly in intercultural dialogue
- To participate actively in democratic processes
- To foster inquiry skills
- To deepen their understanding of the other
- To explore philosophical concepts
- To learn from each other point of view
- To become open minded
- To foster competences necessary for their personal development, for future employment and for active citizenship
- To foster mutual respect

### **Educational goals for communities**

- To support improvements in pedagogical approaches and school management
- To enhance the quality of teacher training
- To promote ethnic and gender equality.
- To foster internalization of collaborative thinking
- To develop a community of dialogue, discourse and inquiry
- To promote social cohesion, active citizenship
- To support qualitative democratic participation
- to encourage tolerance and respect for people and their cultures

For teachers, the project is aimed at creating a new understanding of their professional practices through the achievement of an inquiring attitude as well as at developing construction of specific competences and skills to sustain philosophical inquiry into educational contexts and practices. This implies: an higher level of awareness of the importance of asking and recognize philosophical questions in different fields of experience; an active participation to the practice of the community of inquiry in different educational contexts with particular attention to the intercultural dimension; the development of new innovative pedagogical-philosophical strategies; a deeper and deeper awareness of the importance of cultural and linguistic diversity within Europe, as well as of the need to combat racism, prejudice and xenophobia. Within this framework the teachers are required to improve the recognition of their own qualifications and specific competences; to use the new cosmopolitan curriculum in the field of P4C within different educational contexts; to be involved in training activities for the acquisition and use of ability, knowledge, skills and qualifications through a facilitated pathway of professional development.

Teachers are expected to develop both personal and professionals attitudes, abilities and competences aimed at supporting them in their interactions within and outside their professional community of practice as well as in the performance of their educational agency within the classroom activities. The framing of educational practices within a cosmopolitan

perspective implies the use of different pedagogical references as well as educational methodologies and styles; moreover the role of facilitator in a community of philosophical inquiry deeply re defines the epistemic role of the teacher as well as her or his communicative style. This means that teachers are also expected to develop a new understanding of their role and of their function within different kinds of educational contexts and this is a relevant goal to be reached within the project

The educational outcomes of the project are targeted at a short, medium and long term and address not only children and teachers but also the communities they live in which can so far benefit from the development of cosmopolitan engagement at different levels of associate life. In this perspective the educational objectives to be reached from the communities can be identified in: developing a supporting attitude towards the improvements in pedagogical models and in practices of school management; fostering equity within and outside the community; foster the development of new attitudes and understanding with reference to a specific cosmopolitan approach in all the community activities and practices.

#### **4. Philosophical spine and leading ideas**

Cosmopolitanism is the philosophical spine of the whole curriculum. It inspires the whole project-design model, because of the Consortium's understanding that in a cosmopolitan P4C education, 'form' and 'content' are inextricably entwined.

That is to say, the project design itself has required the Consortium to reflect both (i) the relationships between local and global contexts as laid out in its own conception of cosmopolitanism, and (ii) the commitments to reflective practice; the collaborative construction of knowledge; and critical, creative and caring thinking as laid out in the theory and practice of Philosophy for Children.

The development of the curriculum has required the design of specific guidelines that provide philosophical and educational directions both for the development as well as for the use of the curriculum. According to Lipman's approach the theme of cosmopolitanism is articulated into a series of leading ideas – a conceptual spine - that focuses on specific concepts and issues. These include:

##### **A. Cosmopolitanism as a frame of mind**

Cosmopolitanism as a frame of mind means that since according to Beck we need *new cosmopolitan syntax of reality* we also need new grammar of thinking. This implies that we should help children to start thinking according to a new frame of mind. This frame of mind involves several dimensions – perceptivity, sensibility and responsiveness (Hansen, 2011, 19) in the modeling of the community of philosophical inquiry among children this frame of mind should appear. Children can construct and reconstruct their ideas by collecting and exchanging their thoughts. It is a way of reasoning and understanding that leads to openness to the new global dimension but it is also a loyalty to the known which means intentionally entering into the worlds of different people with different views, listening attentively to their stories, trying to figure out the world view from which they are coming, and how they might see you and your perspective as strange.<sup>2</sup> We can offer children an imaginative travelling to reconstruct their own worlds.

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<sup>2</sup> variously described as “drawing a new circle” (Emerson): “All reasoning is a circle” (Frost), and “going visiting” (Arendt)

## **B. Cosmopolitan relationships: (empathy, understanding, tolerance, different perspectives, diversity, caring)**

In any society relationships offer a significant chance to develop new understandings of the reality. In a globalized society we experiment the possibility to confront with different ways to frame and understand the world. Cosmopolitan relationships mean that people do not only establish connections but develop border-crossing social relations taking into account different perspectives and using empathy, tolerance and understanding as relational devices. In a cosmopolitan society relationships provide a significant chance for a better mutual understanding, but it can also lead to a conflict between cultural identity and personal identity. The way to deal with such opportunities and conflicts is to develop open perspectives from a local as well as from a global level. This means to see relations as chance an opportunity for generative thinking, also while at the same time being aware that they might be a source of conflict.

The possibility to get to know other ways of living through the imagination as well as through lived relationships can foster the appreciation of diversity – it can be considered as transnational social spaces on the micro-level. In particular, the question of how these border-crossings influence the attitudes and values of people involved causes some controversy. Some assume that the increasing cosmopolitanism of social relations will foster the development of cosmopolitan attitudes, while others warn that renationalization may also be a result. This can lead to conflicts and we have to help children to cope with problems and difficult situations through giving them philosophical tools to be able to make value judgments. These aspects are connected with empathy. This means to identify with the other. It is to put yourself in the place of another and through this to also come to critically reflect on yourself anew.

**Tolerance** refers to an attitude of openness and means respecting differences that exist among people. Caring tolerance is more proactive and takes into account the concerns and perspectives of others when considering the consequences of children's own actions on the world.

In the process of doing philosophy with children we foster children's critical thinking in the way of cooperative inquiry through philosophical dialogue. This empowers children and helps them to get more self-esteem, respect the others, make them aware of differences and similarities and see new perspectives. The aim is to bridge cultural gaps, reject stereotypes, discover points of connection, and create new bonds.

## **C. Language/cultural translation (communicating and meaning making)**

**Cultural translation** means on the one hand a practice of translation of cultural differences to understand diversity. On the other hand cultural translation can also be defined as **“going visiting” (Arendt), whereby we become aware of different ways of living and seek to expand our sense of what it is to have a way of life to encompass the particularity of these multiple ways of living** (to see the whole as complex, made up of many positions in their particularity). It is a way to translate democracy into practice; it is also to make meaning of the global world. Sometimes we can not only translate, but expand and reformulate, and, in that way, enable children to re-form the world.

**Language** is directly connected to cultural translation. We can help children to consider the meaning within a philosophical community of inquiry and to find ways to map out productive and nuanced responses to the call for cosmopolitanism. The openness to otherness can be fostered through philosophical dialogue which includes clarifying meaning and reading for meanings, analyzing, and listening to other views and through this to reflectively come to critically listen to ourselves. This leads us to discuss how to use language to bridge distances for getting a better understanding and avoiding misunderstandings and conflicts.

## **D. Local and Global (Openness, Loyalty)**

From a cosmopolitan point of view, global and local have to be approached as two interdependent dimensions. The borders between local and global become permeable and fluid, there is no longer a stable boundary of separation, but rather, overlapping domains of local and global. Local and global can be presented as; 1) **Related to the construction of our identity**, where the local perspective (loyalty to the known) can be enriched with a global dimension (openness to the new), especially in environments with high percentage of immigration and cultural diversification within a neighborhood (my group, my neighborhood, my country) 2) **Related to acts and their consequences at a systemic level** (where we, from our local reality, are part of a complex systems with

global dimensions). Global problems and needs are directly connected to local actions (E.g.: Consumption habits and natural resources exhaustion, migration.). We need to help children to use *Zoom thinking* (being able to move from local to global orientations without losing the connection between them).

#### **E. Individual and community**

We present the notion of **individuals as members of many communities** (each individual is simultaneously member of different communities: a family, group of friends, school, sport teams ...). I come to define myself as an individual through understanding myself as a member of different communities and diverse communities (a connection of a constellation of communities.) In a culture based on the individual (western culture) we highlight the **notion of interdependence and autonomy instead of independence**. Individuals and the interdependence relations between them form communities.

#### **F. Tradition - Costumes - Social Rules - Habits**

Tradition (diachronic) - Costumes (synchronic) -Social Rules (norms to regulate social behavior) - Habits: They have to be approached as elements that contribute to the organization of our societies and help to define them, but this can be done just assuming them without any critical thinking or as something meditated and not just assumed, as something adapted to the societies evolution and enriched in the interaction of different cultures. **The cosmopolitan approach, as others, has the meditated, adapted and enriched components of traditions, costumes, Socials rules and habits**. This approach also might contribute to reduce or to manage the conflicts that come when different traditions, costumes, social rules and habits coexist in the same place.

#### **G. Human Rights**

Human Rights related to the cosmopolitan approach can be considered as a framework of common values beyond nationalistic or cultural approaches. They represent values and worries discussed in every culture, and that every culture has deal with these rights in one way or another. Now we can consider them as a common an agreed set of rights where the discussion is placed on, In which situations the rights are accomplished or not and the problems that appear on how to apply them, especially if there are conflict of interests between different rights or between what some groups consider their rights and the others rights.

#### **H. Truth**

Within a cosmopolitan perspective truth should be presented as connected to different perspectives and cultural contexts. Reality is too complex and different approaches and perspectives are possible. Some of them can be limited and other can be more widely acceptable but in any case require to be analyzed and discussed taking into account both a general as well as a particular and contextual perspective.

#### **I. Justice (universalism, particularity, theories of justice)**

Justice, (universalism. particularity, theories of justice) within a cosmopolitan perspective locates the idea of justice in both a general framework and also one that strictly connected to different cultural, political and social contexts and therefore its meaning is defined in relation to these contexts. It is therefore important to compare different theories of justice focusing on the contextual frames that define them and to look at them through a multi-perspectival approach while at the same time discussing the possibility of having a universal frame of reference.

#### **J. Friendship, social networks, gangs**

Friendship, social networks, gangs. In the globalized scenario, the concept of friendship has acquired new meanings and ways of expression. We can be strictly connected to somebody (very different from us for race, culture, gender, social status) who lives in our town but also at the other end of the world confronting and sharing ideas, feelings, opinions, since the new technologies help us in overcoming limits of time and space and therefore building up and maintaining relationships over time.

We can have, at the same time, a wide spectrum of virtual contacts and relationships which are meaningless and superficial. Moreover both in the real and virtual spaces they live in, it often happens that children and adolescents are involved into exclusive micro-communities connecting people with the same interests, ideas, values within which they develop very strong relationships that may have a strong impact on

their choices and behaviors and limit their perspectives and vision of the world. This leads us to discuss what friendship is, and what the elements are that make somebody a friend for us within the global context.

The narratives articulate these leading ideas into different fields of experience, generating problems from which emerge multiple threads of exploration and reasoning. At the same time, the pedagogical practices of a community of inquiry embody these leading ideas as forms of practice. The supporting materials for teachers are discussion plan, exercises, and guidelines for classroom activities all developed within a cosmopolitan perspective.

The curriculum – which at the moment is under construction-is articulated into three Units for different target of students (age 8-10; age 10-12; age 12-14) containing each two philosophical novels and supporting materials. Each booklet is developed by an EU partner of the consortium and involves narratives and supporting materials. The non EU partner of the consortium is involved in the development of the guidelines and in the evaluation and testing of the curriculum within its own cultural context.

Some examples of the curriculum will be offered at the ICPIC conference.

## 5. Conclusion

At this stage of the project we have come to define the philosophical and educational spine of the curriculum and we have started to develop curricular materials as well as to design the training program for teachers and- in a cosmopolitan framework- the PEACE consortium is interested in confronting with scholars and educators coming from different cultural and social realities all over the world which will be participating to the ICPIC 2013 conference in order to benefit from different approach and perspectives and build up on it. We look forward to presenting this at the ICPIC conference in Cape Town at a critical juncture where the input from our colleagues will be able to help us shape the project and think anew in ways that will help us to realize this project's goals more fully.

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