

## **COSMOPOLITAN SOCIETY, IDENTITY AND EDUCATION**

*Анотація.* У статті розглянуто та проаналізовано такі підходи до мультикультурної комунікації як «відновлення Вавилонської вежі», «відкрите суспільство і закрите суспільство», «відкрите суспільство і діалог», «космополітичне суспільство», «космополітична ідентичність», «глобальний підхід як компонент космополітичної ідентичності», «космополітична освіта в університеті».

**Ключові слова:** космополітизм, космополітичне суспільство, космополітична ідентичність, освіта.

*Annotation.* In the paper is examined such approaches to multicultural communication as «rebuilding of the Tower of Babel», «open society and closed society», «open society and dialogue», «cosmopolitan society», «cosmopolitan identity», «global perspective taking as a component of cosmopolitan identity», «cosmopolitan education at university».

**Key words:** cosmopolitanism, cosmopolitan society, cosmopolitan identity, education.

*Аннотация.* В статье рассмотрены и проанализированы такие подходы к мультикультурной коммуникации как «восстановление Вавилонской башни», «открытое общество и закрытое общество», «открытое общество и диалог», «космополитическое общество», «космополитическая идентичность», «глобальный подход как компонент космополитической идентичности», «космополитическое образование в университете».

**Ключевые слова:** космополитизм, космополитическое общество, космополитическая идентичность, образование.

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## **Rebuilding of the Tower of Babel**

The Tower of Babel could be understood as a story of God's punishment for human grandiosity before the power of God.

Now the whole earth had one language and few words. And as men migrated from the east, they found a plain in the land of Shinar and settled there. And they said to one another, «Come, let us make bricks, and burn them thoroughly». And they had brick for stone, and bitumen for mortar. Then they said, «Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves, lest we be scattered abroad upon the face of the whole earth». And the LORD came down to see the city and the tower, which the sons of men had built. And the LORD said, «Behold, they are one people, and they have all one language; and this is only the beginning of what they will do; and nothing that they propose to do will now be impossible for them. Come, let us go down, and there confuse their language, that they may not understand one another's speech». So the LORD scattered them abroad from there over the face of all the earth, and they left off building the city. Therefore its name was called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth (Genesis 11:1-9).

The builders of the tower were creating a tower of uniformity with one common language, one people and one authority. The many languages were «scattered... abroad» as a punishment of a tribal people who had become so arrogant as to think there could be only one prescribed language in one prescribed, centralized culture.

Some Christian theologians such as Prof. Andrew Watts at Belmont University USA insist that «Babel tells us that enforcing one language through the rule of law is tantamount to empire building [...]. The tower of Babel shows

God's love for language diversity»<sup>1</sup>. It may be possible to view the story as evidence of God's plan that requires diversity and pluralism for successful implementation. It is closely related to the ideas of the philosopher, Karl Popper, who proposed the rebuilding of the Tower in his socio-political project, which is also the title of one of his major works «The Open Society and its Enemies».

It is often asserted that discussion is only possible between people who have a common language and accept common basic assumptions. I think that this is a mistake. All that is needed is a readiness to learn from one's partner in the discussion, which includes a genuine wish to understand what he intends to say. If this readiness is there, the discussion will be the more fruitful the more the partners' backgrounds differ. Thus the value of a discussion depends largely upon the variety of the competing views. Had there been no Tower of Babel, we should invent it  
Popper (1963, 1994:158)

Borrowing on Popper's ideas, this paper focuses on the building of a new less grandiose Tower of Babel, so designed that 'unity in diversity' can be attained through dialogue. The political and social situation in today's world emphasizes difference, independence, and individualism rather than the qualities of unity and converging, constructive energy derived from diversity that are required to sustain human societies. Contemporary Western society is afraid of the dark side of diversity that has given rise e.g. to the notion of 'political correctness' that threatens to increase the fragmentation in society despite its attempts to foster awareness of and sensitivity to difference. The two main terms in 'unity in diversity' need to be defined according to their positive potential (not to forget their dark side) to ease those fears and mend the rifts that have developed.

On the one hand, everyone possesses the capacity, when the opportunity arises, to acquire skills and knowledge that promote on-going economical and

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<sup>1</sup> Watts A. Tower of Babel shows God's love for language diversity // Tennessee Voices – January 16, 2009 – <http://www.tennessean.com/article/20090116/opinion03/901160390/1007/opinion> (accessed on March 25th, 2010)

social progress and development. Those talents and capacities ideally contribute to the richness of the human community, if each individual can express her or his thoughts freely (without fear of retribution) with others. Human beings, on the other hand, have developed institutions and organizations that inhibit the optimal functioning of each individual in her/his collective context. As long as human beings are inhibited from developing their individual potential, they will remain underdeveloped. When each individual becomes an active and functioning participant and contributes constructively, productively, morally and aesthetically to the whole, true unity can be achieved, a unity not to be confused with the nightmare that can arise as a product of a whole which completely subordinates the rights of the individual (ex. Third Reich, Stalinism and North Korea).

### **Open society and closed society**

Popper wrote in one of his late essays that «The population of Europe [...] is the result of mass migrations, [which gave rise to] a linguistic, ethnic and cultural mosaic: a chaotic jumble, which cannot possibly be disentangled» (Popper, 1994a:121). His advocating of the invention of a Tower of Babel shows us that he appreciated and supported multiculturalism and value-pluralism. His interest in these issues was expressed in some of his essays and lectures, and especially in his discourse on the «open society». Popper (1945) defines an «open society»<sup>2</sup> as one which ensures that political leaders can be replaced without the need for bloodshed, as opposed to a «closed society», in which a bloody revolution or coup d'état is needed to change the leadership.

Democracies are examples of the «open society», whereas totalitarian dictatorships and autocratic monarchies are examples of the «closed society». Society must be open to alternative points of view. Claims to certain knowledge and ultimate truth lead to the imposition of one version of reality. Such a society

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<sup>2</sup> This concept is originally developed by Henri Bergson who argues that government is responsive and tolerant, and political mechanisms are transparent and flexible in open society. The state keeps no secrets from itself in the public sense. The open society is a non-authoritarian society in which all are trusted with the knowledge of all. The foundation of such a society is political freedoms and human rights.

is closed to freedom of thought. In contrast, in an open society every citizen needs to form her/his own view of reality and that requires both freedom of thought and expression and the cultural and legal institutions that can facilitate and secure this freedom. An open society also has to be pluralistic and multicultural, in order to benefit from the maximum number of viewpoints possible to the given problems. In order to realize the «open society» some conditions for the transition from the closed to the open society must be met.

The transition takes place when social institutions are first consciously recognized as man-made, and when their conscious alteration is discussed in terms of their suitability for the achievement of human aims or purpose. Or, putting the matter in a less abstract way, the closed society brakes down when the supernatural awe with which the social order is considered gives way to achieve interference, and to the conscious pursuit of personal or group interests. It is clear that cultural contact through civilization may engender such a breakdown, and, even more, the development of an impoverished, i.e. landless, section of the ruling class Popper (1945, 2003:329).

Gebert & Boerner distinguish between closed and open societies on the basis of three different dimensions: the anthropological dimension, the social dimension and the epistemological dimension (see Table 1).

Table 1.

Values of Closed Open Societies, adapted from Gebert & Boerner (1995:22)

		Values of closed society	Values of open society
Anthropological dimension	The individual is object or subject	Stability, ability to forecast	Hope, innovation

Social dimension	Prevailing is homogeneity or heterogeneity of the interests	Harmony, consensus	Plurality
	The individuals are of equal or unequal worth	Elite, hierarchy	Equality of chances
	In need of protection is the collective or the individual	Security, order	Individuality, autonomy
Cognitive dimension	Knowledge is free of mistakes or flawed	Certainty of orientation	Tolerance, learning

The anthropological dimension deals with the question, «if the human being is a subject or an object of the world» (1995:23). The social dimension describes the position of the individual in the society. Are there any predetermined social positions of the members of the society? Is the individual understood as an intrinsic value in itself or more as a part of the intrinsically valuable whole? The focal point of the epistemological dimension is the fallibility or infallibility of the human cognition. Do «relevant» ideas remain unreflected, reified or ‘sacred’? Is there reasonable tolerance towards different ideas?

The main advantages of the closed society are social stability, obedience, protection against failure, harmony in the relationships and certainty of orientation. These values also have their drawbacks such as dogmatism and ideologies, the rigidity of the social system and the position of its members, and the resulting resignation and dissatisfaction of its citizens. Potential advantages of the open society are the beliefs in the manageability of the society and its processes, freedom, equal opportunity, free development of its members,

tolerance for different ideas and innovations through the permanent search for better solutions. Disadvantages of the open society are the lack of control over the society and its members, lack of orientation, a tendency toward power struggles among different factions, the tendency toward egoism and the slow decision-making due to lack of consensus.

Armbrüster (2005:33) reminds us that «Popper argued that the point of a polity is not achieving social unity or homogeneity, but preserving heterogeneity and diversity». For Popper, political unity has a danger that it may be motivated by «the longing to belong to a group or a tribe» (Popper, 1945, 2003:106) and it may force us to live, as in Plato's holism, as the part existing for the sake of the whole. Therefore, a political unity seems to belong to a closed pattern of thinking and may be implemented by politically coercive collectivist instruments of the state. Organizational unity for an open organization, however, can only be realized by means of an anti-collectivist, altruistic individualism wherein the members are «ready to make sacrifices in order to help other individuals» (Popper, 1945, 2003:106). Popper's view of individualism is founded on his concept «rational unity of mankind»:

We could then say that rationalism is an attitude of readiness to listen to critical arguments and to learn from experience. It is fundamentally an attitude of admitting that 'I may be wrong and you may be right, and by an effort, we may get nearer to the truth'. It is an attitude which does not lightly give up hope that by such means as argument and careful observation, people may reach some kind of agreement on many problems of importance; and that, even where their demands and their interests clash, it is often possible to argue about the various demands and proposals, and to reach – perhaps by arbitration – a compromise which, because of its equity, is acceptable to most, if not to all (Popper, 1945, 2003:249).

«Rational unity of mankind» assumes that anyone we communicate with can be a source of information and ideas, regardless of the level of agreement

between us. It is a highly egalitarian stance and in the view of the author is quite similar to the concept of ‘unity in diversity’, a concept that gives full play to the hidden potential of diversity. ‘Unity in diversity’ can serve as the philosophical and practical foundation for creating and co-creating a cosmopolitan society.

### **Open society and dialogue**

Popper (1945) suggests society functions best when it promotes plurality and is actively open to multiple points of view, while also listening deeply to these views. When there are claims to a certain knowledge and ultimate truth, often this leads to the imposition of one version of reality and to the closeness to freedom of thought. In contrast, in an open society, every citizen can form her/his own view of reality. This requires both the freedom of thought and expression and a cultural and legal framework which facilitates and secures this freedom. Matoba (2010:173) strongly suggests «an open society also has to be pluralistic and multicultural in order to benefit from the maximum number of viewpoints possible to the given challenges».

To construct the open society we need, as Popper suggested, a method of dialogue, which needs a fairly egalitarian socioeconomic structure and public control of corporations «because sometimes organized elites and corporate interests block, manipulate, and circumvent the channels» (Hacohen, 2000:543). A specification of this dialogue is «the method of falsification, or of conjectures and refutations, or of trial and error, as practiced in scientific research» (Pera, 2004:11). Popper’s view of the Tower is commensurable with his views on science and the open society and, therefore, is indeed a grand vision, «a hard and difficult society indeed, where commitment to dialogue is fundamental and only those who really want to engage in it may become citizens» (Pera, 2004:12).

Further more, Popper points out that culture clash serves as an opportunity for testing and improving dialogue. It is conducive to critical dialogue that can transform identities, transgress boundaries, and change communities. Hacohen (2000:541) states also that «culture clash would expand horizons [...] open closed communities» and «advance recognition of rationality in relativity, unity



in diversity, cosmopolitanism in multiculturalism». In spite of the potential of culture clash to make a dialogue more powerful and set us on the path to an open society, Popper does not let us forget that it equally retains the potential to remain or become even more destructive:

if one of the clashing cultures regards itself as universally superior, and even more so if it is so regarded by the other, this may destroy the greatest value of culture clash, [the development of] a critical attitude [...] The critical attitude of trying to learn from the other will be replaced by a kind of blind acceptance [...] Ontological relativity [...] can prove of immense value: [...] (T)he partners in the clash may liberate themselves from the prejudices of which they are unconscious [...] Such a liberation may be a result of criticism awakened by culture clash Popper (1994b:51).

Popper recognized the difficulty of dialogue in culture clash under conditions of unequal power. He hoped that dialogue could help participants to rid themselves of feelings of superiority if they could commit themselves to rational dialogue. In the words of Pera (2004:11) «if one is honestly committed to engage in a dialogue, then – no matter how far another’s view might be from one’s own – one can find a point of departure, a hook, something to hang on to, no matter how weak, from which a fruitful, though sometimes difficult and painful, discussion can stem».

### **Cosmopolitan society**

In «Cosmopolitan Society and Its Enemies» Ulrich Beck tries to adapt Popper’s «Open Society and Its Enemies» for the 21<sup>st</sup> century, in which we have been slowly moving towards [still wishing] a more democratic global society since the end of the cold war. Beck (2002:27) explains that «cosmopolitan society» is based on «dialogic imagination» or an imagination of a globally shared collective future. He brings out the notion of the «risk society», something which challenges people all over the world to reflect more deeply

about ways to co-create a more meaningful, sustainable and healthy future for all mankind.

This global consciousness of a shared collective future, which is only possible if we can be aware of 'world risk society,' integrates the cosmopolitan age. He writes «cosmopolitanism in the 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» (Beck, 2006:341). The global awareness of world risk society contributes not only to the social, political and economic 'de-territorialization,' but also to the social, political and cultural 're-traditionalization' (Beck, 2002:27) because it makes it irrevocably clear that the responsibility for positive change and to build a cosmopolitan society lies in the personal responsibility in each of us and not some outside enemy or foe.

Beck's central defining of characteristics of cosmopolitan society are:

1. the clash of cultures within one's own inner life understanding;
2. globally shared collective futures as opposed to past-based forms of action;
3. a sense of global responsibility in a world risk society, in which there are «no others»;
4. a commitment to dialogue to defuse violent tendencies; and
5. a commitment to [...] stimulate the self-reflexivity of divergent entangled cosmopolitan modernities.

Held (2000:30) writes that «global democracy or cosmopolitan democracy» is a double-sided process involving not just the deepening of democracy within a national community, but also the extension of democratic processes across territorial borders. In our world today transnational actors and forces cut across the traditional boundaries of national communities in many diverse ways. We also know powerful states make decisions not just for their peoples, but for others as well, the questions of who should be accountable to whom, and on what basis, do not easily resolve themselves (cf. Held, 1998:22).

Therefore, in order for democracy to function in a world of overlapping communities of fate new institutions and mechanisms of accountability on an individual basis need to be established.

Such institutions and mechanisms have not been proposed and constructed yet, specifically in east European conflict areas like the Ukraine, where the historical and political backgrounds behind the on-going social crisis are complicated. Such institutions and mechanisms can neither be imposed by the domestic political elites nor by foreign political powers. Instead, they can be developed and established as the citizens actively develop a higher level of consciousness concerning cosmopolitan society based on global consciousness of a shared collective future. The decisive question is as to how both individual and collective consciousness of a cosmopolitan society can develop. The first step to develop a high level of cosmopolitan consciousness is to establish a new concept of cosmopolitan identity by re-defining social and personal identities.

### **Cosmopolitan identity**

The concept of 'cosmopolitan identity' is understood as an opposite concept of 'national identity'. The latter one is a person's identity and sense of belonging to one state or to one nation, «the existence of communities with bonds of 'blood and belonging' arising from sharing a common homeland, cultural myths, symbols and historical memories, economic resources and legal-political rights and duties» (Norris, 2000:6). In contrast, 'cosmopolitan identity' can be understood as identity more broadly with the world as a whole and the institutions of global governance. This new concept has been researched recently by Norris (2000), Rizvi (2005), Vieten (2006) and Roth & Burbules (2010), and needs more fundamental psychological discussions and interdisciplinary perspectives from anthropology, economy and politic science.

'Cosmopolitan identity' is not a totally new theoretical construct, but can be integrated in the social-psychological research of personal and social identity. Goffman (1967) distinguishes between personal identity and social identity. In the life process an individual experiences her/his biography. In the interpretation

of her/his self personal identity unfolds. In the real social situation the individual is limited by the forces of different group and role structures. The self-interpretation in this situation is social identity. Borrowing on this distinction of Goffmann, Tajfel & Turner (1979) developed their own social identity theory to understand the psychological basis of intergroup discrimination<sup>3</sup>. According to this theory, a person has not one personal self but rather several selves that correspond to widening circles of group membership. Different social contexts can cause an individual to think, feel and act on the basis of her/his personal, family or national levels of self (cf. Turner et al, 1987). Intersecting these levels in an individual are multiple social identities based on perceived membership in social groups. It is an individually based perception of what defines the 'us' associated with any internalized group membership. This can be distinguished from the notion of personal identity which refers to self-knowledge that derives from the individual's unique attributes.

The concept of social identity in the definition by Tajfel & Turner (1979) includes social identity diversity such as gender, age, sexual orientation, nationality, ethnicity, mental physical capability, etc. (see Fig. 1). Many researchers tacitly assume that social identity is as an essential part of intercultural communication and diversity research in psychology, sociology and economy, however, the absence of a concept of personal identity in their discussion is remarkable. In the view of the author, this absence makes an application difficult to imagine from the point of view of practice and management. Clarification of the nature of personal identity is very critical for its application to intercultural communication, diversity management and peace-building..

In the vocabulary of Gergen the alienated, reified starting position of the self as a part of an equally reified social identity is close to his critique of the «strategic manipulator». The strategic manipulator is someone who regards all

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<sup>3</sup>Tajfel et al (1971) attempted to identify the minimal conditions that would lead members of one group to discriminate in favour of the in-group to which they belong and against another out-group.

senses of identity as merely role-playing exercises with little social meaning. She/he becomes a «pastiche personality» who abandons all aspirations toward a true personal identity and instead views social interactions as opportunities to play and become their roles. We can, however, move from being a «strategic manipulator» toward cultivating a «relational self» by which people abandon the sense of an exclusive self and view identity in terms of social involvement and commitment.

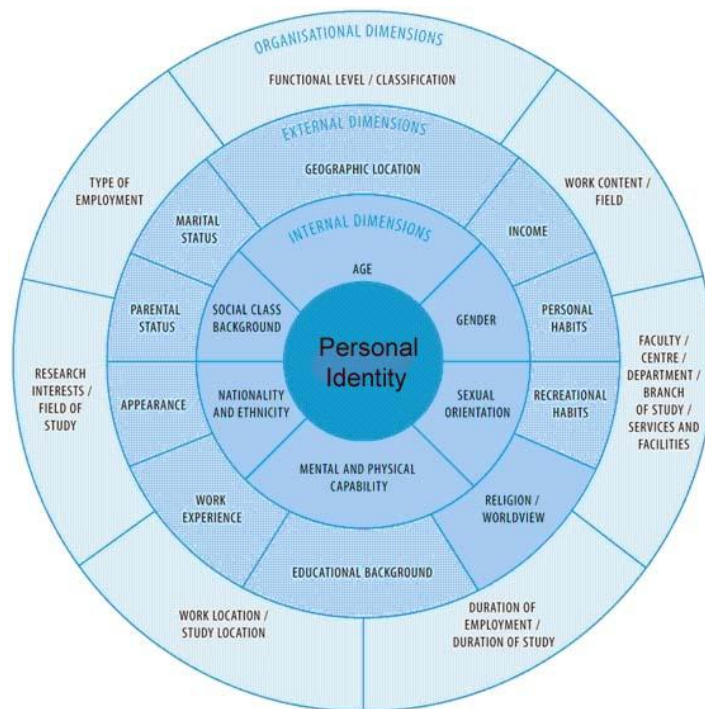


Fig. 1. Four Layers of Diversity Dimensions and Personal Identity (based on Gardenswartz & Rowe, 1998:23)

The issue concerning social and personal identity has been discussed also from the economical viewpoint since Sen's (1977) critique of the human rationality of economical behaviors. Sen (1985:33-37) distinguishes between three self-interest-based aspects of the self ('privateness') and a fourth aspect of the self ('commitment-self'). Self-interest-based aspects of the self are:

1. self-centered welfare – a person's welfare depends only on her own consumption and other features of the richness of her life (without any sympathy or antipathy toward others, and without any procedural concern);
2. self-welfare goal – a person's only goal is to maximize her own welfare;

3. self-goal choice – a person's choices must be based entirely on the pursuit of her own goals Sen (2002:33-34).

The fourth aspect of the self he calls the 'commitment-self' considers an individual as being able to engage in reasoning and self-scrutiny. This 'commitment-self' assumes that a person is capable of reconstructing her/his identity which guarantees the freedom to act and bring about change, and «whose achievements can be judged in terms of her own values and objectives» (Sen, 1999:19). Davis (2004:14) links this 'commitment-self' to personal identity while the three above self-interest-based aspects of the self belong to social identity. Personal identity can be understood as «capability of being able to freely sustain oneself in an environment that everywhere involves social interactions» (Davis, 2004:26). This definition based on Sen's freedom framework can be interpreted that individuals, consciously or non-consciously, want to and can be free from their social identification with others in order to discover «who-identity» – who am I? (cf. Kirman & Teschl, 2006). Besides this «who-identity» which is a core part of personal identity, the capability view of personal identity allows the addition of one more subcategory, the «how-identity», within the notion of personal identity. This new subcategory of the 'how' implies a capability in the cognitive and emotional process to liberate individuals from social identity («where-identity») (See Fig. 1. where am I in these circles?). It is assumed that «how-identity» with this capability in the cognitive and emotional processes embedded in the personal identity and can be developed as cosmopolitan identity through education.

### **Global perspective taking as a component of cosmopolitan identity**

As we discussed in the former chapter, 'cosmopolitan identity' is regarded as an undeveloped part of personal identity and consists of who-identity and how-identity. These subcategories can be formed by developing of the capability to liberate individuals from social identity. In effect, individuals have a wide diversity of capabilities to deal with their diverse ways of thinking and diverse contexts of social interaction, but the most decisive for performance is the

capability to suspend their personal and social identities by freely committing themselves to social interaction (cf. Matoba, 2010:115). «To suspend personal and social identity» is not about somehow stopping or disclaiming one's identity, but is more concerned with observing or perceiving one's own identity from a neutral position, remaining detached and not reactive, reflecting on a question «who might I be really?» (cf. Matoba, 2010:97).

Suspending of personal and social identity enables us take into account all perspectives in order to recognize, acknowledge, and appreciate another persons. As a necessary consequence, practicing perspective-taking<sup>4</sup> is a necessary cognitive and communicative precondition for constructing new identity – cosmopolitan identity. By placing oneself in the position of others and imagining perceiving through their senses and their thinking, perspective-taking includes a cognitive ability to achieve more insight in the search for personal identity. The process of recognizing uniqueness of other individuals needs time and effort improving empathic skills<sup>5</sup> during communication. Fishbein et al. (1972), maintain that one acquires the perspective-taking in form of implicit rules. Matoba (2010:137) proposes four rules for perspective-taking for successful dialogue:

- Rule 1: You see what I see.
- Rule 2: When you are not in my position, you don't see what I see and vice versa.

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<sup>4</sup>G. H. Mead contributed to the theoretical foundation of perspective taking in the symbolic interactionist school of sociology and social psychology Mead (1938:267) argued that «the individual abides with the physical objects» of every life in a «manipulatory phase of the act» which is socially mediated. When a human being acts on objects, she/he simultaneously takes the perspectives of others towards that object. Mead calls it «the social act» as opposed to simply «the act». While non-human animals do not take the perspective of other organisms toward the object, humans are unique in taking the perspective of other actors towards objects, but this is what enables complex human society and subtle social coordination. In the social act of economic exchange, for example, both buyer and seller must take each other's perspectives towards the object being exchanged. The seller must recognize the value for the buyer while the buyer must recognize the desirability of money for the seller. Only with this mutual perspective taking can the economic exchange occur.

<sup>5</sup>Empathy here is not understood as the same cognitive skill as sympathy. Sympathy is related more to the experience of bonding, a necessary experience for human beings; however, sympathy has to be managed to prevent its dark side (us vs them) from taking control. Empathy demands more detachment and more inquiry for gaining more information about the 'other'. Sympathy only sees the similarities in the other while empathy tries to reach a balance between differences and similarities by careful, reflective discernment. For an interesting contrast between these two experiences see Bennett (1998).

- Rule 3: When I am in your position, I would see what you see and vice versa.
- Rule 4: If I were in your position, I would see what you see on the inside, i.e. your personal identity and vice versa.

These rules promote «relational responsibility» (Gergen, 1999:156) which enables diverse individuals to feel confident that her/his own personal identity can mature only if it is linked with the personal identity of the other through perspective-taking. This concept of perspective-taking rules is based on Buber's philosophy of authentic dialogical human relationship. For Buber (1965), dialogue is a synonym for ethical communication and is mutuality in conversation that creates the 'between' through which the individuals help each other to be more human. Dialogue thus «requires self-disclosures to, confirmation of, and vulnerability with the other person» (ibid. 222). Buber (1958) contrasted two types of relationships – «I-It» versus «I-Thou». In an «I-It» relationship one treats the other person as an object to be manipulated; one needs no mutuality in monologue. In an «I-Thou» relationship through which dialogue can come into being one regards her/his partner acceptingly as the very one she/he is. One resolves to treat her/him as a valued end rather than as a means to own end.

To realize «I-Thou» relationship we need a more radical perspective-taking which presupposes that I and you are always in a joint action. It cannot be carried out alone and requires the coordinated actions of both participants. It is not you vs. me, but we who create the joint action in «conjoint relations» (Gergen, 1999:13). In such relations I and you can generate meaning together and co-constitute and coordinate their actions. Such a co-constituting process can be applied to conflict resolution and peace-building to achieve «unity in diversity». If person I and you are conscious of being in a conjoint relation in their conflict situation, they can conjointly recognize their relevant, complementary, cognitive differences and thus co-constitute (construct) and coordinate an integrated path to create new meaning and meaningful action.



Gergen, McNamee & Barrett (2002:91) point out that «the most common form of co-constituting coordination takes the form of metonymic reflection». Metonymy refers to the use of a fragment to stand for a whole to which it is related, and is used when one's actions contain some fragment of the other's actions, a piece that presents the whole. The concept of perspective-taking rules can be extended as 'global perspective-taking' by adding one more metonymic rule:

- Rule 5: Global-perspective-taking:
  - (1)I-perspective: «Without you I would have no problem»;
  - (2)I-Thou-perspective: «Without you I could not solve the problem»;
  - (3)We-perspective: «Without you we could not learn together».

Metonymy becomes forms of heuristics in order to multiply and diversify perspectives, a necessary prerequisite for converging toward more creative decisions and action. In a conflict situation, as Beck points out (cf. Beck, 2002:27), we need the global awareness of world risk society which contributes to «social, political and cultural re-traditionalization» and, as Gergen states (cf. Gergen, 1999:156), promotes «relational responsibility». This 'global-perspective-taking', which is an important capability component of cosmopolitan identity, should be acquired as guiding rule, so that participants in a conflict can recognize the risk of the conflict itself as a chance for conjoint relations and growth.

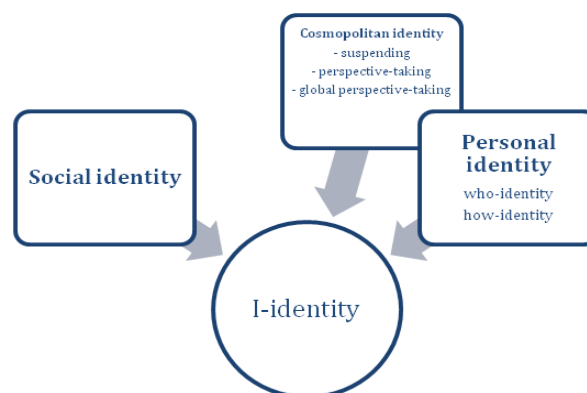


Fig. 2. Social, personal and cosmopolitan identity

Figure 2 illustrates that ‘who-identity’ and ‘how-identity’ as subcategories of personal identity could bring forth ‘cosmopolitan identity’ which has capacities to suspend ‘social identity’ and to promote perspective-taking. With a developed cosmopolitan identity one can be guided by ‘global perspective-taking’-rule to build conjoint relations with another in conflict situations. The question and challenge of research and education is how to develop cosmopolitan identity.

### **Cosmopolitan education at University**

Democratization is a process that can lead to a more open, participatory and self-responsible society. Democracy is a system of government which embodies the ideal of political power based on the will of the citizens in a variety of institutions and mechanisms. If a democratic society also embraces cosmopolitan principles, it would mean that its community is based on a shared morality and forms relationships of mutual trust despite the varying origins and beliefs (religious, political etc.) of its individual members. This also implies that such a society can only be built if those elected truly rise to the occasion and provide the leadership expected as well as become active role models in that process which starts with their own mental, emotional and behavioral attitude towards democracy, international relationships and shared power in the context of adapting cosmopolitan principles. In its best sense, economic and personal development for health, wealth and peace of all individuals is promoted; public policy is most effective because of its incremental nature and the feedback of democratic elections; people are freer and minorities are better protected; equality is promoted and enhanced; and gradual and incremental evolutionary change is enabled. Furthermore it institutionalizes a means of nonviolent conflict resolution – the willingness to listen, reflect, negotiate, compromise, and debate, rather than fight.

In the 21<sup>st</sup> century the university have a major responsibility for creating spaces in which a cosmopolitan society can be prepared for the future; where students are encouraged to explore the contours of cosmopolitan identity and

their implications for questions of social and personal identity; where they can develop skills for ‘global perspective-taking’ in the global political processes; and where students can practice dialogical communication with an open awareness of the hermeneutic circle in which members of an organization move from an interpretation of the broader context of a perspective to an interpretation of the detailed elements of the message.

If our future is to be cosmopolitan, we need to establish cosmopolitan education at the university. This kind of education is characterized by personality development (Persönlichkeitsbildung) in the global context, and was proposed by Wilhelm von Humboldt already in the 19<sup>th</sup> century. His educational ideal developed around two central concepts of public education: the concept of the autonomous individual and the concept of world citizen. The university should be a place where autonomous individuals and world citizen with cosmopolitan identity are produced at or more specifically, produce themselves.

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