

Review of: "International Education and the Crises of Cosmopolitanism and Global Citizenship"

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Potential competing interests: No potential competing interests to declare.

I am happy to accept the invitation to comment on this paper and would like to take this opportunity to thank the team at Qeios for their efforts. Indeed, I believe it is of utmost importance to run such a journal independently of the constraints of mainstream academic production and to encourage critical and reflective discussion of texts. Having read the current comments on the text, I feel that they collectively provide a good characterisation of the work and, most importantly, offer the author the option of further development and pluralistic orientation

From my modest perspective on the theoretical landscape of modernisation, globalisation, and cosmopolitanism/global citizenship, the text is a kind of draft that needs further refinement. I refer to it as a draft because, on the one hand, it reflects general guiding principles found in the scholarly literature but, at its core, remains too vague and superficial in its examination. The paper would certainly benefit from a clearer definition of individual concepts, supported by concrete references or the author's own semantic framework. The historical references to different conceptions of modernisation, globalisation, cosmopolitanism, and global citizenship are interesting, but the richness of the academic discourse in this regard is only marginally explored. The same is true of the focus on the analysis of Western, Asian, and African perspectives. Non-Western models and theoretical traditions have long been called for discussion and analytical exploration in the social sciences. The few references in this text barely scratch the surface of the diversity within each theoretical tradition, which is not entirely unexpected given the constraints of a text such as this. Such an exercise would generally be more appropriate for a dissertation project. The same goes for references to de/postcolonial approaches. Concerning Global Citizenship Education alone, there exists a wealth of literature that integrates elements from different disciplines, which the author cannot fully explore here due to space limitations (of course, it is important to note that many relevant documents from UNESCO, European Council, OECD, etc., carry a strong Western bias).

If the author is interested in developing the paper further, my suggestion would be to go beyond the current references and consider a number of publications that represent cornerstones of the "Western" discourse. Here I would like to suggest the following publications (especially former Ulrich Beck and his group deserve attention if one wants to extend the analysis to the social sciences and sociology).

- Beck, U. (2000). The cosmopolitan perspective: sociology of the second age of modernity*. *The British Journal of Sociology*, 51(1), 79-105. <https://doi.org/10.1111/j.1468-4446.2000.00079.x>
- Beck, U. (2004). *Cosmopolitical Realism: On the Distinction between Cosmopolitanism in Philosophy and the Social Sciences*. *Global Networks*, 4(2), 131-156. <https://doi.org/10.1111/j.1471-0374.2004.00084.x>

- Beck, U. (2012). Redefining the Sociological Project: The Cosmopolitan Challenge. *Sociology*, 46(1), 7-12. <https://doi.org/10.1177/0038038511425562>
- Beck, U., & Grande, E. (2010). Varieties of second modernity: the cosmopolitan turn in social and political theory and research. *Br J Sociol*, 61(3), 409-443. <https://doi.org/10.1111/j.1468-4446.2010.01320.x>
- Beck, U., & Lau, C. (2005). Second modernity as a research agenda: theoretical and empirical explorations in the 'meta-change' of modern society. *Br J Sociol*, 56(4), 525-557. <https://doi.org/10.1111/j.1468-4446.2005.00082.x>
- Chen, X. (2020). Confucianism and cosmopolitanism. *Asian Philosophy*, 30(1), 40-56. <https://doi.org/10.1080/09552367.2020.1736253>
- Choo, S. S. (2020). Examining models of twenty-first century education through the lens of Confucian cosmopolitanism. *Asia Pacific Journal of Education*, 40(1), 20-34. <https://doi.org/10.1080/02188791.2020.1725435>
- Grande, E. (2006). Cosmopolitan political science. *Br J Sociol*, 57(1), 87-111. <https://doi.org/10.1111/j.1468-4446.2006.00095.x>
- Ouyang, X. (2021). 'Tianxia' and 'Renlei mingyun gongtongti': a revival of cosmopolitanism in a Chinese cultural disguise? *Journal of Global Ethics*, 17(1), 1-10. <https://doi.org/10.1080/17449626.2021.1967185>
- Pieterse, J. N. (2006). Emancipatory Cosmopolitanism: Towards an Agenda. *Development and Change*, 37(6), 1247-1257. <https://doi.org/10.1111/j.1467-7660.2006.00521.x>
- Rizvi, F., & Choo, S. S. (2020). Education and cosmopolitanism in Asia: an introduction. *Asia Pacific Journal of Education*, 40(1), 1-9. <https://doi.org/10.1080/02188791.2020.1725282>
- Schiller, N. G. (2010). Old baggage and missing luggage: a commentary on Beck and Sznajder's 'Unpacking cosmopolitanism for the social sciences: a research agenda'. *Br J Sociol*, 61 Suppl 1, 413-420. <https://doi.org/10.1111/j.1468-4446.2009.01297.x>
- Werbner, P. (2018). Cosmopolitanism. In *The International Encyclopedia of Anthropology* (pp. 1-2). <https://doi.org/10.1002/9781118924396.wbiea1755>
- Yang, L., Marginson, S., & Xu, X. (2022). 'Thinking through the world': a tianxia heuristic for higher education. *Globalisation, Societies and Education*, 1-17. <https://doi.org/10.1080/14767724.2022.2098696>

I am not including specific papers on "non-Western approaches" here, but I would be happy to share some with you if you are interested. Also, if you do not have access to the above literature but are interested in reading some of it, please let me know.

Overall, it is a good design for something with an inherent capacity for improvement. I wish you luck and success.