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

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Review International Education and the Crises of Cosmopolitanism and Global Citizenship (Hazzan Moses Kayode)

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Global education for a dynamic of transculturality can be a way of tuning a whole logic that wants to be different under the same tone. And, the more diverse this dynamic is, the further away we are from multiculturalism and closer to interculturality. In a clear departure from what globalization intended: Cosmopolitanism (Sousa, 2021a).

But if it is true that the world became unified, through the expansion of capitalism, it also diversified, through different resistances and adaptations (Sahlins, 1993). As a result of the fact that global integration and local differentiation would to some extent been concomitant. Differentiation would develop in response to world integration.

This is the context in which it seems to me that what we can call "intercultural globalization" should be situated. Cosmopolitan globalization, founded on information technologies and the economy, cannot be thwarted by lonely and powerless individuals, nor by nation-states in crisis. It could be, however, due to intercultural globalization, which brings together people from broad geocultural areas, promotes and respects differences, dignifying, at the same time, languages national. It is about the globalization of what is diverse, what is different, what is other (Sousa, 2021b).

Contradicting the colonial dynamics, in which the colonizer looked at "the other", the colonized, as if he were a mirror of himself. Contrary to this one-sided look, it will be the acceptance of the 'other' that will determine the beginning of an ethical dimension (Eco, 1997).

It is in this way that we have to take into account the concepts of decoloniality and postcoloniality, before we get to globalization itself.

Decoloniality refers to a set of critical perspectives that seek to challenge and dismantle colonial power structures and the forms of knowledge that sustain them . This approach questions the idea that colonization was an event of the past and argues that its logics and practices continue to shape and perpetuate oppression and inequality in the contemporary world. Decoloniality seeks to decolonize thought, institutions and social practices. promoting a perspective that values knowledge, cultures and ways of life marginalized or subordinated by colonial systems.

and it is It is in this context that the name of Aníbal Quijano (1930-2018) appears, who was a Peruvian sociologist and theorist known for his contribution to the understanding of colonialism and racism in Latin America. He coined the concept of "power [i]coloniality" to describe how colonial power relations continued to operate even after the political independence of colonized countries.

Together, decoloniality and the work of Aníbal Quijano seek to challenge colonial power structures, dismantle the coloniality of power, and promote an alternative and egalitarian vision of the world. These perspectives have been influential in areas such as cultural studies, postcolonial studies , critical theory, and social movements striving for social justice, inclusion, and empowerment of marginalized communities.

The critique of the field of post-colonial studies by Latin American decolonialism stems from two epistemological sources, insofar as its genealogy is located in French post-structuralism, and not in the dense history of decolonial planetary thought (Mignolo, 2017). Indeed, it is easier for European intellectuals to accept postcolonial thinking than decolonial thinking , as it is closer to them. Moreover, in the scientific production of the Global North, Latin America and the Caribbean are absent or occupy a marginal place in debates and central texts.

Although postcoloniality differs from what has traditionally been done in the field, with a critique of the paradigm of rationality and European modernity (Ganter & Ortiz, 2019). In this way, post-colonial thought would not include the entire West (only its dominant classes), extending to the idea of a hegemonic ethnocentrism or an exclusive and homogeneous classist aristocracy. In addition, there would be blindness in the analysis of both fields regarding the denomination and exploitation of the North over the South, based on a long-standing ethnic-racial structure, which since the 16th century offers a European hierarchical system.

Decolonial and postcolonial studies could offer, as a whole, a greater complexity of analysis and understanding of reality. As ways of exercising this joint proposal between the areas, we believe it is possible to install colonial differences at the center of the knowledge production process (Mignolo, 2005).

Escobar, on the other hand, [ii]raises a relevant question about the trends of post-structuralist geography, which helps us to think about the place of nature and the nature of place based on the discourses of globalization arising from "capitalcentrism", in the sense that the theoretical construction of post - structuralism -development places capitalism at the center of the development narrative. which means rejections, devaluation and marginalization of others and new forms of development outside this centered logic.

centric " disputes . For this exercise, Mignolo (2008) defends the need to combine civil disobedience with epistemic disobedience, as an effort for the decolonizing option , which stems from an overwhelming revision of history, museums and memory to imagine things, forms, values and worldview for the past, present and future.

This brings us to the concept of transculturality, which Wolfgang Welsh (1999) developed, discarding the idea of unique cultures. Today's cultures are generally characterized by hybridization, and for each culture all others must either be contained within or be satellites. As a result, there is nothing uniquely its own. All you have to do is search the word

transculturality on the Internet and you will soon be associated with a meaning that goes beyond or, more openly, refers to interculturality. This is interesting and escapes Welsh 's view, which links the concept to multiculturalism, without seeing major differences between them.

The concept of "transculturality" may seem foreign to all this, but Afeff Benessaieh (2010) in his 2010 text "Multiculturalism, Interculturality, Transculturality", clarifies that the term transculturality is the most used when one wants to emphasize the constant process of cultural change in the face of globalization, without being able to distinguish them. That is why the power relations present in these culturalis processes can emphasize colonial history. On the other hand, the concept of "transculturalization", commonly applied and created by Fernando Ortiz in the mid-1940s, defines the phenomenon of the transformation of cultures in the face of the encounter of different cultures during the colonization process, taking into account the effects of domination of the hegemonic culture and the cultural oppression of colonized peoples in this process of cultural mutation. Therefore, we see "transculturalization" as a more adequate concept to anchor the present discussion. The theme focuses not only on the idea of cultural diversity, but also on how this influences the formation of identity in a globalized world. Especially with regard to the possibilities of resistance and repositioning of cultures of the "other" in cultural narratives. contemporary ones (Ortiz, 2005).

Cabecinhas & Cunha (2008) typify interculturality as a process, which means that several people with different inequalities participate in it, transcending any multicultural rhetoric. Interculturality is thus related to the concepts of acculturation and syncretism, but it is clearly distinguished from multiculturalism, which only presupposes the coexistence of two stratified and hierarchical cultures (Lacerda 2016).

In this sense, although the concept of interculturality may not be consensual - some associate it, the truth is is that, during the Portuguese colonial period, for example, there was a kind of inverted interculturality (Stoer & Cortesão 1999), under the tutelage of the colonizer, with a strong emphasis on the idea of Portugueseness. In other words: interculturality is a plurality that distances itself from the exotic diversity resulting from an alleged "meeting of cultures" (Sousa, 2017).

The redefinition of western culture and, even more, of European culture is, therefore, a constant. In which the present moment is paradigmatic in relation to this dynamic, with places of enunciation that change progressively. changing paradigms hitherto unquestioned. In part, this process was triggered when children and grandchildren of generations who lived through decolonization processes began to question what was said and not said about colonialism and postcolonialism/ decolonialism. From the contrast of the conversations held at home from the memories of experiences of colonialism, where violence was almost always present, with which they were confronted at school , giving an official narrative that contrasted with what really happened, a critical look was born that denoted this ambivalence. Today , the growing number of people available to challenge colonial legacies is visible, giving them context and questioning a previously untouchable truth.

The contribution to this advance, allowing the deconstruction of official narratives, with a Western perspective, without worrying about the other, previously colonized, has diverse contributions, such as the production of works by artists, musicians, writers, filmmakers, directors and others. agents, many of them - in the Portuguese case - belonging to the second and third generation of Afro-descendants, whose family history and the countries where they were born or reside

reflect new readings and experiences. Therefore, when it is stated, for example, that Portugal is a country that is many hundreds of years old, well established in the European and world space, having been a pioneer in globalization through the Discoveries (Robertson, 1997), it can translate into an idea that is not consensus, as advocated by Pedro Cardim (2016), who highlights the fact that Portugal spread throughout the world did not configure any type of globalization.

At the end of 2019, to mark the 20th anniversary of the publication of *Empire* , its authors, Michael Hardt and Antonio Negri (2019; 2000), wrote an essay in *New Left Journal* , where they looked at the differences between eras and analyzed how the process of globalization developed. The book, it can be said, remains current in its key idea, as globalization continues, more and more, to punctuate the world order. Its development is more concealed and therefore more effective. The forces of domination and control of the global order have by no means diminished, despite the often histrionic position of the ideologues of national sovereignty. The authors advocate, however, that a new international cycle is now necessary, based on a more intelligent struggle to investigate the structures of the dominant global order. Which results in the idea that the theoretical work carried out within the framework of social movements may be more capable of teaching than a trip to a library. Inverting the invisibility of the most underprivileged will be the first step towards challenging and eventually overthrowing the structures of *Empire* , movements such as alter-globalization (also known as alternative globalization) may be relevant.

In terms of seeking things different from the current ones, based on subaltern commitments with the West, Africa in particular must advocate different paths to follow, aimed at environmental, cultural, and ultimately citizen sustainability. With the blurring of asymmetries and the fight against poverty, striving for equal opportunities, gender differences, etc.

The article ends well, pointing out that globalism and cosmopolitanism accompanied by better Education must incorporate the series of experiences from various countries and continents as legitimate dynamics and validate objects of academic investigation without jettisoning contributions and/or 'injections' from everyone.

Given this perspective, it is necessary to look and see if utopia and alter-globalization can be the way forward. Alter - globalization is a social movement whose proponents support global cooperation and interaction, but oppose what they describe as the negative effects of economic globalization, often viewing it as a detriment or not adequately promoting human values such as environmental protection and climate change, economic justice, labor protection, protection of indigenous cultures, peace and civil liberties. Which can lead to a utopia.

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