

# FOSTERING GLOBAL CITIZENSHIP AND GLOBAL COMPETENCE: A NATIONAL SYMPOSIUM

## COMING TO TERMS WITH COSMOPOLITANISM, GLOBAL CITIZENSHIP & GLOBAL COMPETENCE

Changes induced by new technologies, and the unprecedented mobility of people, goods and capital across the globe, are creating a world that contains a set of characteristics without parallel in human history. A whole new vocabulary is needed to explain this different world.

Terms such as 'cosmopolitanism', 'global citizenship' and 'global competence' are often used in this context to explain this new reality. Similarly, it is also often argued that the new globalised conditions require our future generations to possess different skills in order to successfully negotiate the opportunities and challenges brought about by globalisation.

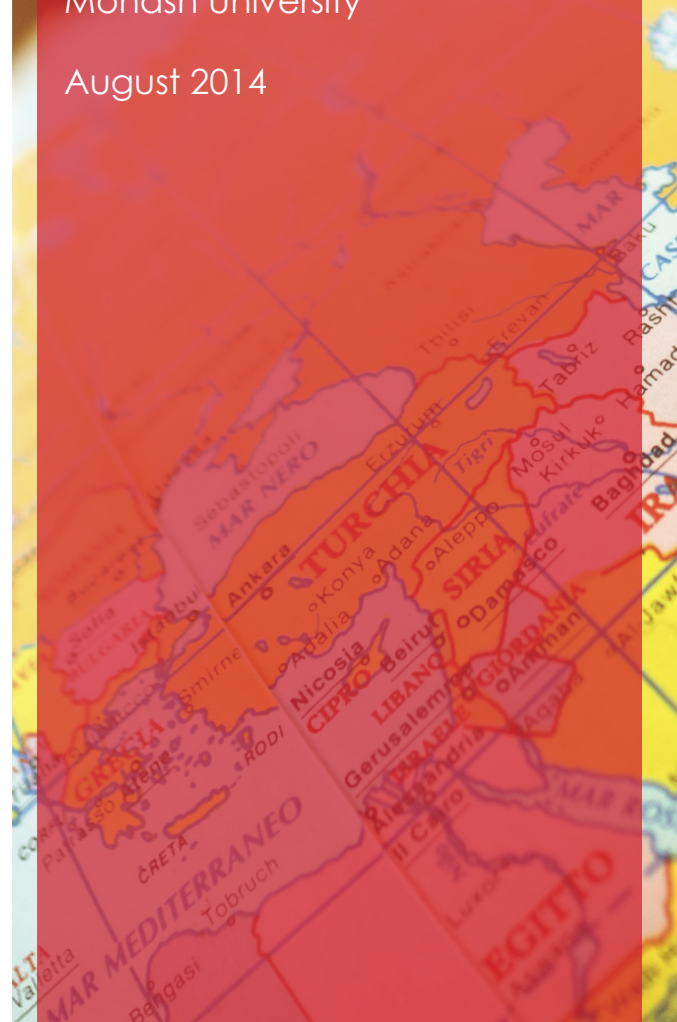
In this discussion paper I provide an overview of these concepts as they pertain to the higher education sector. In particular, I argue that an inclusive ethical and moral framework should be seen as the foundation for how we think of global competencies and how we operationalise them in practice.

### Discussion Paper 1

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INTRODUCTION	3
GLOBALISATION: THE CHALLENGE & OPPORTUNITY	3
GLOBAL COMPETENCIES	4
GLOBAL CITIZENSHIP AND COSMOPOLITANISM	5
EDUCATING FOR A COSMOPOLITAN FUTURE	7
SUMMARY	8
CRITICAL ISSUES	8
REFERENCES	9

## INTRODUCTION

The world we inhabit has been profoundly reconfigured through globalisation. To navigate this world, people need to be equipped with a new repertoire of knowledge and skills. As educators, we are often reminded that schools, colleges or universities must prepare students to negotiate this new intricately interconnected world, communicate efficiently and establish productive relationships at both the local and global level. We also hear that it is important to embed the doctrines of 'global citizenship' and 'global competence' into our teaching philosophies, policies and curricula. Although this is undoubtedly right and necessary, the way these concepts are used and understood vary a great deal.

With this discussion paper I aim to outline a framework that may facilitate our discussion involving concepts such as 'global citizenship' and 'global competence', and how they relate to policy and learning and teaching agenda within the higher education sector. I begin by broadly summarising the challenges and opportunities accompanying globalisation and how these should be addressed by the education sector. I will then clarify the terms 'global competencies', 'global citizenship' and 'cosmopolitanism'. Finally I discuss how an understanding of cosmopolitanism can help us

to orientate our students towards a more global future. While we need to prepare our students to both survive and thrive in this new era, we must also situate their educational experiences within an inclusive ethical and moral framework. By emphasising the cosmopolitan principles of responsibility, openness, commitment and compassion we will better equip our students to become effective and responsible global citizens.

### Globalisation: the Challenge & Opportunity

Although the mobility of people, goods and ideas across the globe is not a new phenomenon, the speed and intensity at which this movement now occurs is having a profound impact upon how human beings connect and relate to each other (Beck 2000; Giddens 1990, 1999; Held et al. 1999). The phenomenon of globalisation, described by social theorist Anthony Giddens (1990:64) as an "intensification of worldwide relations", has created a degree of global interconnectedness and interdependence that is historically unprecedented and accompanied by new paradoxes.

In his 1999 BBC Reith Lecture, Giddens tells the story of his friend, presumably an anthropologist, who examined village life in central Africa. He describes how "... she paid her first visit to a remote area where she was to carry out her fieldwork. The evening she got there, she was invited to a local home for an evening's entertainment. She expected to find out about the traditional pastimes of this isolated community. Instead, the evening turned out to be a viewing of *Basic Instinct* on video. The film at that point hadn't even reached the cinemas in London" (Giddens 1999). This example illustrates how technological advancements, in the areas of communication and mobility in particular, have revolutionised people's capacity to transcend the local and immediate. Not only do we have television and movies, but we can also 'Facebook' and 'Tweet', 'Snapchat' and 'Skype'. 'Google' has become a verb and, if you believe the *Vanity Fair* website, "Facebook, Twitter, Instagram, and new dating apps like Tinder, Grindr, and Blendr have increasingly become key players in social interactions, both online and IRL (in real life)" (Sales, 2014). The phenomenon of the 'global village' has reached colossal proportions, far surpassing anything Marshal McLuhan (1962, 1964), the author of this term, might have imagined.

Alongside changes at the level of personal and intimate experience, we are witnessing the emergence of a global economy in which geographical boundaries matter less, production is concentrated in low-wage areas and consumption operates on a planetary scale. This economy is not only driven by the old fashioned processes of production and consumption, but also by relentless and algorithm-driven financial markets (e.g. Brady et al. 2007; Brady and Denniston 2006; Gomez et al. 2013). Not surprisingly, we are also witnessing the emergence of new challenges, which have new and planetary consequences. For instance, environmental threats, global pandemics, and terrorism all challenge how we view the nexus between local and global issues (Beck 1992, 2006).

These new interdependencies make our lives and our individual and collective fates inextricably intertwined (Appiah 2008; Skrbiš and Woodward 2013). No longer are we cocooned within the confines of our local and national boundaries. Instead, we are required to view everyday opportunities and challenges, such as those we encounter in the context of education, work, and leisure, from a more global frame of reference.

We ought to avoid excessively optimistic or pessimistic portrayals of this globalised world and its implications for the future. On the positive side we now have ready access to new ideas, resources and knowledge quite unimaginable only a couple of decades ago. Evidence of this abounds all around us. Even our humble daily newspaper contains more information than the average person a few centuries ago could access in their entire lifetime.

Although this new world provides unprecedented opportunities, they are also accompanied by increased disruption and uncertainty across many spheres of everyday life. At the personal level, new patterns of production and consumption have reconfigured job markets and altered what used to constitute a 'typical' life course trajectory. Previously linear transitions from schooling, to full-time employment and eventual retirement are now no longer taken for granted (Sennett 1998). Periods of employment are increasingly interwoven with bouts of unemployment or educational interludes. Offshoring challenges job prospects for some and provides opportunities to others. In this way, new opportunities are intertwined with new risks and threats. German sociologist Ulrich Beck captured these in his seminal text *Risk Society: Towards a New Modernity* (1992) in which he shows how advancements intended to make our lives simpler, healthier and safer are also exposing us to new risks and dangers – some of which yet to be fully realised.

Globalisation presents higher education institutions with new and diverse challenges. It is necessary for students to develop new competencies which adequately equip them for life in this complex and rapidly changing global environment. These competencies must have demonstrable value in helping graduates successfully negotiate new opportunities on a global scale. Although global competencies may entail a range of benefits for students, we must also ensure that these are underpinned by a clear set of guiding ethical principles. This is because many global risks and opportunities may have profound and unintended effects for people, communities and environments far removed from where decisions are actually made (Appiah 2008). In short, while educational institutions must prepare our graduates for success, they should also be equipping them with ethical principles that are appropriate to this new globalised context (Appiah 2008; Nussbaum 2002, 2007; Rizvi 2009).

## Global competencies

Educational discourse is laden with assumptions that today's students should be 'globally competent' in order to face the challenges brought about by globalisation. A simple search of the internet provides evidence that this is a topic on the agenda of many educational institutions (e.g. CRLT 2014; CCSSO 2014). It is also apparent that different terminology is being applied to what is basically a similar concept. While here we use term 'global competence', others may talk about 'intercultural competence' (e.g. Deardorff 2006, 2011), 'cultural competence' (e.g. Johnson et al. 2006) or similar terms (for an expanded list see Fantini 2009). In some instances the concept 'global competence' has been imbued with different meanings, generating some ambiguity about its use. As Deardorff (2006, 2011) has noted, it is not uncommon that some educational institutions are relying on varied and unique in-house interpretations and assumptions about the meaning of global competence. I daresay that participants at this forum may have a range of understandings of what 'global competence' means, or what skills we need to impart upon students in order that they become 'globally competent'. While this is not necessarily a bad thing, hopefully, by the end of the symposium we will be a step closer to a shared understanding of 'global competence' and the overall framework of skills and dispositions underpinning this concept.

Over the past decade (with varying degrees of success) different authors have endeavoured to bring together what they consider to be the key elements of this framework and to identify the set of attributes it typically describes (see Deardorff 2006; Hunter et al. 2006; Reimers, 2009a, 2009b). If some consensus can be achieved as to how the concept is defined, then dialogue on the challenges and opportunities brought about by increased intercultural contact will become considerably easier and more productive (Hunter et al. 2006; Deardorff 2011).

A review of literature suggests an agreement that global competence has three dimensions – attitude, knowledge and skill. Hunter et al. (2006:276) define the concept as "having an open mind while actively seeking to understand cultural norms and expectations of others, leveraging this gained knowledge to interact, communicate and work effectively outside one's environment".



Speaking of intercultural competence Deardorff (2006:247-248) believes it is “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes”. In a similar vein, Reimers (2009b: 25) defines global competency as:

*The knowledge and skills that help people understand the flat world in which they live, the skills to integrate across disciplinary domains to comprehend global affairs and events, and the intellect to create possibilities to address them.*

There have also been attempts to clarify precisely what attitudes, knowledge and skills are entailed by these definitions. Hunter et al. (2006) suggest that globally competent individuals have a non-judgmental and open attitude toward difference, an appreciation for cultural, social, and linguistic diversity, as well as knowledge of world history and globalisation itself. Furthermore, they note that the globally competent remain sensitive to cultural differences, allowing them to collaborate effectively across different cultures, and across the distinct social and business settings of different countries.

For Deardorff (2006:256) intercultural competency starts with an individual possessing or developing certain attitudes. These attitudes consist of a respect for other cultures, (non-judgemental) openness, curiosity and discovery (that is, an acceptance of the ambiguous). The individual must also have cultural and sociolinguistic knowledge and the skills “to listen, observe and evaluate” and to “analyze, interpret and relate” (Deardorff 2006: 256). For Deardorff there are two desired outcomes of intercultural competence: an internal outcome, and an external outcome. The internal outcome arises when the individual adopts a frame of reference that enables them to be both adaptable and flexible; this “ethnorelative” perspective also affords them a demonstrable capacity to show empathy for others. According to Deardorff (2006, 2011), the desired external outcomes of intercultural competence include “effective and appropriate behavior and communication in intercultural situations”. What precisely those behaviours and skills entail, she argues, would depend upon the specific situation that the individual encounters.

The global competence prerequisites listed by Reimers (2009a, 2009b) similarly involve attitudes, knowledge and skills. In order to be globally competent, Reimers (2009a: 39) believes that a person must possess three characteristics. First, they must be positively disposed towards cultural difference. In particular, they must have an understanding of different civilizational streams and an ability to see those differences as opportunities for constructive transactions among people. Second, they must develop an awareness of world history, geography, of the global dimensions of topics such as health, climate, economics, and of the process of globalisation itself. And third, they require an ability to speak, understand and think in languages other than the dominant language of the country in which they were born (Reimers 2009a: 39).

While there is agreement that these three dimensions – attitudes, knowledge and skill – are important, I would argue that there needs to be more explicit discussion about our understanding of the philosophy upon which these attitudes, behaviours and skills rest. I propose that the foundation on which our understandings of the attitudes, knowledge and skills required to be globally competent should be informed by the theoretical framework of cosmopolitanism.

### Global citizenship and cosmopolitanism

The concepts of global citizenship and cosmopolitanism are historically closely intertwined and any attempt to separate them serves primarily heuristic purposes. Etymologically, both terms have a common origin in *kosmopolitēs*, meaning ‘the citizen of the world’. The idea behind the term global citizenship goes back to a statement by a Greek philosopher Diogenes (b.412 BC) who professed a sense of responsibility and loyalty towards the global community when he claimed to be ‘a citizen of the world’ (Appiah 2008; Skrbiš and Woodward 2013). This concept of a global citizen was later evoked in the work of German classical philosopher Immanuel Kant. In his 1795 essay ‘Perpetual Peace’ (Kant, 1983) he speaks at length of the need to be respectful towards all members of humankind and to extend hospitality towards others in need regardless of their origin. Over the recent several decades there has been a renewed interest in the idea of cosmopolitanism and it can be directly linked to the publication, in the mid-1990s of Martha Nussbaum’s seminal essay on ‘Patriotism and Cosmopolitanism’ (2002) in which she argues that American students

must not simply be taught and encouraged to develop patriotic allegiance to their country, but also how to think beyond the constraints of their own culture and nation. Nussbaum's argument is not only directly relevant to our theme today, but her work also gave rise to a small industry of writing and thinking about the role of cosmopolitan principles in the contemporary globalised world.

The format of this paper does not allow us to explicate on the nuances of different arguments underpinning the idea of cosmopolitanism and global citizenship. However, to exemplify the relevance of these concepts I will refer to the work of Appiah (1996, 2008), who talks about the idea of a global citizen as being a necessary reaction to the processes of globalisation, and also argues that "the notion of a global citizenship can have a real and practical meaning" (Appiah 1996: 26). I will return to this important notion of 'practical meaning' below. It is important to note that Appiah links the need for cosmopolitan discourse and the emergence of global citizenship agenda to the processes of globalization. The point is simple. We must identify with our fellow human beings and act in a manner that acknowledges our interdependence (Appiah 2008). Appiah's guiding principle of global fellowship is particularly salient at a time when our prior assumptions about what is close and what is distant have profoundly altered (Kendall et al. 2009). People now have the capacity to imagine themselves as living alongside billions of others and belonging to an expansive global community (Appiah 2008).

The concept of global citizenship does not signal a requirement to detach oneself from one's own national identity or loyalties. Quite the opposite, he argues that respect and loyalty to humankind "– so vast, so abstract, a unity – does not deprive us of the capacity to care for people closer by" (Appiah 1996: 26). He advocates that we need to responsibly balance between our obligations towards those who are near and those who are far. In other words, using sociological language, he appeals for a careful balancing between local and global, individual and collective, concrete and abstract, particular and universal. Appiah's discussion about global citizenship is important to our ambition today because it reinforces two key interconnected points: (1) that global citizenship concerns the global and thus shifts the perspective from the local and immediate to a broader plane; and (2) that, through the idea of citizenship, it evokes a sense of practical responsibility towards others regardless of their location in terms of geography, class, gender or ethnicity.

It is now useful to turn more specifically to the vast literature on cosmopolitanism to which Appiah is one of the contributors. This literature is not only generous with description of cosmopolitan phenomena (e.g. Beck and Sznaider 2010; Delanty 2006, 2012; Fine 2007; Kendall et al. 2009 Skrbiš et al. 2004; Skrbiš and Woodward 2013; Vertovec and Cohen 2002) but also acknowledges that there are various types and dimensions of cosmopolitan experience. Much of the literature recognises cosmopolitanism as an open disposition towards others, and towards the world around us. At its core it has a strong and inclusive ethic which emphasises practical worldliness (note Appiah's notion of "practical meaning" above) and other-directedness, hospitality to strangers and all-embracing communitarian concern. Kendall et al. 2009 described cosmopolitanism as "An ethical stance, in which the individual tries [...not] to privilege those nearest to him or her [...], and endeavours to see the value of the other, and to work towards the possibility of connection and dialogue with the other."

Cosmopolitanism presupposes a set of skills, outlooks and practices which become necessary tools for individuals as they cross boundaries between the familiar and the unfamiliar. These skills are essential when operating in environments which require the capacity to actively, constructively and responsibly deal with culturally diverse people or environments. Moreover, they are also important for understanding the broader cultural, economic, political or environmental consequences of one's own actions. This is precisely the type of understanding that is necessary in today's increasingly inter-dependent global world.

There are two main reasons why understanding the link between global competencies and cosmopolitan outlooks is essential. The first reason relates to Beck's (2006: 341) point that "Cosmopolitanism in world risk society opens our eyes to the uncontrollable liabilities, to something that happens to us, befalls us, but at the same time stimulates us to make border-transcending new beginnings". Put simply, we can no longer understand our actions without taking into account the broader, even planetary, implications of these actions and concomitant risks. Examples of such situations are the Chernobyl and Fukushima nuclear power station disasters, both having local and global consequences even though the global consequences are not yet fully understood and cannot be easily quantified.

The second reason relates to the necessity for our actions to be considered within an acceptable ethical framework and not simply driven by self-interest. As previously stated, cosmopolitanism represents an inclusive and ethical framework and, as Delanty (2006: 28) argues, has a "strong emphasis in it on the universalism of the cosmopolitan ethic." While the ethical dimension of cosmopolitanism, might strike one as somewhat paternalistic, it in fact reinforces the importance of understanding that global diversity must be understood with all its disarming qualities, challenges, risks and opportunities in mind. As Kendall et al. (2008: 404) have put it, "A citizen of the world can make the world better by making some local place better."

As foreshadowed in Appiah's comment cited earlier, an important feature of global citizenship is its inherent link to practical meaning and action. To put it simply, it is not enough to be aware of the suffering of others; the notion of global citizenship compels social actors not simply to note the suffering, but to act on it. Cosmopolitan outlooks thus contain a performative dimension which can be expressed via action. Cosmopolitanism is a practice as much as it is a perspective (Woodward and Skrbiš 2012). Furthermore,

certain social actors employ cosmopolitanism as a discursive strategy for reconciling varied meanings and worldviews within a particular setting or among a particular group of individuals. This then poses direct challenge to educators. They can not only say they support the concept of cosmopolitanism as an ethical and moral principle; they should also choose to adopt policies and teaching practices, which are consistent with the cosmopolitan ethos.

### Educating for a cosmopolitan future

The teaching of global competencies in higher education should be informed by a framework of understanding that is based upon the principles of cosmopolitanism. The argument for cosmopolitan education has been posed in the past by theorists such as Nussbaum (2002, 2007) and Rizvi (2009). Nussbaum argued that young people in the United States ought to be educated in cosmopolitan principles rather than narrowly patriotic perspective. Her argument was that they should "be taught that they are, above all, citizens of a world of human beings, and that, while they happen to be situated in the United States, they have to share this world with the citizens of other countries" (Nussbaum 2002:6).

For education to have a cosmopolitan orientation Nussbaum (2002) believes students must be taught to recognise similarity and difference; appreciate the increasing inter-dependencies brought about by greater global interconnectivity; acknowledge they have a moral obligation to both national and international communities; and think beyond the confines of their own national boundaries and learn to engage in the culture of dialogue (see also Stevenson 2012; Skrbiš and Woodward 2013).

Rizvi (2009) evoked very similar ideas when he called for the adoption of cosmopolitan principles to be embedded into education and learning practices. Given the pressures imposed by global connectivity, he argued that the focus of educators must shift from parochial considerations to an agenda that incorporates concerns at the international level. He also spoke in favor of cosmopolitanism as a frame of reference for managing the consequences of globalisation in a "morally coherent fashion" (Rizvi 2009: 258). As he puts it:

*If learning about global connectivity is to become cosmopolitan then it must have the potential to help students come to terms with their situatedness in the world – situatedness of their knowledge and of their cultural practices, as well as their positionality in relation to the social networks, political institutions and social relations that are no longer confined to particular communities and nations, but potentially connect up with the rest of the world. (Rizvi 2009:264)*

I find this emphasis on the relationship between the role of education and cosmopolitanism most compelling because it emphasises that the role of education goes well beyond knowledge transmission. As Nussbaum (2007:39) puts it, "We can and must produce students whose moral and political beliefs are not simply a function of talk radio or peer pressure and who have gained the confidence that their own minds can confront the toughest questions of citizenship." This has direct and practical implications for educational policy and much need to be done to translate existing rhetoric about global competencies into concrete steps in educational practice. Educational practice should move beyond singular focus often manifested through activities such as student mobility experience. Although clearly beneficial and directly relevant, we must also consider the entire range of competencies underpinned by cosmopolitan outlook. I propose that they be summarised and operationalised through the following four concepts: Responsibility, Openness, Commitment and Compassion.

We must teach our students:

### RESPONSIBILITY

- To understand the consequences of globalisation and increased global inter-dependencies
- To recognise people have a responsibility not only to themselves and their own community, but also to the broader global community
- To develop a deep knowledge of global issues
- To recognise the importance of developing the skills required to be globally competent
- Not to act in a manner that is adverse to others.

### OPENNESS

- Towards other cultures, values and experiences
- Involving intercultural mastery and symbolic competencies.

### COMMITMENT

- To recognise and appreciate universal values
- To appreciate and respect difference and diversity.

### COMPASSION

- Imagine the lives of people different from themselves
- Appreciate the hardships that others endure
- Show sympathy and concern towards others.

## SUMMARY

The rapidly changing globalised world dictates that global competencies are squarely put on the agenda of educational and policy debates. This is necessitated by the pressing need for people to live, work and succeed in the modern world, and to acknowledge that those contexts which will be impacted by their actions. This requires skills and competencies that are attuned to political, social and economic complexities. This task remains a major challenge to educational institutions of the present and the future.

New global competencies must imbue a cosmopolitan outlook. This alignment between global competencies and a cosmopolitan outlook allows us to propose a categorical framework of responsibility, openness, commitment and compassion.

These are the building blocks which should be considered in any operationalisation of global competence within an educational setting. How this is achieved is a major challenge for educational institutions. Much of this progressive work is already under way when educational practice strongly acknowledges (and engages) the world that transcends the horizon of our immediate existence. But more ought to be done and this will require further effort.

Programs designed with the intention to build global competence in students must be developed carefully and methodically. Most importantly, they must be robust enough to help individuals build upon them through the lifetime. Global competence will be tested not against abstract ideals of cosmopolitan theory but through concrete action and impact which we as engaged citizens deliver on a daily basis.

## CRITICAL ISSUES

- Do we need an agreed upon framework for categorising global competence? What would be the advantages or disadvantages of such a framework?
- Does the capacity to develop global competence differ across various student populations (e.g. based on socio-economic background, ethnicity).
- Given the necessity to prioritise various educational agendas, should the development and support of global competencies fall into top priority category for the government?

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