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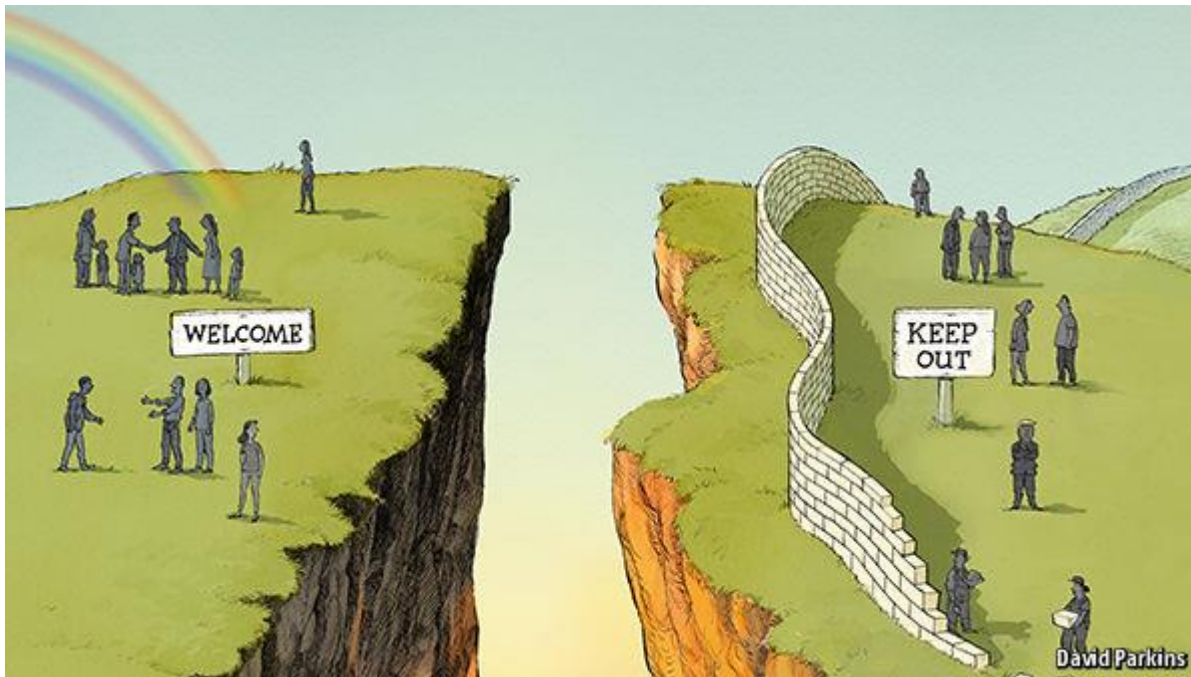
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A Battle of Values

Global Trends of Nationalism and Cosmopolitanism in Education Paradigms



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Introduction

In his book, *Recalling Education*, Dr. Hugh Mercer Curtler examines and debunks several misguided practices and myths about education. One of them is that “education is schooling” (Curtler, 28). That is to say, the educational system exists primarily to teach students knowledge of mathematics, the natural and social sciences and other academic disciplines. This misconception is problematic because the bar for acceptable education is reduced to one’s ability to recite and repeat facts. I understand education in a far more classical sense than this, as a result of both my formal schooling and martial arts training. Etymologically, education means “to draw forth”. Following that, I suggest that education’s purpose ought to be to draw from within students their potential to flourish and succeed in society. Dissemination of facts and skills is surely important to accomplish this task, but it is not central. Curtler notes that education is remiss if it lacks the tools necessary to develop positive freedom and autonomy in students. He uses the mundane example of purchasing a car to unpack this point:

Suppose you go ... to buy a car ... and know little or nothing about cars. There are more than one hundred cars on the lot, so on the face of it you have considerable freedom. ... My claim here is that, in this case, the freedom you have to choose the car you want is important, but limited: the fact that you are ignorant about cars restricts your freedom to choose the right car, or the car that will most suit your needs. ... The freedom to choose one of the hundred cars (or more) is negative freedom; the freedom to choose the right car, based on your ability to use your mind is positive freedom ... (pg. 2-3).

True education mandates that students not only be given relevant knowledge of our world, but also the wisdom to apply it. Cosmopolitan education models take this idea and add to it a global framework. Note, the terms Global Competence Education, Global Citizenship Education and Planetary Citizenship Education are interchangeable with Cosmopolitan Education as their differences are in branding rather than mission. This report will be utilizing the, Global Competence Education framework as its model. It is defined as:

“... the capacity to examine local, global and intercultural issues, to understand and appreciate the perspectives and world views of others, to engage in open, appropriate and effective interactions with people from different cultures, and to act for collective well-being and sustainable development.” (OECD, 2018)

The threat of other cognitively-starved education practices to students becomes apparent when we consider rising authoritarian nationalism across the globe. If students aren't taught to search for other sources of knowledge and “broaden their horizons”, they are enslaved to and bound by their nation's bias. The only way to ensure individual freedoms and the solve global issues is to ensure all citizens are equipped with the tools necessary for attaining, authenticating, and acting upon information they encounter.

That said, one's national identity is not something to be ashamed of. To the contrary, rallying a people under a shared pride of community and values as a useful method for positive change. However, when national identity becomes a means of confining one's world view, it becomes dangerous. This report will be using Dr. Kwame Anthony Appiah's *Rooted Cosmopolitanism* and Dr. Benedict Anderson's *Imagined Communities* as the theoretical frameworks for examining and understanding how these four nations, China, Turkey, Costa Rica, and Finland, are preparing their youth for the world of today and tomorrow. This report aims to answer the question: how are the children of these nations being educated to perceive and interact with diversity and information in our ever-globalizing world?¹

¹ Globalization is a phenomenon marked by the increase of social, cultural, political, environmental, economic, and intellectual exchanges, relations, interconnections, interdependencies across international boundaries

Literature review

China is renowned for both its authoritarian nationalism and education making it a perfect case study for this report. President Xi Jinping addresses the issue of education reform for China in his speech to the 19th National Congress of the Communist Party of China calling for specific development in rural areas and a system that draws upon “core socialist values to guide education [and] efforts to raise cultural-ethical standards” (Jinping, 2017). This socialist framework being used to guide China towards its goal of National Rejuvenation and the Socialist Dream. The commitments to education reform are extrapolated on in the Party’s *Opinions on the work of the opening-up of education in the new era*. It calls for increased ‘people-to-people exchange’ (study abroad), diversifying language acquisition of youth and promoting “good Chinese stories and spread[ing] the good China’s voice” (Communist Party of China, 2018). *Citizenship and Citizenship education in a Global Age. Politics, Policies and Practices of China* by Wing-Wah Law (2010) makes it very clear that China’s use of education as a means of creating national identity and order is not new. The book begins by exploring the history of citizenship education which formally began in 1912. However, Law argues that citizenship education has been a part of Chinese society for two thousand years because of wide-spread Confucian beliefs. He notes that the formal citizenship education of 1912 was heavily influenced by the three primary Confucian principles of filial piety, humaneness, and ritual. When the Chinese Civil War broke out in 1927, areas controlled by the Chinese Nationalist Party or Chinese Communist Party received civic education promoting their respective ideologies of capitalism or communism. According to Law, the Communist Party of China’s commitment to education is what made them so effective in securing the Chinese government and its people. He

also notes that China persists in preserving national identity as a core tenant of education, but also exposing its citizens to the world through global events such as the Olympics (Law, 2010).

Wai-Chung Ho's article provides an example of China's homogenization via education with the case study of Hong Kong. The famed 1997 "Handover" of Hong Kong. Originally, Hong Kong wanted to remain under British authority claiming that they enjoyed the political and economic freedoms of liberalism. Beijing respected this for many years, even incorporating the split ideology into political jargon with "one country, two systems". Slowly, though, China has been encroaching on Hong Kong's autonomy in many domains, including education. Ho speaks to how creators of curriculum needed to self-censor when writing about certain divisive subjects such as the Tiananmen Square protest of 1984 as an example of China creating its own history. He goes on to speak of "official knowledge centers" that must approve all curricula written, as well as the implementation of the Chinese national civic education as a means to counteract British influence. However, the article also states that in a phone survey of Chinese students in Hong Kong, knowledge of government workings and controversy was as low as 5% (Ho, 2007). This low knowledge level is due to resistance to Beijing's overreach of power. As China's grip on Hong Kong's autonomy strengthens, so has public backlash. Scholarism was born in 2007 from the mind of Joshua Wong, a fourteen-year-old high school student interested in mainland China's efforts to incorporate Hong Kong fully under its control. Already an active follower of local politics, Wong knew he needed to intervene when China had announced the addition of nationalistic education courses in 2011. He states that many students like him were outraged at the "blatant brainwashing" curriculum and many more because of the already high demands of students in China (Wong et. al., 2016). Scholarism grew from a rag-tag student movement into a political force to be reckoned with. Starting with just a couple of students occupying the national

government outpost in Hong Kong, the sit-in grew to over 120,000 Hong Kong citizens all pressuring the local authorities to withdraw the curriculum from schools. On September 8, 2012, chief executive of Hong Kong, Cy Leung, announced that national education would not be mandatory, but could be implemented at the discretion of the schools (Piscatella, 2018). However, for those with less social and political power in China their fate has not been the same. The Muslim minorities of western China are facing discrimination and re-education because of the critical views of the Chinese government. Hui poet, An Ran, was reports on his journey to state mandated ideological education at the Lu Xun College of Literature. He claims that the re-education and the unauthorized detention he was subjected en route were responses to his writings surrounding the treatment of Muslim Uyghurs in Xinjiang. The province has been heavily policed and plagued by discrimination, religious intolerance and suppression of diversity. Approximately 120,000 Uyghurs have been sent to political education camps that promote “proper socialist Chinese thought” (Mudie, 2018).

Islam is an important topic when talking about education in Turkey. Originally created as a Western-style democracy after the fall of the Ottoman Empire, Turkey has always been dedicated to secular government and freedom of religion. Self-proclaimed Islamist, President Recep Erdoğan of Turkey’s right-wing AKP party has challenged these ideals and wants Turkey to embrace its Islamic roots. Shankar’s article in *The Diplomat* notices this trend and compares Turkey’s recent activity to Pakistan. The article notes that under President Erdoğan, Turkey has seen a rise of Imam hatip schools (Islamic schools), the lift of the ban on religious garb in public facilities, and the use of Islamic rhetoric in political speeches. In addition, Erdoğan has played a double game of distinguishing between “good and bad terrorists” as he has allowed for a “jihadist highway” from Turkey to Syria. These signs and more are mirrored by Pakistan in its

regression into a more fundamentalist Islamic nation. (Shankar, 2016). The Reuter's report speaks to the claims of Islamifying the public-school system. Public schools are now must include prayer rooms in schools, institute Islamic education courses, and strip Darwinian evolution from the curriculum. (Reuters, 2017). Weise's article in Politico further confirms the religious nationalistic trends in the country. The new curriculum also removes information regarding Turkey's secular founding fathers (namely Atatürk), sparking thoughts of a conservative nationalist religious agenda. The new curriculum is to "protect national values" and the collective sense of Turkish identity according to a statement from the ministry of education (Weise, 2017). In Pak's article, *Cultural Politics and Vocational Religious Education: The Case of Turkey*, he speaks to the rise of modern Turkey and Kelanists (secularist) creating the Diyanet (Turkey's Ministry of Religion) and how government positions there and in other ministries are being filled by Islamists. The Diyanet is specifically important because it controls the knowledge and discourse on Islam as they produce sermons for over 40,000 Turkish mosques every week. Pak seeks for compromise between Turkey's competing Islamist and secular ideologies. He looks for a way for conservative Muslims to have the opportunity to raise their children as they wish in Imam hatip schools without creating fear amongst secularists of conservatives trying to inundate Turkey with conservatism (Pak 2004). As far as the implementation of Cosmopolitan education in Turkey, the efforts have not done terribly well. A study was done on two anonymous public elementary schools in Turkey to examine their level of global competency framework when teaching about war and conflict. The results showed that only one of the teachers in the study tried to teach with an objective, multi-dimensional, and critical perspective. The rest fell into three categories: Protective, Emotional, and Tentative. Protective teachers wanted nothing to do with the subject of war. They allowed students to express their opinions,

but only briefly before getting the class back on target. The rationale here is that these children are deeply affected by these problems and need to be shielded from them. Emotional teachers brought their nationalistic bias into the classroom. No attempt was made to erase any kind of societal prejudice in viewing enemy belligerents in international conflict. The example used was the Israeli-Palestinian conflict and how the struggle for Palestinian independence can be compared to that of Turkey. The teacher also promoted staunch patriotism and respect for the national flag and anthem. Tentative teachers provided information, but with limited context or critique. They understood that this was a pivotal point in human history and wanted to inform children, but simply that, inform them. There was no substantial discussion about views or opinions, but rather the “quick facts” like opposing parties, weapons used, causes, etc. Strongly dissident opinions to government policy were met with efforts to redirect conversation rather than engage with the subject matter. The study concluded that Turkish education is not adequately implementing Global Citizenship Education. Like with China, we see a reoccurrence of suppression of minorities and intellectuals in Turkey. Constanze Letsch reports on the crackdown on Kurds and the use of Kurdish language after the military coup of July 2016. President Erdoğan used the pretext of a state of emergency to shut down 94 civil society organizations, including the famed Kurdish Institute, on charges of association with terrorism. Since the attack, cities like Sur and Diyarbakir that had gained effective autonomy through securing Kurdish majorities in government have been met with resistance from Ankara. Measures included: city-wide curfews, military policing, and the closure of experimental immersion preschools in the region that taught in minority languages as well as English. (Letsch, 2018). Erdoğan’s post-coup measures also cracked down on intellectuals and civil servants, 100,000 of whom were sacked in the wake of these policies. Numbers have not been collected

specifically on academics, but roughly 15,000 Turks have migrated to England in the two years since the coup. 1,128 Turkish academics signed a petition to have the national government end armed engagements with Kurds and were promptly labeled pariahs and ousted from their institutions. This national politics of approved knowledge is resulting in a Turkish brain-drain as those critical of the establishment could face serious consequences (Lowen, 2016).

Costa Rica is a shining example of progress with cosmopolitan education at the core of their public education. The Costa Rican government report entitled *Costa Rica se proyecta al mundo por medio de la Educación*, describes a curricular commitment to “Planetary Citizenship”. The curriculum is based in world-class standards skills, communication and multilingual skills, multiculturalism, and thinking globally and acting locally. In addition, it describes other improvements such as fiber optic internet, and inclusion of historically neglected communities such as the indigenous, rural and females. The report goes on to speak of their success in study abroad and Mandarin, English, and French instruction (Ministry of Education of Costa Rica (a), 2017). A subsequent report entitled *Ministra de Educación participa en el Comité de Política Educativa de la OCDE* speaks to the Costa Rican government’s involvement on the global stage of education reform with the OECD. It describes the exchange of ideas and projects of Costa Rica with the rest of the world (Ministry of Education of Costa Rica (b), 2017). The OECD report published in 2017 of statistics taken in 2015 confirms these claims with the organization reporting that Costa Rica has near universal literacy, booming university attendance, and surprising rates of second language acquisition. However, the reports also show that equity and knowledge of math and science is lower than reported by the government. (OECD, 2017). Suarez writes notes an essay entitled *Rewriting Citizenship? Civic Education in Costa Rica and Argentina* about these new ideas of citizenship education. Using Costa Rica an

Argentina as his case studies, he explores how the two nations are changing the paradigm of civic education. They are employing human rights, plurality and global consciousness in educating their students about how to view themselves in relation to the world. The article also notes that Costa Rica's civic education still has a national focus as students learn about founding fathers, the constitution, processes of government etc. That said, the curriculum stresses that Costa Ricans are members of the larger planetary community (Suarez, 2008) One of the stressed points that students learn through their constitutional education is the provisions of Title VI. The articles of this section lay out positive rights Costa Ricans have such as the right to quality affordable education or the right to food and clothing for indignant students (Articles 78 & 82, Title VI, The Constitution of Costa Rica),

When talking about international education, the nation of Finland will surely arise as a model for educational success. PISA scores are often cited, but the nation has made strides towards a global framework in teaching. In Jokikokko's phenomenographic work entitled, *Interculturally trained Finnish teachers' conceptions of diversity and intercultural competence*, she interviews Finnish teachers about their understanding of teaching in the modern day. They addressed issues of visible and invisible diversity (i.e. race vs. home-life stability), the necessity of multilingual communication, social justice, and "cookie-cutter" curricula for diverse student populations. Jokikokko noticed three prevailing intercultural competence frameworks in her interviews: ethical, efficient, and pedagogical. The ethical perspective focuses on values, prejudice and self-reflection and how teachers have to be supportive adults to every child in the class regardless of culture or diversity. The efficiency framework looks at how multilingual communication, organization, and flexibility are invaluable skills for doing one's job in today's market. The pedagogical is similar to the ethical in that it seeks to promote equality,

understanding, and awareness in the curriculum, but seeks to do so by entrenching it into the minutia of the school day through pedagogy (Jokikokko, 2005). The following three authors all wrote respective chapters for the text *Miracle of Education*. Kirsi Tirri (2012) outlines what Finnish teachers see as the purpose of education in her chapter. The author cites that 10 of the 19 teachers surveyed view a scientific and critical worldview as a primary outcome of education (pg. 60). One teacher even specifically cited Global Citizenship Education as the goal Finland should strive for saying “independent thinking, argumentation skills and ethical reflection are important skills for students to acquire” (pg. 61). Hilden and Kantelinen (2012) discuss the importance of foreign language education. They highlight that foreign language education is vital in Finland for two reasons: foreign media and intercultural communication (pg. 161-162). While the country may seem rather homogenous, Finland is constantly inundated with foreign television and persons (the latter especially given recent diaspora from the Middle East into Europe). Teachers noted that English was an especially useful language to know for communicating with new parents who may not speak Finnish yet. Because of the value placed on it, foreign language is compulsory throughout all basic education, primarily English, but Swedish and Finnish as well (for students not born in Finland, of course). In addition, foreign language education is treated as cultural education so that children might be able to understand the people that speak these languages. Lastly, Finland is different than most secular countries in that it mandates religious education of students. Parents are allowed to choose the type of religious education their children receive according to their religious preferences. Most often these are Lutheran and Orthodox, but with the recent influx of migrants from the Middle East, Islam is increasingly popular as well. Students of atheist families can also opt for a moral values themed course instead. That said, all students will learn about a variety of religions and worldviews and

be given a basic idea of a moral compass. Finland suggests that this kind of religious education diminishes fear based in the unknown and bridges gaps between communities as it is integrative, intimate, and critical (Kallioniemi et. al., 2012). In addition, the Ministry of Education and Culture in Finland has created *Meaningful in Finland*. The plan outlines 10 goals for 2025 set up by the government to curb racism and hate speech and foster social inclusion. Some of these goals include: school-library collaboration on multi-cultural curriculum, teacher education, promoting student organizations, and funding for efforts to end racism, religious intolerance and hate speech (Finland, 2016).

Theoretical Framework

The theoretical framework driving the analysis of this report is Appiah's *Cosmopolitan Patriots*. In his essay, Appiah begins by describing his father's love for his homeland Ghana for which he was a lawyer and a diplomat. Appiah, himself, was born into two cultures, having both Ghanaian and English roots. He speaks of a letter that his father wrote for he and his sisters which described his love, not for Ghana, but for humanity. He wanted his children to be citizens of the world no matter where they went and to always choose to make wherever they are better than when they found it. This forms the basis for Appiah's understanding of rooted cosmopolitanism (cosmopolitan patriotism and rooted cosmopolitanism are used interchangeably in the essay).

Appiah's theory aims to address the concerns of those who fear cosmopolitanism. Foremost, that cosmopolitans claim to love "diversity" while truly seeks to destroy difference in favor of a global culture. Rooted cosmopolitanism can be summed up into the phrase "think globally, act globally". It seeks to make citizens of the world who also have connection and love for their locality. When we apply this understanding to education, our goal is to produce a

generation worldwide that is not only proud of where they come from, but is also proud and curious about their fellow global citizens.

He goes on to argue about the struggles between cosmopolitanism and liberalism in the classical sense of personal autonomy, universal enfranchisement, and equality of all persons. Appiah states that modern liberalism is and has been too preoccupied with national morality and neglecting international morality. “It is all very well to argue for, fight for, liberalism in one country- your own; but if that country, in its international operations, supports (or even tolerates) illiberal regimes elsewhere, then it fails, the cosmopolitan will argue, because it does not sufficiently weigh the lives of human beings as such” (Appiah, 620). Appiah makes the point that if we truly believe that all human lives are equal and endowed with inalienable rights, then we must act accordingly with all humans globally. The age-old argument of “not my people, not my problem” simply won’t cut it anymore.

Appiah goes on to speak about the importance of nation-states and common culture. He uses common culture to describe tendencies, habits, traditions, identities etc. that are shared by and large across a community. The case study of the United States is used to say that this idea is often a farce in the modern day. Especially in the case of the U.S. (but other multiethnic societies as well) there are dominant cultures and multiple common cultures, but there is never any one that is ubiquitous across the nation. In fact, he states that the beauty of America is that we do not have a common culture. We have the freedom to associate and believe what we choose and we are bound only by our acceptance of democratic processes. “(Supporters of common culture) want to live in societies where everyone has a common cultural center, where every political dispute can be resolved because everyone has been constrained to accept a common sense of the meaning of life” (Appiah 631-2). This is the threat of authoritarian nationalism. While this may

make life “simple”, it deprives people of the beauty and strength brought by hybridity and divergent thought. When the state controls what and how knowledge is disseminated and exchanged, it endangers the freedoms of liberalism that allow for cosmopolitanism and democracy.

This part of Appiah’s theory is influenced by Benedict Anderson’s *Imagined Communities*. The theory states that nationalism exists because of technological advancements of the Industrial Revolution, namely printing press capitalism. The ubiquity of common language, rising literacy, mass media, and public education allowed nation-states to imprint a value system, norms and collective identity in the minds of citizens (Anderson 1991). Anderson writes

“... regardless of the actual inequality and exploitation that may prevail in each, the nation is always conceived as a deep, horizontal comradeship. Ultimately it is this fraternity that makes it possible, over the past two centuries, for so many millions of people, not so much to kill, as willingly to die for such limited imaginings” (6-7).

Essentially, the argument is that regardless of individualism, national identity becomes such a formative understanding of self that it keeps us from acting against the state’s interests. Fighting against the status quo would mean fighting against the goals and member of the nation.

Education’s role in developing a child’s view of their nation-state is influential, specifically through history and civics education. We must ask ourselves: Are our children taught to be critical thinkers or are they spoon-fed stories? Is thinking confined to the national context or is it boundless? Is the curriculum meant to serve the state or the child? Answering these questions has everything to do with how free the next generation is to self-determine their thoughts and actions and how much they are chained to their ideology. The goal of Cosmopolitan Education is to create a paradigm in which education is a vehicle for critical thought, freedom, acceptance of diversity and human rights.

Here I'd like to elaborate for a moment on my inspiration for this project. Aside from formal schooling, another important aspect of my education has been my martial arts training. From the age of seven up until this day, the concepts of self-discovery, awareness and contextualization have been constants, regardless of the martial art. Julio Toribio Kancho, founder of Seibukan Jujutsu, synthesized this into the "three As": Awareness, Assessment, and Action. It is a thought process for dealing with "the unknown" and is as applicable to intellectual encounters as pugilistic ones. The mantra stresses presence of mind and accurate contextualization of the information you are given. Through metacognition, I've made the connection between my training and schooling and seen how the core of both is developing freedom. Freedom is said to be an unalienable right, but our potential to access it is limited by our understanding of ourselves and the world and how they relate to one another (think back to the car-buying example). I firmly believe that many of the world's issues revolve around a deficiency in one, or even all of those concepts. Too many of us fail to step into the shoes of our adversaries to see life from their perspective. If people can learn to know and understand their enemies through productive discourse, they're more likely to see their bridge of commonalities than the chasm of their differences. It is this philosophy of education that I firmly believe can unite us as a species.

Methodology

The methodology is qualitative as it is difficult to quantify the indicators of Cosmopolitan Education. The research relies on secondary bibliographic research which includes: primary and secondary scholarly material, respective national government reports, OECD reports as well as recently published pertinent news stories. The data is as current as possible so as to make an accurate synchronic comparison of the educational efforts of nations in today's world.

Analysis of Findings

Going into this project, I had knowledge of the political ideologies of these countries and wanted to explore whether they were as polarized as the media showed them to be. The results of this research endeavor were pretty similar to what I had expected. Finland and Costa Rica are some of the most progressive in terms of their Global Citizenship Education. They have made embracing diversity, critical thinking, multilingual and cultural education and tolerance key foundations of their respective curricula. However, even the famed Finland is lacking a truly global perspective and instead has more of a multi-cultural perspective. There was little evidence of emphasis education about issues of global significance, specifically global climate change, being taught in the classroom. Costa Rica, on the other hand, has made these core principles of their Planetary Citizenship mission. That said, Finland's religious education is an innovative measure attempting to reduce bigotry by establishing a universal basic knowledge and acceptance of the world's religions. Both of these countries share the mindset that honest unadulterated education leads to better equipped student.

China and Turkey, however, have shifted to more nationalistic forms of governance and that has impacted their educational systems. Both governments have imposed crackdowns on education in attempts to narrow the window through which their citizens are able to see the world. China is guilty of this on two fronts with the constriction of Hong Kong and the re-education of dissenting Uyghur Muslim. Turkey has been using similar educational repression techniques with the Kurdish population and promoting unity under the Islam and the Turkish flag. Turkey has not shown any signs of wanting to advocate global education in any form. China has created programs to share Chinese efforts towards competence in communication

(specifically English language acquisition), but is motivated by the desire to sell the idea of Chinese culture and values abroad.

The results of this research fit well with the theories of *Rooted Cosmopolitanism* and *Imagined Communities*. The nations of Finland and Costa Rica have more cosmopolitan frameworks than China and Turkey, but patriotism and love of country are still strongly emphasized in the classroom. These nations are proving that students can have love and appreciation for the world through a global perspective without giving up their national pride or becoming wandering nomads with no loyalties. However, these nations are not without their faults. As mentioned, Finland is severely lacking in their global perspective and though the research on Costa Rica is promising, it is slim and more needs to be done before we hail it as the new “miracle of education”. Anderson’s *Imagined Communities* explains well what is going on in China and Turkey. Education is being used as a means to assimilate the public through language, culture, and history in order to create national identity and unity. For China, it has to do with unity under the Chinese Socialist Dream, making the liberal people of Hong Kong and the Muslim Uygur problematic dissenters in the eyes of the government. Their diffusion of socialist Han Chinese history, ideology and norms through education is becoming ever-more influential in realizing the Socialist Dream of Chinese Rejuvenation. Erdogan’s government has used the predominant religion of Islam as the foundation for Turkey’s new national norm. The use of Islamic speech in politics, Islamic education in schools, and Islamic garb in public institutions is a radical shift from Turkey’s history prior to Erdogan’s rule. In addition, the government’s attitudes towards intellectuals have recently mirrored that of other historically dictatorial regimes as university professors are losing their ability to teach freely. Their

repression of the Kurdish minority also shows the lengths Turkey is willing to go to ensure a religious, linguistic, and ethnic monoculture in Turkey.



It is important to remember, however, that the scope of this research is limited. Four nations hardly make a trend, but I saw a correlation between fidelitous implementation of Cosmopolitan Education and freedom of the press amongst nations. Figure 1 (above) ranks countries press freedom based a poll taken by journalist around the world with questions aimed at seven different indicators: pluralism, media independence, environment and self-censorship, legislative framework, transparency, infrastructure, and abuses (World Press Freedom Index, 2017). Finland and Costa Rica ranked 1st and 10th respectively. Turkey, comparatively, came in 157th place with China close behind at 176. To put that into perspective, North Korea is dead last in 180th and the United States ranked 45th. It is clear though that these nations are outliers in both directions. Further research should be done on countries that are between their diametrically antithetical worldviews to confirm or deny this as a valid correlation. In addition, understanding where the rest of the world is on the ideological spectrum of education will complete the global picture and truly reveal the trends.

By exploring the ways these nations have structured their educational systems, this report has also explored how these nations structure freedom for their next generations. For nations like Finland and Costa Rica, personal freedom to know, to learn, and to associate is paramount throughout their education. China and Turkey, on the other hand, value national unity and identity over these freedoms. If these nations are foreshadowing for coming global trends, then our world will be in for certain conflict, both between globalized and nationalistic states and within nationalistic states.

Conclusion

As a result of the forces of globalization, the lives of humans across the globe are becoming ever more interwoven. Even the most remote sections of life on this planet are affected by it socially, technologically, informationally, environmentally or otherwise; we cannot escape it. So, if globalization cannot be escaped, if it is our reality, then we must embrace it or be left behind. I have made the case that Cosmopolitan models of education better prepare children for this reality of our global age than Nationalistic models, firstly, because of their commitment to teaching global awareness. By teaching standard courses with a global perspective and other global competencies like critical assessment, acceptance of diversity, ecological consciousness, and technological and media literacy, students have a better feel for the global job market into which they are going to enter. This concept of Global Competence Education facilitates the growth of positive freedom in students. Giving our youth the necessary tools to authenticate, assess, act on information with a critical perspective will allow them to make more informed decisions for their future. The idea of pure cosmopolitanism where nationality is irrelevant is quite lofty and problematic. This report proposes *Rooted Cosmopolitanism* as a more grounded perspective that honors the beauty of national culture and identity while also framing one's home

as the world. Its goal is to inspire pride and curiosity not only for the knowledge and culture of a student's own nation, but those of foreign peoples as well. How we prioritize and value our understandings of self is key to understanding how we act. If students are taught to understand themselves in a state-centric and egocentric ways, they will act in the interests of their nation or themselves. The challenge of Global Competence Education is to educate students on global systems and phenomena in the world around them, make students cognizant of their biases and gaps in knowledge while also charging them to search out and fill their own gaps in order to make better assessments. Children subsequently learn through self-study that they have so much more to learn and it creates a perpetuating culture of life-long learners who aren't static in their understanding of knowledge. They are not utterly subject to any national, ideological, or personal bias. While it is impossible to remove any of those factors entirely, acknowledgment of their existence and being critical of one's worldview helps minimize their effects of decisions. Cumulatively, this allows students to be competent in their interactions on the global stage, promotes a society of accepting individuals and fights against violence and hatred.

It is important to remember that no nation has effectively implemented the curriculum with fidelity as of yet, but global competence is a process, not a factoid. It cannot be learned by rote memorization or pneumatic devices; it must be practiced, assessed, and reshaped; practiced, assessed and reshaped, over and over again meeting the constantly changing demands of the world. That imagery immediately called up the analogy of forging a sword for me, but it implies that there is an end to the process, a finished sword. Personal and national adoption of Global Competence is more akin to the life of the blacksmith himself. From his apprenticeship to his mastery, his technique was refined and made better daily through practice, exposure to techniques from other blacksmiths, incorporation of their ideas into his craft and critical self-

assessment in relation to his own work and those of others. Like the blacksmith, we must practice Global Competence and *Rooted Cosmopolitanism* daily in order to refine our understanding of them. It is ridiculous to think that we can solve this problem by solely implementing the OECD's curriculum in schools. Past generations have not been formally educated about these forces nor the power they have over our lives, so how can we hope to pass along this message to the next generation honestly and effectively? We can't! The millennial generation must consciously make the choice and effort to think globally and act locally and model that for the generation to come. Only when we understand that our knowledge, perspectives, critical thinking, and actions have global ramifications, can we begin to make decisions for ourselves, our families, communities, nations, global family and biosphere that have lasting positive global impact. So, what will you do today become more globally competent?

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