

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.

At the invitation of Qeios, I am reviewing Hazzan Moses Kayode's article, "International Education and the Crises of Cosmopolitanism." This is a well-researched and comprehensive discussion of international education, global citizenship, and a slippery slope term "cosmopolitnism." Easy to agree with are Kayode's citing of Martha Nussbaum's definition of international education which, to be effective, "cultivates a global identity, inspires cross-cultural sympathies, and prompts self-examination in the local, national, and global domains." Kayode's own definition of IE: "IE must prepare students to function successfully in their home, often non-Western localities." He argues that internationally IE must prepare students to deal meaningfully with such global issues as peace, environmental sustainability, and climate change. In moving to cosmopolitanism, Nussbaum argues that global education should prepare students for global citizenship and eventually to global government. In pushing back Kayode underscores the familiar critique of Western oriented neocolonialism.

As a young assistant professor of history in the 1960's, I would take this critique a step further by recalling the lesson of Vietnam that nationalism almost always "trumps" internationalism, a lesson that the experience of both the US and Russia in Afghanistan reinforces, as well as excursions of the US in Iraq and Russia in Ukraine. Only a progressive view of history would conclude that "development" as modeled by the democratic West is the only path forward for global progress and therefore global citizenship. It remains to be seen whether such emerging leaders as China and India will provide meaningful and humane alternatives to the Western model. In looking to a more cosmopolitan future, I am most concerned with the potential for global initiatives to develop that might address "have-have not" issues more effectively, as well as the environmental and climate change issues Kayode cites which affect all the world's people.

My only real quibble with this article is Kayode's occasional use of such obscure words as "peregrination," "propinquities," and "ineluctably" which I doubt are included in my time-worn Thesaurus.