

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

George Drazenovich¹

¹ Lakehead University

Potential competing interests: No potential competing interests to declare.

Hazzan Kayode's *International Education and the Crises of Cosmopolitanism and Global Citizenship* comes at an important moment in geo-political culture. The globalized aspiration of having a rules-based order is being challenged, at the same time, by forces of growing nationalism, populism, and alternative geopolitical paradigms of multi-polarity. Added to these challenges, widespread migration is challenging the homogeneity of many Western countries. Professional migrants face challenges related to credentialing when it comes to their professional degrees being granted equivalency in Western jurisdictions and among Western professional regulatory bodies. Kayode's article places IE in the context of this crisis of cosmopolitanism and global citizenship and this is an important contribution to that dialogue.

Kayode's article provides a much-needed service in terms of providing the reader with a critical understanding of global citizenship and cosmopolitanism and rooting these concepts within ancient Greek philosophers. Importantly, he draws on Nussbaum's work on Patriotism and cosmopolitanism that engages many of these concepts and in particular how the Stoic philosophers inspired by Diogenes framed their identity as "citizens of the world (cosmos)." I was particularly appreciative of how Kayode takes this basic concept and applies it to contemporary realities in that we, as a global society, are now more aware of other cultures than ever before although admittedly, Western epistemological hegemony is often the gaze through which globalization is conceptualized.

That said, cosmopolitanism, following Kant is less about governmentality and more about the universality of common understandings of what it is to be human as reflected in documents such as the Universal Declaration of Human Rights. To this, Kayode writes, "Indeed, cosmopolitanism could be seen as a form of neo-humanism that looks at the world as it might be, not just in advocating for the universal idea that people are not only connected in shared humanity but also in recognising how the vision of shared humanity in practice has more often been denied or destroyed than respected and celebrated". Of course, this aspiration, it is argued by Africans and others, contains seeds of Western epistemologies, paradigms, and instruments of governmentality. This distinction is useful and future research should explore the implications of critical cosmopolitanism on political rationalities.

Can we have cosmopolitan neo-humanism in the context of a globalized world? Kayode seems to believe that this may not be possible. "Being part of humanity, in general, cannot be detached from one's situatedness. Transcendent selves that extinguish the particularities of social embeddedness, which are the sources of being a concrete human being and community, are not exhaustive of the actual individuated being. Respecting human dignity requires respecting the subjectivities resulting from and supporting the exercise of both individual and collective agency". To this, I would

wholeheartedly agree although I do not think cosmopolitanism, in the Stoic sense of the term, and philosophical and cultural subjectivities are mutually exclusive.

The concluding remarks in the article are a bit ambiguous in terms of Kayode's prescription when it comes to IE. I agree with the critical comments regarding how to thread this very fine needle. Certainly recognizing, as Kayode suggests, the agency of non-Westerners is an important step that involves taking on entrenched systems of economic, political, and social power. And this is not easy if, as the author suggests, the very nature of cosmopolitanism is rooted in Western paradigms as global norms. One limitation of the article is that a clear path forward is not charted between the very impressive critical and substantive work done on the history of globalization and cosmopolitanism. In this regard, Kayode's article is an invaluable resource for educators and students alike. But in terms of the path forwards, more research should be done to provide educators and others with a workable framework.

Such a project would be a logical extension of this work. This is important for Westerners, like me, who tend to be reflexively expansionistic and myopic. At the same time, we can have a universal humanity with diverse forms of how that is lived out within the parameters of globally derived consensus normative documents such as the Universal Declaration of Human Rights (which I realize has the same challenge and critique when it comes to its injunctive force globally). Nonetheless, finding common ground between various social identity groupings has, from an evolutionary perspective, something human societies have strove to achieve as Kayode describes in terms of the movement from the clan to the city-state and eventual nation-state at least in the Western experience. Similar attempts to build and create supra-injunctive norms that could consolidate diverse grouping within cultures were evident in Asia and Africa. This is an important contribution and human evolution may well be on the way to finding a supra-injunctive human norm, but this process should not be forced or rushed, and other cultures might have very different ways of building those.

Speaking as a Western Liberal, I find much praiseworthy in Western forms of democracy and its system of minority rights and liberty. Granted, the democratic institutions guiding Western culture are admittedly creaky as former president Obama mentioned. Yet, Modern Western Liberalism can be self-correcting. But politically, Western democracies were inceptioned and constructed as republics and not empires. These are not the same and when republics become empires, Modern, Western, Liberal democracy suffers. In this regard rather than doubling down on expansionistic rhetoric, paradigms and practices characteristic of monarchical empires during the age of expansion. Modern Western democracies should embrace multi-polarity and diversity as adaptive functions of social identity groupings and integral to a democratic ethos.