



Philosophical Enquiry Advancing Cosmopolitan Engagement

Newsletter, n.5.

September, 2015

Reflecting oneself in the world:

The Final Conference of the PEACE project, **Reflecting oneself in the world: Cosmopolitanism for Inclusion**, (September 3-4, 2015 was hosted by the Dpt. of Humanities of the University of Naples Federico II.) with the strong support of the University authorities and of local public authorities, in particular Regione Campania.

The Consortium presented the new PEACE curriculum and fostered dialogue about cosmopolitanism, education and social inclusion, with some prominent researchers.

The main theoretical axes of the PEACE Final Conference were:

- the notions of critical cosmopolitanism and cosmopolitan culture proposed by Gerald Delanty, an European sociologist reflecting
- the notion of educational cosmopolitanism elaborated by David Hansen; and US philosopher of education
- Lipman's notions of education for complex thinking and the community of philosophical inquiry, the latter understood also as a space for cosmopolitan inclusion.

In particular, the speakers investigated the thematic constellation of Cosmopolitanism for Inclusion, focusing on the challenges that it raises for educational theory and practice and they presented conceptual and empirical research, as well as pedagogical analyses.

The teachers who had tested the PEACE curriculum in the Italian schools participated actively in the debate, by comparing their experience in the project with the perspectives proposed by the speakers, and they were also the main actors during the final workshop.

As aforementioned, the conference aimed at being a space in which to reflect together on pedagogical strategies suitable for cultivating thinking skills and cosmopolitan habits, much needed in order to promote more democratic, inclusive and open societies, within the horizon of a commitment to education as the golden way to build "a better and more reasonable world for our children and their children to inhabit.

A large audience composed of primary and secondary school teachers, educators, head teachers, PhD students, people representatives of associations..., attended the conference. Many other people followed the discussion on streaming. The video of each session was transmitted in streaming and then published on the Federico II University web channel www.dol.unina.it/mediateca.jsp. Extracts of the conference and interviews to the speakers were also transmitted through Periscope by CRIF, the Italian Center for P4C

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Final meeting and the task before us

The last International Meeting of the PEACE Consortium took place in Naples on September 2-3, 2015. It was devoted to monitoring and assessing the development of all the project activities as well as to planning new activities to be realized after the end of the project.

Although the project is officially going to be finished on 30th September, the Consortium is already thinking how to continue to disseminate the PEACE results and motivate new schools, teachers and educators to use the curriculum in their context.

For example, the Italian group was already contacted by two primary schools – one in Naples and one in Prato (Tuscany) – to train their teachers for the use of the new curriculum. Both schools have a significant presence of immigrants. The teachers will be trained in the next months, obviously, they will be constantly monitored and supported by a tutor and their results will enrich the PEACE evaluation database as well as the contents of the PEACE website.

The Italian staff is also planning to present the PEACE curriculum in different events (academic conferences, workshops etc.). For example, on 27th November 2015, during the conference *"Philosophy for Children – Per un'infanzia che interroga e si interroga"* organized by the University of Bologna, two members of the Italian team are presenting a paper dealing with the project: Prof. Maura Striano *"PEACE": per un impegno educativo cosmopolita. Quando la Philosophy for Children guarda al mondo globale e alle sfide multiculturali*, and Dr. Stefano Oliverio *"La Philosophy for Children nel panorama internazionale: uno sguardo a cosa si è fatto e a cosa si sta facendo altrove"*.

Furthermore, in the next few months the Consortium will be working on the Proceedings of the Final International Conference.

Finally, the Partners are going to submit a number of papers dealing with the PEACE results to International conferences and journals.



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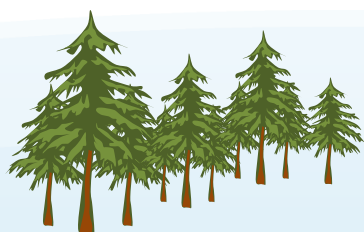
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The Cosmopolitan Moment: The Ethics and Politics of Critical Cosmopolitanism

Gerald Delanty's conception of critical cosmopolitanism has been one of the theoretical pillars of the PEACE project, and so we were delighted when Professor Delanty accepted our invitation to be a keynote speaker at the conference.

Delanty's talk complemented the work of PEACE by placing the discourse around cosmopolitanism into a broader perspective within the social sciences. One of Delanty's main themes was to argue for a normative view of cosmopolitanism that links cosmopolitan concerns with issues of social justice. From the perspective of sociology, Delanty's home discipline, cosmopolitanism is too often used to describe empirical conditions of plurality and hybridity and mobility without attention to its intellectual roots as a characterization of the desirable that traces back to antiquity. Arguing against cosmopolitanism as a 'zero sum game' (which polarizes the conversation by seeing it as either present or absent), Delanty suggested that we see cosmopolitan concerns and manifestations along a spectrum. To this end, he outlined four different levels, or degrees of intensity, of cosmopolitan engagement. These provide a rich lens for viewing the interest in the Other that might evolve in PEACE classrooms.

... Report on Gerard Delanty's presentation by Dr. Jen Glaser

Delanty's first level is characterized by a basic interest in the Other that does not involve self-scrutiny or reflexion – for example, the tourist who is curious other forms of life but tends to visit the Other as a form of cultural consumption. The second level Delanty described in terms of an ethics of hospitality. He pointed out that this tradition is already normative because it seeks the positive inclusion of the Other. This tradition goes back to Kant, and is given expression in most societies that argue for a kind of liberal tolerance, where the Other is recognised as essentially *same* (part of a universal humanity). This view lives out in many accounts of globalization, especially in political and national discourses that speak to the need for integration of minorities, the championing of human rights and need for global dialogue around common interests.

The last two stronger, or more intense, forms of cosmopolitanism are reflexive and critical, pointing to an interaction in which the self is transformed through the encounter with the Other. From a critical science perspective, the third form reflects an attitude and orientation in which the encounter between cultures leads to a mutual evaluation of one's own culture and identity. The fourth and most intense form of cosmopolitanism takes this a step further by directing this reflexive re-evaluation toward the emergence of new social relations and even institutions that place the concern for social justice above particularist interests (personal, communal and/or national), yet do so in ways that recognize and attend to the differences between us. This is to see cosmopolitanism as a kind of societal orientation – a frame of mind - rather than a 'position' taken on specific issues.

What Delanty reminded us is that even if we are ultimately concerned with the last two forms of cosmopolitanism, we should deride the existence of these weaker forms, and indeed this is where the educational effort might first have to start.



Promoting a cosmopolitan education

Daniela G. Camhy (University of Graz, A)

Throughout the world there is a demand and need of deploying new educational strategies to cope with the challenges raised by contemporary scenarios of increasing mobility and to equip children as well as adults with useful tools and dialogical reflective competences. The improvement of democratic societies needs developing learner's abilities for taking actions as democratic citizens. That means promoting an awareness of the importance of cultural and linguistic diversity, as well as the construction of new frames of thinking.

Cosmopolitan engagement is expected to be empowering and transformative for the individual and for society. This implies not only teaching young people including basic ideas of humanity and democracy at all levels of education, stressing equal rights and obligations for all, it requires to reconstruct education. Based on the educational approach of Philosophy for Children, the PEACE project creates the conditions through which students can develop cosmopolitan sensibilities by fostering intercultural dialogue and the construction of new identities that emerge from possibilities presented by our engagement with the Other. Through constructing of communities of philosophical inquiry where the promotion of complex thinking is enabling children to use critical, creative and caring frames of reasoning and understanding an effective reflective approach to human rights education and for developing democratic societies can be developed.

Helping children to think philosophically gives them a voice and the chance to flourish. It is an opportunity for children to construct broader self-concepts, broader visions, broader purposes that take into account the problems and thoughts of other people, as well as the consequences of their actions in society or in the world. It is a chance also for vulnerable children to develop a positive self-image or reconstruct "identity" including other's ideas, other's stories and other's experiences.

The communities of philosophical inquiry create a cosmopolitan environment in which children from diverse cultures open themselves to one another as they construct their own identities, develop dialogical and reflective skills and abilities and may be able to engage for a just society in the global world.



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Facilitating the transformation of Cosmopolitan perspectives: a report of research

Alessandra Romano,

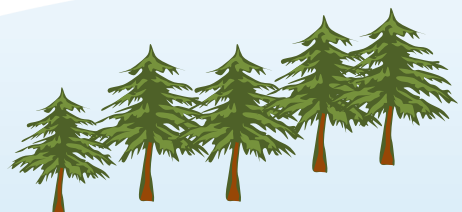
The final conference of the PEACE project was the occasion to present the section of a research, conducted by Alessandra Romano, a PhD student at the University of Naples Federico II, and focused specifically on the Italian training course (for more detail about the course see the issue 2 of the PEACE newsletter).

The aim of the research was to investigate whether and to what extent the training course had represented for its attendees a source of transformative learning, understanding this latter notion according to Jack Mezirow's framework and, consequently, as the revision/reconstruction/transformation of one's own meaning schemes and perspectives.

Transformative learning theory focuses on what is a critical dimension of learning that enables adults to recognize and reassess the structure of assumptions and expectations which frame their thinking, feeling and action. For Mezirow "critical reflection," understood as the process that occurs when people analyze and challenge the validity of their presuppositions and assess the appropriateness of their knowledge, understanding, and beliefs in given contexts, determines a "perspective transformation," the process of becoming critically aware of how and why people's presuppositions have come to constrain the way they perceive, understand, and feel about their world. Reformulating these assumptions allows for a more inclusive, discriminating, permeable and integrative perspective and enables people to make decisions or otherwise to act on these new understandings.

During the conference the structure of the Learning Activities Survey (originally designed by K.P. King) was illustrated. It is an assessment tool, which was used both during and at the end of the PEACE training course in Italy in order to evaluate empirically the participants' possible perspective transformation about cosmopolitanism and cosmopolitanism education with children. The hypothesis of the research, confirmed empirically by the data analysis, was that the PEACE Course had been a space for promoting transformative learning in its participants.

In addition to the aforementioned survey, the Follow-Up Interview, LAS Format, was administered to 5 participants. Moreover, the data from the administration of the Learning Activities Survey and from the administration of the structured interview were compared. Most of the participants confirmed that the PEACE Course had helped them question previous beliefs, opinions, attitudes and meaning perspectives. The initial hypothesis was borne out by the results of the research: the entire structure of the PEACE Course had affected not only the professional practice but also the whole life experience of the participants, both in a global and individual perspective.



David Hansen in dialogue with the PEACE Consortium

Stefano Oliverio. Università degli Studi di Napoli

The PEACE project has three major pillars: the Lipman approach to philosophical inquiry with children, David Hansen's educational cosmopolitanism and Gerard Delanty's proposal of critical cosmopolitanism. The PEACE Final Conference was the occasion to literally put around the same table representatives of the three aforementioned strands.

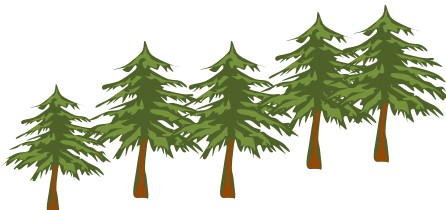
In this contribution we will concentrate, in broad strokes, on David Hansen's presentation. The US philosopher of education from the Teachers College started by illustrating how he came to the idea of educational cosmopolitanism. He said: "This is a view based on my research as well as concrete experience working with many groups of teachers in diverse urban, multicultural settings, notably Chicago and New York where in both cities we have schools which feature up to 20 and sometimes more first languages; as well as the good fortune to interact with educators the world over – and I am constantly struck by how quickly educators seem to arrive at the same 'platform' of concerns, worries, and fears regarding our present historical moment, and yet also the same platform of convictions and hopes regarding what education can still accomplish despite the formidable challenges and obstacles."

In this sense, cosmopolitanism is not an abstract philosophical concept but something emerging from the concerns of teachers and educators all over the world. Cosmopolitanism offers a compass to reconstruct philosophy of education and to give new meanings to the arts of education. Pivotal are two notions framed by Hansen: the reflective openness to the new, which is something more than 'open-mindedness', and the reflective loyalty to the known, which is the idea that, as Hansen put it, in order "to be hospitable to new people and ideas, I need a 'place' in which to receive them."

The spirit of this view of cosmopolitanism was epitomized by Hansen in his insightful reading of one famous sentence of the Roman play-writer Terence and of one key-idea of John Dewey: from Terence's invitation not to take anything human as foreign, we should draw the consequence of considering different cultural and personal expressions as within the "orbit of the human"; from Dewey Hansen takes the emphasis on the interest (as opposed to interests): interest, in Hansen's interpretation, is – etymologically – a space in-between, and more specifically, in a cosmopolitan view, the space between the new and known, which is the cosmopolitan space par excellence.

Against this backdrop Hansen presented some arts of education, which can be re-signified passing through the cosmopolitan prism. The discussion of his paper gave the opportunity to explore whether and in what sense philosophical inquiry in the Lipman tradition could be understood as one of these cosmopolitanism-oriented educational arts.

If cosmopolitanism is constitutively the taking place of the dialogue between different perspectives, it could be said that a presentation like David Hansen's and the suggestions it aroused in the Italian teachers and educators attending the conference were a major instantiation of what educational cosmopolitanism could be.



Competences and skills for cosmopolitism

Félix García Moriyón. Asociación Centro de Filosofía para Niños

PEACE curriculum aims to provide a specific understanding of cosmopolitism. It's not interculturalism, it's not multiculturalism, is reflective cosmopolitism, that reflective loyalty with the local and reflective openness to novelty and difference.

We are living in a «cosmopolitan» world ...Where there are strong conflicts we have to cope with. Reflecting about the problems —in the context of a community of philosophical inquiry and accepting cosmopolitism as a frame of mind— requires the development of a bunch of cognitive and affective competencies that are the heart of this curriculum. From the competences that appear in the curriculum, we want to emphasize those that are the basics of this proposal.

We start from Dewey's approach to ethics and moral education

Humans begin life endowed only with impulses as motor sources of activity

Habits are socially shaped dispositions to particular forms of activity or modes of response to the environment.

The need to reflect intelligently on what one is doing arises when the ordinary operation of habit or impulse is blocked

Value judgments are tools for enabling the satisfactory redirection of conduct when habit no longer suffices to direct it.

We take into account Aristotle's concept of virtue as habit and moral growth as the search for a full life (eudaimonia). We offer a proposal different to Lickona's character education: "character education is the deliberate effort to help people understand, care about, and act upon core ethical values".

I mention some of these **skills: affective:** 1) Tolerance for non conventional ideas and situations; 2) Flexibility: Acceptance of inclusive or conflicting situations.; 3) Assertiveness: standing up for your right to be treated fairly; 4) Empathy; **and cognitive:** 5) Universalizing out of particular or concrete events or actions (inductive thinking); 6) Moral imagination. An ability to imaginatively discern various possibilities for acting in a given situation; 7) To set problems in a context and to recognize the circumstances that influence the problem; 8) Identifying moral values and being sensitive to them

And we need for each of these competences.: a) a precise definition,; b) Observational variables ; c) Tools for evaluate them ; d) Didactic strategies to foster those skills in the class room

So, we transform the class room into a community of philosophical inquiry, and we hope that

Their thoughts will become words. Their words, acts. Their acts, habits. And their habits, character. **So they will be full persons in a better world.**

