



Underneath

the surface of cosmopolitanism

In search of
cosmopolitanism
in higher
education

Anne Keizer-Remmers

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Underneath the Surface of Cosmopolitanism

In Search of Cosmopolitanism in Higher Education

Onder het Oppervlak van Kosmopolitisme

Op zoek naar Kosmopolitisme in Hoger Onderwijs

(Met een samenvatting in het Nederlands)

Proefschrift

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door

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Geboren op 3 januari 1960, te Groningen, Nederland

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Die Paradoxie gehört sonderbarerweise zum höchsten geistigen Gut;
die Eindeutigkeit aber ist ein Zeichen der Schwäche.

Carl Gustav Jung

To my mother, who encouraged me to study and create a life of opportunities

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List of Abbreviations

EC	European Credit
ECA	European Consortium for Accreditation
HE	Higher Education
HEI	Institution of Higher Education
HEIX	Institution of Higher Education 'X'
IBC	International Branch Campus
ICOM	International Competence
ICT	Information and Communication Technology
LET	Living Educational Theory
LGBT	Lesbian, Gay, Bisexual, and Transgender
NGO	Non-Governmental Organisation
NVAO	Nederlands-Vlaamse Accreditatieorganisatie
OECD	Organisation for Economic Co-operation and Development
PBL	Problem Based Learning
RWL	Real World Learning
SPM	Social Photo Matrix



My Black Doll (Chapter 2)

1. Introduction

Looking for cosmopolitans: An unexpected journey

Writing a doctoral thesis is a puzzling endeavour. It is like embarking on an expedition with a fair idea about the destination, the route to follow, and the duration of the journey. One starts out with a more or less coherent itinerary, clear stops on the route, and a well-defined end in mind – only to find out that it has seemingly autonomously evolved into a completely different expedition; it develops as it goes along and becomes something one has neither anticipated nor planned. In my case, I set off on a quest to find cosmopolitans, but instead encountered myself as a “living contradiction” (Whitehead, 2000, p. 93). As such, this exploration has benefited from a metamorphosis from a post-positivist rationalistic plan to ‘prove something’ into a participant-led socio-analytic visual study – one that is embedded in an account of a reflective practitioner (Schön, 1983, 1987) as she grapples with cosmopolitanism as an inspirational moral concept for professional higher education. How did this endeavour develop?

During my career as a teacher, trainer, consultant, and supervisor it had often struck me how students would overestimate their own capacity to understand, communicate, and work with the culturally Other. Young people nowadays have been around: they have either travelled physically or virtually. Internet, social media and traditional media have provided access to the world beyond their immediate environment. Being able to communicate in English, the lingua franca of the 21st century, equips them with communication opportunities beyond their regional or national territory. But do the stamps in their passports make them culturally sensitive? Does ‘speaking the same language’ result in mutual, univocal understanding of the message sent and received? Does their globally oriented life-world make them embrace diversity? Do technological developments fan the flame of curiosity and respect towards other cultures? Do they feel responsible for the culturally Other? Do they seek and enjoy the company of other global citizens?

As these were more or less the components that I initially connected with ‘cosmopolitan’ and ‘cosmopolitanism’, I was looking critically at my students at

the international professional university through such a ‘cosmopolitan lens’. It made me bitter. From what I saw, students didn’t always want to work together with other nationalities unless deemed profitable. In group-work, something characteristic of professional university education in the Netherlands, students of one nationality seemed to avoid students of another nationality based on stereotypes. Dodging cross-cultural co-operation was in direct proportion to cultural distance. ‘Birds of a feather flock together’....

I guess they were – and are – just human. Nonetheless, I was curious why students would describe themselves as culturally competent during classes, assessments, reflections, or conversations – not questioning their ethnocentric, sometimes arrogant position – and I felt that some students attributed a misplaced cross-cultural self-efficacy to themselves.

One of the reasons for their cross-cultural self-confidence might have been a result of the espoused professional university policy: fuelled and inspired by global 21st century skills that include cultural skills and global citizenship, 21st century skills are encouraged to be taught by their governments (Voogt & Roblin, 2012). When brochures and policy papers inform young adults that they will become cosmopolitans and suggest a relationship between being exposed to cultural diversity, studying abroad, and the acquisition of cosmopolitan qualities, this might be an appealing image that needn’t be questioned but is rather gladly adopted.

However, I suspected that this cosmopolitan image did not entirely match the cosmopolitan identity students attributed to themselves. In fact, I even doubted whether or not students would know what ‘cosmopolitan’ meant. Hence, this led to my intention to find out what ‘cosmopolitanism’ meant to students – how they imagined, and even visualized, the concept and thus what the ‘cosmopolitan university in their minds’ looked like.

In short, based on my readings, especially of Nussbaum and Appiah, I understood ‘cosmopolitanism’ to be a socio-ethical, if not moral concept. However, I suspected that within the educational and social environment of students, ‘cosmopolitanism’ was reduced to a policy document, a desirable image, a form of cultural capital, an easily adopted fashion label: it was absolutely *not* a form of lived ethics. This was a rather negative assumption. Thus, in order to make way for the student-perceived image of cosmopolitanism, I had to find a methodological way that would grant the students the maximum space to express themselves, thereby allowing them to falsify my assumptions. In my search for their perception of cosmopolitanism and the cosmopolitan university, I chose to focus on inward unconsciously held images, as my previous experience indicated that students outwardly (namely verbally and consciously) easily

attributed cosmopolitan qualities to themselves. In fact, this became clear to me when I was doing semi-structured interviews with students in an attempt to reveal their perceptions of cosmopolitanism. The majority of the interviewees would first need an explanation of the term as it was unknown to them; and once I explained it to them, the concept appealed to them and they gave examples of how it suited them well.

Notwithstanding these positive and promising signals, I suspected that those qualities might not entirely be internalised. This is why the Social Photo Matrix (SPM) was such a good method: It takes participants one level deeper, addressing the “associative unconsciousness” (Long, 2013; Sievers, 2013) and aiming to disclose the image participants have of the (cosmopolitan) organisation where they are studying or working. And instead of relying on the observations and perception of the researcher, SPM “is an action research method that uses the very eyes (hearts and minds) of organisational role-holders” (Sievers 2013, p. 132), thus emancipating and empowering the students who took part in this study. The outcome of the SPM produced a range of reactions, associations, amplifications, and emerging topics. Their spontaneous responses however seemingly went into the direction of emptiness and consumerism, rather than engagement and care – the latter being sentiments that I associated with cosmopolitanism.

I am afraid that I initially wanted to expose the students and prove that my scepticism was right. It has become clear to me that I took that initial scepticism with me on my PhD journey and that it coloured my expectations of what I was going to find. This was not a good start for a researcher, I can say in retrospect. Hence, there was all the more reason to address my own bias and scrutinise my motives, taken-for-granted assumptions, and degree of open-mindedness – which I have done in three rather reflective ‘Intermezzi’.

After all, I was the one who set up the research, motivated it, selected secondary literature, chose a research method, and framed the research design based on newly gathered theoretical knowledge that had then been paired with my research objectives; thus, I cannot erase the “I” from this qualitative study. The “I” – my voice, my thinking, my biography, my personality, my ambitions, my motives, my feelings, my unconscious, my choices – steered and formed this research. Hence, the “I” is therefore inevitably present in this book, and this presence forces me to address my own development regarding the person I thought I was, a professional capable of judging cosmopolitan qualities of young adult students who had chosen to study at an international professional university. However, this book is NOT an auto-ethnography; on the contrary, the reflections pertain to transparency, sincerity, rigour, and, I hope, credibility.

I set out to study students' mental images of cosmopolitanism in their educational institute. However, it turned out that I also had to study myself. Although I stumbled over my own unrecognised assumptions, was faced with my own bias, and had to reflect on my own role, the findings of this study were nonetheless quite fascinating and led me to new theories. Exploring the associative unconsciousness with students gave us access to creative thoughts, intriguing images, new thinking, and unexplored combinations of concepts.

This was exactly the aim of my study. Their images, thoughts and thinking seemed to prove what I already had in mind: in the context of a consumerist society, it is extremely difficult for students to internalise cosmopolitan qualities; and yet they gladly adopt such qualities for the sake of their own "grandiosity" (Alvesson, 2013), viewing them as "cultural capital" that will enhance their opportunities in the international labour market (Igarashi & Saito, 2014, p. 232). However, the need to reflect more and more on my own role – as I became aware that such reflection was not an incidental discovery, but rather a fundamental epistemological necessity for producing ethical, credible, trustworthy, and consistent qualitative research – was paramount. Was 'what I had in mind' triggering or enhancing the students' contributions in the SPM? Had my passion transformed into fundamentalism? Had I become narrow-minded because I didn't recognise the broad-mindedness I was advocating in the hearts and minds of adolescents who were in the process of shaping and developing their identities? Had I become judgmental rather than appreciative of diversity, openness, and critical thinking? Had I allowed enough space to view the artefacts that participants presented as symbols of their efforts to capture cosmopolitanism?

These questions drove me in the direction of the reflective practitioner who wants to understand, how her passion could become the source of judgement, how she could find herself in the position of questioning or denying exactly those values she wished to develop in her students. What happened in the interaction between a facilitator and students investigating cosmopolitanism? I needed to study not only 'cosmopolitanism' and the 'cosmopolitan organisation in the minds of students' but also my own practice as an educator and researcher. My itinerary changed. I arrived at an unexpected destination. The expedition I had embarked upon changed into an unexpected journey, and this dissertation shows precisely that.

Chapter outline

In Chapter 2, I describe my first cross-cultural fascination and curiosity as a young child, moving from there to my personal and professional development towards a ‘cosmopolitan-in-becoming’. You will get to know me as an engaged, yet somewhat naïve, professional in the field of intercultural communication and management in professional education. I conclude the chapter with a ‘aha-moment’: my exciting encounter with an eye-opening concept of cosmopolitanism. However, as this soon turned out to be such a broad topic, I compare it with a vessel – a container that can be filled in many ways.

In Chapter 3, I continue with the metaphoric vessel and show some ways in which it was filled. After some theoretical examples, I offer my initial ideas on what the concept of ‘cosmopolitanism’ contains – or, as I have gotten to know myself as a being a bit selective, should contain. Inspired by Kantian philosophers and authors like Nussbaum and Appiah, my starting point was the philosophical stance within the literature on cosmopolitanism. Hence, I understood cosmopolitanism to be an attitude, and a noble one at that. Thus, after a general introduction to cosmopolitanism, I describe what I liked about Nussbaum’s and Appiah’s notion of cosmopolitanism. What are their idea(l)s, their style, and the applicability of their ideas for education? The main informants and drivers of this type of moral cosmopolitanism were Nussbaum’s three capacities for “cultivating humanity” and framing the “world citizen” ideal (Nussbaum, 1997, pp. 9-11): (1) critical or ‘Socratic’ self-examination; (2) a loyalty to and concern for fellow human beings beyond one’s own nation, and (3) “narrative imagination”, a concept close to empathy. Appiah’s idea about a “concern for equal moral standing for people” and the importance of “conversation”, as he told me an interview, was very inspiring to me (K.A. Appiah, personal communication, April 13, 2011). Deviating from a universalist loyalty, he has developed the concept of ‘rooted cosmopolitanism’, whereby one appreciates one’s own origin, embraces the undeniable bond with the co-inhabitants of our world, and “respect[s] other people in their way” (K.A. Appiah, personal communication, April 13, 2011). This ethical compass appealed to me very much. Chapter 3 informs you about the history and central elements of Appiah’s and Nussbaum’s vision of moral-philosophical cosmopolitanism within a somewhat wider framework of cosmopolitanism. Moreover, I explain why I was very inspired by their ideas. Finally, I relate their ideas to cosmopolitan education and cosmopolitan traits.

In **Chapter 4**, I present the central method that I employed in this study: Social Photo Matrix. The Social Photo Matrix (SPM) is a relatively new method that was developed by Burkard Sievers. SPM is a participatory visual method that is used to surface the particular images that students unconsciously relate to cosmopolitanism. SPM employs free association and aims at revealing the collective unconscious of the participants (Armstrong, 2005; Sievers, 2013). “Students took pictures to capture images of cosmopolitanism through intuitive photography. These visual representations were collectively viewed and discussed with participating students.” (Meijer, Keizer, Odekerken, & Hoefnagels, 2015, p. 5). Sievers has pulled together several concepts in this qualitative action-research method: Armstrong’s idea of the mental construct of the ‘Organisation in the Mind’, Lawrence’s ‘Social Dreaming’, Bollas’ concept of ‘The Unthought Known’, Bion’s ‘Theory of Thinking’, Freud’s notion of ‘The Unconscious’, and Winnicott’s ‘Transitional Space’ – thus creating an innovative, creative, and exciting visual method that can generate intimate images and thoughts.

In a three-step approach (1-3, below), 5 groups of students at an Institution for Higher Education (HEI) ‘X’ (HEIX) processed 180 pictures out of more than 400 taken by themselves during 21 sessions. The participants did not only take and deliver the pictures; they also (1) practiced collective free association with the displayed photos (and to each other’s contributions), (2) collectively made sense of the data (the pictures and transcripts from step 1) during a collective reflection session, and (3) evaluated the process. As a result, participants became empowered co-creators of the “rich, thick description[s]” (Creswell, 2014, p. 202), providing “credibility” (Tracy, 2010, p. 840) through “multivocality [and] member reflections” (Tracy, 2010, p. 840). Their intense involvement was one of the elements that made the method conceptually fascinating, yielding riveting images and thoughts that without this method would have stayed beneath the surface.

All data was stored in the data supplement to promote trustworthiness and validity. The data supplement provided precise documentation, including pictures, transcripts of association sessions, reflection sessions, and evaluation sessions. Moreover, it also contained documents that showed how participants were invited and informed, and how photos were presented to the participants in the form of power-point presentations and hand-outs. After a process of mining the data, coding, and establishing patterns, I selected several topics for the results chapter that emerged most prominently from the data.

Intermezzo I

Before I present the results in Chapter 5, I address some quality criteria in an intervening part which I have named ‘Intermezzo’. In Chapter 5, which was written before the others to let the data speak for itself, I show the data while providing a “*discursive commentary*” (Holliday, 2007, p. 98), as is common in qualitative writing. However, on the empirical level, I have become aware, that I was occasionally judging rather than describing, pushing the data up against the initial conceptual framework instead of allowing the data and the role holders to speak for themselves. For this reason, I have added another layer onto the existing text marked by little blue clouds and blue text-boxes. This has allowed me to adhere to the quality criteria that pertains to qualitative research (like transparency, sincerity and self-reflexivity). Moreover, this ‘balloon talk’ helped to illuminate my following data assessment, and consequently deepened and commented on my interpretation, thinking, and bias. However, the boxes and balloons turned out to be distracting, forcing me to take another approach. Thus, I added the ‘Intermezzi’, which are like two halves of a shell framing the data. In Intermezzo I, I discuss my paradigm, quality criteria, and the researcher’s reflective mode. I then apply that reflection in Intermezzo II, which follows Chapter 5.

Chapter 5 opens the door to the unconscious of the participants.

In this chapter, I present a selection of the descriptive data that I collected in the participants’ natural environment: the professional university where they were studying. I discuss particular and compelling topics that emerged from my coding process. I had expected pictures of people communicating, collaboratively working together, enjoying each other’s company, and so on. Moreover, I had anticipated pictures demonstrating diversity, empathy, dignity, interaction, relationships, exchange, multi-culturalism, curiosity, respect and other examples of what I associated with cosmopolitanism.

It turned out that the students had other associations, thoughts, and feelings. They photographed empty spaces and objects. Such objects were often common symbols – such as flags, maps of the world, and food. What was I to make of that? Fortunately, SPM implies that the participants themselves have to make sense of the data in the reflection sessions. Their sense-making processes were sometimes illustrative of their own puzzlement, and their analyses provided additional data.

Topics that came to the fore were: emptiness, loneliness, the absence of people, the focus on objects, relatedness, sameness and otherness, cynicism and hypocrisy. It worried me deeply that two-third of all the pictures did not

contain people, and only very few contained teachers. Obviously, the students disconnected people from cosmopolitanism.

For the presentation of the data, I have combined the visual data with the textual data (the transcripts of the association- and reflection sessions) in conjunction with relevant emerging theory. Most sections start with a kind of poem – a collection of associations that has been assembled to a lyric composition that creatively and briefly (yet eloquently, I hope) mirrors the content of the following main text. Topics that I have not discussed are the physical organisation spaces and the expressions of art and religion which emerged as topics from the data. This is not to say that these categories are irrelevant or not important. Instead, I have merely focused on the most prominently present themes in an attempt to keep the page count low.

In Intermezzo II, I reflect on the digestion process of the data – in short, on Chapter 5. Having discussed Tracy’s “Eight ‘Big-Tent’ criteria for Excellent Qualitative Research” (2010) in Intermezzo I, it became clear to me that I had to address a couple of issues that had manifested themselves as a result of my bias and taken-for-granted assumptions. Moreover, some procedural issues had emerged during the data-collection. Therefore, I critically discuss the following topics: (1) the processes related to the central assignment for participants in the study; (2) my interpretation of the absence of people and present objects impacting alternative interpretations of objects as carriers of meaning with artefacts worthy of explanations beyond the obvious ones; (3), some characteristics of myself in an attempt to identify the reasons for my own bias; (4) the topics that I left out from the data and the topics that were the less prominent categories that emerged from the data. Counterbalancing the previously identified cynical undertow, I also present ‘Cosmopolitanism with a happy face’ – deliberately trying to employ a neutral stance. Finally, I point out that there were no expressions of sex in the data. This was rather surprising, considering the developmental stage of young adolescents. However, I limit myself in the discussion of this observation.

In Chapter 6, I introduce a new methodological approach that organically arose as a result of my increasing self-reflectivity and role blurring. SPM, a ‘socioanalytic’ method, focuses on the collective unconscious of the role holders in an organisation. It aims to bring to the fore the dynamics in the deeper layers of an organisation which usually remain hidden – even to the people who function within that organisation. Indeed, SPM allows a deep insight into the underlying unconscious processes and emotions as experienced by the role-holders.

However, as it turned out, my voice was undeniably present in many forms while presenting the SPM data, making it so that ‘the researcher’ was debating with ‘the teacher’, and ‘the idealist’ and ‘the cynic’ also involved themselves – creating a methodological fuzz. I was not only providing an insight into the organisation HEIX – together with, and through the eyes and hearts of, the student-role-holders who were the co-creators and co-interpreters of the SPM data – but also commenting on them. These (sometimes implicit and hidden) comments revealed my intrinsic need to teach, and my unconscious compulsion to ‘improve’ what I assessed as ‘not (really) cosmopolitan’. The teacher in me simply couldn’t stay out. Yet instead of treating that interference as ‘subjective’ and ‘methodologically wrong’, I decided to accept the teacher, give her a voice, and to introduce ‘the teacher as researcher’.

Hence, I will briefly outline the epistemological perspective I eventually applied throughout the thesis in this chapter. I will discuss Whitehead’s “living educational theory” (LET) (Whitehead, 2000, 2009a, 2009b) and how it is loosely embedded in the broader context of “Teacher as Researcher” (Hammerley, 1993; Kincheloe, McLaren, & Steinberg, 2011).

Whitehead has developed his ‘living educational theory’ over the last 40 years and has framed it as “an epistemology of practice” (Whitehead, 2000). It is a form of educational action research. LET serves well as a methodology for my doctoral thesis as it is also grounded in practice and addresses a concern that emerged in my educational practice. Central to LET is the notion of “I as a living contradiction” (Whitehead, 2000, p. 93) – an idea which turned out to be a central theme in my thesis, and which forced me to become more and more reflective about my own position, thoughts, and actions. LET acknowledges that “the question to which the research offers an answer is rarely clear at the beginning but emerges in the course of enquiry” (Whitehead & Huxtable 2013, p. 223); and indeed, this is what happened in my own research. LET focusses on the question of how educational professionals can align the values they hold with the realisation of these values in their work by posing the question: “How do I live my values more fully in my practice?” (Whitehead, 2000, p. 98). In the process that follows, the educational practitioner learns and develops knowledge. When she makes “valid knowledge...public” (Whitehead & Huxtable, 2013, p. 224), she contributes to research by producing a unique living theory. This theory stems from practice; hence, other practitioners can learn from that specific living theory. Whitehead and Huxtable support the use of visual tools, as these enable the researcher to deliver a “communicable, valid account[s]” (2013, p. 224), and to enhance the flow of energy from the researcher to her audience.

Although I had not planned to use LET, my personal account of my learning as I was grappling with the moral philosophical concept of cosmopolitanism within Higher Education unintentionally turned out to be ‘a living example’ of LET, thus making LET a well-suited methodology.

In **Chapter 7**, I pull all the strings of the previous chapters together. Instead of the ‘I’ in the self-reflective mode – the learning and reflecting “practitioner-researcher” (Whitehead, 2008, p. 113) who has engaged in discussions with the self, with the cosmopolitan intellectuals, and with the students and their data – I now introduce a new setting that is common practice in education: A meeting. You as a reader will witness responsible, engaged educational professionals, as they are trying to agree on how cosmopolitanism could be taught and enhanced in their professional university. Thus, I am answering to a methodological issue posed by the theory of Jack Whitehead, which requires a feedback loop to either the students or other educational professionals. I imagine a situation in which my colleagues have to think through what cosmopolitanism means to them in their educational context. Using my long-established experience as a teacher (see Chapter 2), and having attended numerous meetings amongst educational staff and management, I was able to design an educational setting and meeting scenario. In that setting, I am invited to the meeting, to share my Living Educational Theory with the members of the ‘Task Force Team Cosmopolitanism’ who are meeting to prepare advice for their board of directors. I create the feedback loop by offering my LET to the Task Force Team Cosmopolitanism. In my presentation, I unite SPM and LET as I answer seven questions formulated by Whitehead and McNiff (2006) which are crucial to LET; while using the data of the SPM as input for my answers. SPM provided a deep insight in the collective unconscious of the student-participants and building on that, I describe the images, thoughts, and feelings they hold related to cosmopolitanism at an Institution of Higher Education, thereby revealing underlying forces, emotions, and themes as exponents of the ‘unthought known’ (see Chapter 4). However, I don’t stop there, instead engaging further in action (hence, action research). LET allows me to make the transition from data and the valuable insights established by the researcher and the participants in SPM, to learning facilitation and teacher development. Thus, I point out the developmental dimension that is not explicitly included in the SPM-stages, yet is central to LET: Knowing my concerns, what can I do about it? What is my educational influence? This is the central message of my presentation, and the letter I send after my presentation. However, the discussion following the presentation demonstrates pragmatism, confusion, and resistance. The team’s diversity is expressed via the different

needs the educational professionals have: some want to dive into the theory, others need to-do-lists and schemes to facilitate their hands-on attitude. Moreover, they all work from different conceptions of cosmopolitanism. It becomes clear, that it is doubtful, whether my developmental experience is easily transferable to colleagues in a demanding educational climate. Reflection is one of the key points of the discussion. Nonetheless, the team is full of energy and good intentions, and they want to make cosmopolitanism work in their professional university.

In **Intermezzo III** I share my concerns and thoughts with the fictitious chairperson of the meeting, Sophie, in a letter.

Finally, in **Coming to conclusions**, I synthesise all of the previous elements. First, I describe the complexity of the educational environment in which the study took place – a dynamic field, influenced by unconscious processes in the organisation which the study brought to the fore. Next, I answer four questions which address what I have learned, after exploring educational processes, cosmopolitanism, and the interconnections between them. Moreover, I finish this part by addressing the question: How can I make sense of what I have discovered, and use it to develop new theory and incite the ‘action-reflection spiral’? How can I improve my practice? For the latter, I return to SPM, and follow Merksy (2014).

Mersky discusses SPM from its epistemological roots to the identification of an organisational problem and the formulation of a working hypothesis. I use her “Integrative Schema” (Mersky, 2014, pp. 15-20) as a stepping stone. Mersky has defined “three underlying epistemological concepts...:

1. The collective unconscious is a source of thinking
2. Knowledge is generated collectively
3. Systematically processed subjective experience generates knowledge” (Mersky, 2014, pp. 20-21). In this section, I place the ‘knowledge’ which was ‘externalised’ from the collective unconscious of students at HEIX, as well as the anxiety that surfaced during the sessions within a broader societal perspective. This broader perspective includes the economic principles of education as a business, consumerist society, globally expanded competition, marketing-communication and grandiosity. Consequently, I arrive at a working hypothesis while acknowledging that this hypothesis might have to be formulated even more carefully, and can only serve as a starting point for new research. After all, it creates a conflict for my ambitions, and those of engaged Higher Education Institutions like HEIX – however, for me it

was the only logical working hypothesis based on the data, and the analysis of the context in which cosmopolitanism can even decay to becoming a segmentation criterion for marketers to enhance consumption. The working hypothesis runs as follows: **Students in this study are anxious as they are struggling with two incompatible orientations: (1) the hedonistic and egocentric mindset shaped by a competitive consumerist environment and by the educational production-orientation; and (2) the advertised and aspired moral cosmopolitan mindset of a desired, yet staged, image. ‘Real’ inwardly held moral cosmopolitanism is accompanied by ‘pseudo-cosmopolitanism’. Participants are torn inwardly as they cannot meet marketing and media expectations, nor do they open up to ‘Others’, who may be cosmopolitan companions, but also present a threat as unfamiliar competitors.**

Following ‘Coming to conclusions’, I end the dissertation with an **epilogue**, aimed at rounding off my PhD journey. I review the process and my main findings, discuss the combination of SPM and LET, and express the hope that my LET may be inspirational for other educational practitioners, so that my energy-flowing values may serve my colleagues. Thus, I propose a feedback loop, with the purpose that my dissertation will not just remain a record of a researcher researching herself whilst researching students’ perception of cosmopolitanism within an educational environment. Instead, I offer an account of my personal knowledge that is grounded in the practice in which I live and work – along with my own explanations to other practitioners, so that they may learn from it. The knowledge value of my LET is meant to be the exemplary learning which is to work as a trigger on fellow teachers and other (educational) professionals, policy makers, and practitioners.



2. A provincial girl develops into a cosmopolitan-in-becoming

My black doll

2

When I was just a young girl (I believe I was eight or nine years old), my parents allowed me to choose a present. I was not a typical 'doll-girl' when I was little; I preferred to play outside with other children, to read, to draw, or to tinker a bit. I already liked cooking or helping my mother in the kitchen when I was very young. One of my favourite toys was a little kitchen on which I could really cook, using Esbit, solid fuel tablets. As my birthday was coming up, I was allowed to make a wish. Much to my parents' surprise, I wanted to have a doll. But not just any doll; it had to be a black doll. This was fairly unusual. In those days (the late sixties), black dolls were not easy to get in the provincial town in the north of the Netherlands where I grew up. So, my mother remembered having to go through a lot of trouble and visiting many toyshops just to find a suitable doll. I have always kept my black doll (unfortunately, I don't remember her name); and when I collected her from the attic as a kind of inspiration for writing this chapter, I was surprised at how small she was. Maybe at that time she just looked bigger because I was only a small girl. But now, looking at her, a tiny brown doll with only one eye that is surprisingly blue, wearing a dress that my mother made for her, yet with a naked bum, she brings a smile to my face. Looking at her now with her black hair, (why is it not curly???) her dimpled cheeks, her mouth slightly open showing the two upper teeth – sexy, half open lips that are orange-red – she moves me.

In those days, the quality of dolls was quite different than it is now in the twenty-first century, and her body was made from another type of plastic than her head. Her limbs are connected to the waist through elastic cords that one can pull – quasi-removing the limbs from the corps. Her arms, legs, and the sides of her waist show a seam where obviously the two halves were welded together; her body is made from a kind of hard plastic. Her head is softer though; you can squeeze her cheeks a bit. The head is crammed in the body; and over the joint, just below the hairline, the logo of Schildkröt, the German brand,

is visible. Much later, a few months before she passed away my 88-year-old mother proudly told me that it was a branded doll! As my parents were not exactly people of substance, and I had asked for something quite extraordinary, my mother took pride in the treasure that she had found and was able to buy and bring home for her daughter.

Now I wonder: Why was I so keen on having a black doll? I did not collect dolls, so she was not a 'missing category' in my collection. It had to be something else. Also, I was never that much interested in playing with dolls or imagining that I was their mum who had to take care of them, bathe them, feed them, and put them back to bed. For my mother though, it was important that if I expressed the wish for a doll, it had to be fulfilled and I should have a doll of my own, to pamper and play with. After all, when she was a young girl, she was living in poor circumstances in a big family with eleven children. She had one doll and she was very careful with it. But when her only sister, who was ten years younger, wanted to play with it and my mother was reluctant to give it to her, her mother persuaded her to please the younger sister. The doll was broken and never repaired or replaced. So, I assume my mother was projecting her need-fulfilment on to me by making sure I got the doll I was asking for, even though it was difficult to get and relatively expensive. When I think of it now, I feel that already then by expressing the desire for a black doll, there was a kind of longing for the unknown, a sympathy for Otherness, an appreciation of being different.

This was confirmed during the period of elementary school. I remember how I was interested in children that seemed to be different, especially a dark-skinned girl whom I invited to play with me. Now, I have no strong recollection of that relationship – just the curiosity I felt. The environment in which I grew up was not exactly a multi-cultural environment, and so I guess I was also fascinated by that child being so different.

Later, in secondary school, I became friends with Anita, an Indonesian girl whom I admired. I tried to copy her fashion style and even her writing style and I visited her often. To be honest, I also spent a lot of time with her mother in the kitchen, and she taught me how to cook Indonesian food. At the age of 14, this was entirely new for me and I greatly enjoyed her lessons and started experimenting at home. Back then, in Groningen, there was only one *toko* (an Indonesian shop). Going over these memories again I reached out to Anita, as I was curious. We hadn't seen or spoken to each other for almost forty years. In her first response to my e-mail, she wrote: "You were open to anything that was different. You were curious about my Indonesian identity and you seem to be cut out for your role as a teacher of Intercultural Management." (Mail 20 June

2014). It so happened that Anita married an upper-middle class British man who worked for Shell and she became an expat, travelling the world.

Becoming a teacher

In the years that followed, I finished secondary school and studied German literature and language at the university in my hometown. I worked hard to support myself and started up a household with my boyfriend who studied the same subject. To be honest, what I forgot to do in those years was to travel. I would only travel to Germany to visit friends and to work there during the summer to improve my language skills; however, I should have gone to more exotic places than our neighbouring country to fulfil my wish to see more of the world.

Yet I was too busy working and finishing my studies; and before I knew it, I had graduated, had worked for some secondary schools, and had started working for a school for higher professional education which I will call HEIX (Institution of Higher Education X) – teaching German and living with my husband, our three young children, and a dog.

The students of the professional university were mostly Dutch and I was offering contrastive language skills and grammar, teaching them German in the Dutch language. However, after a few years, I was looking for a new challenge. I was able to join a project where international students were attracted to take up a bachelor programme in the Netherlands. The project was at the same university, but at a different school – the school for Hotel Management. Besides hospitality specific subjects and more general subjects like management, accounting, and marketing, these international students also had to learn a second foreign language besides English. They could choose between Spanish or German. I was asked to set up the programme for German. The language of instruction was English. And so I did, and this was the start of a new career path in my life.

Setting up the programme was new and challenging. Students would follow a four-year programme and German was included in five semesters – which meant I could really achieve something with them. Non-Dutch students came from all corners of the world (such as Mexico, Iran, India, South Korea, Kenya, Aruba and Canada). The programme was practice-based and industry-oriented, which meant that the students had to learn about serving a German dinner, making a hotel reservation, recommending a wine for a dish, checking a guest in, and handling complaints – and all of this in German, often starting from scratch. But we often ended up talking about the customs in the students' home

countries and we had great conversations. I remember a class in which students had to learn the vocabulary of a German breakfast, practiced in a role-play. But instead of learning the words for rolls, orange juice, and cheese, we started to talk about Mexican pancakes and how a Korean mum would get up early to prepare three meals that the child (now our student) could take with her in a kind of three-layered container to keep the three meals for that day warm: rice with vegetables, rice with fish, and rice with meat. I remember how amazed I was to hear that the mother got up around 4 AM, and that the child would leave around 6 AM and not return before 7 PM. There was a strong focus on studying and working hard in that society. I guess my perspective was quite ethno-centric at that time; and for me, the Dutch way was the standard. But anyway, the classes were inspiring, maybe even more to me than to the students. Because I taught them for two and a half years, we developed an intense relationship and the students shared many personal stories and problems with me. Being adolescents with hormones raging in their bodies, and living abroad, far away from their social network and social control, they had a lot of freedom to experiment with all kinds of exciting things that Dutch society is tolerant about. But the lack of that social network also led to loneliness – and so they would sometimes turn to the teachers to share their problems and to discuss their dilemmas. Some students were wrestling with their homosexuality – which was not accepted or even forbidden in their home countries, and here they dared to come out. There was one student whose marriage was already arranged; and even though I and some others knew that he was gay, he did not dare to tell his parents that he could not stay in the relationship with the girl they had selected for him. Eventually, in a more or less last-minute way, the wedding was cancelled after all. But the struggle, the denial, the procrastination, the doubts, the desperation; this was difficult to witness and it was hard to ‘help’ him as I realised the perspectives, paradigms and intentions of the people involved were so different.

Having personal conversations with these students certainly broadened my horizon. It was a time in which I learned a lot and in which a professional interest in other cultures started to develop.

We would round off the year with an intercultural dinner at my home, and all the students would bring a dish from their country. The international students would really appreciate the homely atmosphere – and I was happy to provide it. Even last week, one of these first students, Sunday from Kenya, suddenly showed up and told me how special these moments had been for him.

At a certain moment, my employer at Leisure Management offered me a full-time contract to teach German to the Dutch students, which was quite attractive.

But I followed my heart and chose a part-time position at the Hotel Management School to be able to work with the international students.

Switching from German to Intercultural Activities

When I officially switched schools, a new period began. I was still a German teacher, but I was also appointed as a co-ordinator of social and cultural activities and was able to spend two days per week assisting and coaching international students. I did this in close co-operation with a colleague, who was appointed as the international students' co-ordinator. In my new function, I organised an orientation week before the first week of school and I set up a support programme for international freshmen arriving in the city which was going to be their new home. By now, the project had become a success and the number of international students was growing rapidly. The programme that I had set up involved senior students guiding the new students. The senior students were preferably international students who had undergone culture shock, allowing for them to empathise with the new internationals. These coaching students were called 'buddies'. For the buddy programme, prospective buddies had to follow a training course in which they learned about cross-cultural (verbal and non-verbal) communication, culture shock, and related topics. I myself had to learn about these topics in order to give the training. An interesting period of self-study, learning-by-doing, and experimenting began. The orientation week was soon called 'buddy week', and the buddies did indeed go on to build great relationships with the new students. They would coach approximately four freshmen. The buddy week was a week full of team-building activities centred around social activities, sports, and sharing meals. The school paid for the programme. Many long-lasting friendships were the result of this coaching programme. My philosophy was: "If you want students to be successful, they first have to feel at home. They need people they can turn to in times of trouble and they need friends to engage with in meaningful relationships, to have meaningful exchanges, to share their problems and to have fun with." The buddies satisfied this need. And for the buddies it was fun too. They would also receive some elective study credits, but this was of minor importance. The learning effect was much more rewarding. I remember one girl from a small Frisian village who used to hang out with nationalistic, right-wing extremist youngsters who disliked foreigners. They wore Lonsdale clothes, which implied Nazi sympathies (the middle letters of the brand spell out NSDA[P]). Another element of their dress code was that they tied their shoelaces in a certain way and in a

certain colour. The group cherished and spread xenophobic thought. But being a buddy, spending time with international students, being responsible for a smooth introduction period into the school system, and into Dutch society, and interacting with people from totally different cultures and nationalities really changed her mindset. She actually got to know them as people in flesh and blood, whose differences were outweighed by what they had in common. They came to rely on her and they talked together a great deal. It was a life-changing experience for her. Instead of seeing impersonal objects of hate, she developed personal relationships with people that enriched her life. She wrote about this experience for a journalistic contest – and won. This was wonderful; but for me, the biggest gain was the development of her experience and the broadening of her mind. She no longer hung out with the Lonsdale-clan.

The buddy programme was very successful: it won a national integration award, and it was not difficult to find volunteers. Students who had had a nice buddy in their first semester wanted to offer a similar warm experience to freshmen. Alternatively, students who had had less positive experiences but who had witnessed the success of other groups wanted to do better for the new international students. They felt responsible for the new students, who inevitably had to go through culture shock in some form or another. Evaluations were always quite positive and many buddies and their students would develop a very personal relationship. I remember how Nathalie, one of the buddies, went to South Korea to participate in the wedding of her ex-student Mi-Na, or how Dutch buddy Lionel went to India to visit Amruda, ‘his’ student whose family owned a hotel-chain. They are still friends; Amruda now has made an impressive career as the CEO and co-owner of a hotel-chain.

Of course, they could have met at the university without the buddy programme; but as this buddy week was so intense, and as supplemental activities were scheduled for five more months, the programme created close relationships.

I loved the whole organisation of it – of bringing people together, of teaching intercultural communication and cross-cultural sensitivity, and of learning a great deal at the same time. Students were very respectful; and even though I was no older than 40, they treated me like a wise mother, a well-respected senior, and a person to whom they could easily turn in times of trouble.

Of course, there were challenges.

Chinese students would bring me presents that were too valuable for me to accept – but how could I turn them down without insulting them? I had to learn the importance of a gift, its (symbolic) meaning, and the complex rituals of gift-giving, and the appropriate responses. Or some students would give a gift and ask for a favour in the same visit, laying their hands on my shoulder.

Later, I learned that this way of touching was actually a sign of respect; nevertheless, it bothered me sometimes and made me suspicious. There is a thin line between gift-giving and bribery. In those days (and now as well), I found it difficult to understand the meaning of the relationships, and the respect implied in the gift-giving rituals. In theory, one can learn about it; but one will always be using different concepts and different mental models, and both parties will always still be in the process of learning.

And I made mistakes, or at least bad judgements.

From my Dutch paradigm, I thought it would be appreciated if I would engage in the activities with the buddies and the internationals. And most of the time, it was. But on one occasion there was an outdoor activity similar to a survival run. It included building a raft as a team and crossing a small lake. After that, the students had to run to the other side of the area – which was equipped with all kinds of obstacles, such as a big tall air-cushion which was covered in soap and water to keep it slippery. It was hot, we were in the water, and so I took off my shorts and shirt and continued in my bikini. This was totally acceptable and even appreciated from the Dutch point of view. But one of the new students, a young Moroccan woman, judged my behaviour inappropriate, and thought I was behaving like a prostitute. To her it was a shocking experience. A respected teacher who was behaving like a prostitute – what an outraging disgrace. That same student later became my colleague; and it took her years before she shared her thoughts and judgements from that week with me. Her story was shocking as I realised that I had probably made lots of similar mistakes along the way.

When she later took over the buddy programme, she had to skip the element in the buddy training that dealt with health issues – especially the part that concerned sexually transmitted diseases, safe sex, and other subjects that she could not talk about from her cultural and religious identity. Again, I could learn from the buddy programme myself by looking at the activities through her eyes. But I felt these health issues were necessary – as we were facing unexpected and undesirable pregnancies, especially with Chinese female students, and the problem of lover-boys trying to lure lonely students into unhealthy relationships. But the way I did it in those days was the very straightforward, Dutch way. I even invited the Area Health Authority who brought their purple box: a box covered with purple velvet curtains with two holes: students would have to stick their hands into the box to put a rubber on a plastic penis. The university had adopted a Christian identity in those years, and I must admit that the director was not amused. But I felt that buddies had to be trained to spot problems of their students and to respond in a knowledgeable, and adequate way. Maybe I was a bit naïve and overly enthusiastic...

Hestia

Another initiative that I developed in those years was the foundation of Hestia in 2002 – the international lounge, a home away from home for international students. I had asked for a suitable room for such a home, a kind of living room, and was assigned an empty building on the premises of the university, that consisted of two housing units. I wrote a plan and a budget, which were approved, and I started the realisation of it in 2002. The idea was that domestic students had a history and network in the Netherlands. In contrast, international students (especially the non-European students) did not have such a network of family, former school mates, and friends that they could reach out to, and who were, say, within a hundred kilometres of their new place of residence. They needed a place to gather, a place to relax and feel at home – a kind of international living room where they could meet others in a homely environment and be welcomed by other students. In close cooperation with the maintenance department of the university and with a number of enthusiastic students we began. The idea was to establish one big living room by removing the wall between the two housing units on the ground floor. And so it was done. An open-plan area was created. Unfortunately, we were summoned by the local authorities to restore the separating wall because of fire safety. And so the wall was rebuilt, creating two lounges. Both houses had a living room, a kitchen, and, on the first floor, two bedrooms and a bathroom. There was a garden around the houses; and both houses had a shed in the backyard on each side, creating a kind of patio in the middle.

Together with some students, I decided to establish four hosts. Hosts would be students who had already successfully completed their foundation course and thus were able to continue with their studies. Those students would rent a room (one of the four bedrooms upstairs) for a very low rent, but with the agreement that they would be a welcoming host for visiting students, keep the house clean, and take on one core responsibility. Those responsibilities were: Maintenance, Finances, PR and Communication, and, fourthly, Events. Together with the students, we created host profiles and posted an advertisement. After this, the director of the Hotelschool, one or two international students, and myself, held interviews with suitable candidates. We chose four hosts and started Hestia.

The name Hestia was the result of a contest in which we asked for a suitable name for this home away from home. A Russian student came up with the name of Hestia, the Greek goddess of hearth and home providing domestic happiness. Besides, Hestia also connected the vast complex of HEIX with its smaller

components (like the Greek Metropolis and its connected cities); so, this was also a nice metaphor for the university and its connection to the lounge.

The project group and the hosts made up the Golden Rules of Hestia, we ordered furniture for the bedrooms, and started decorating the houses. The project group and the hosts involved other international students and they made beautiful decorations: a Lebanese student drew a lion on the wall that was completely made up of Arabic characters, a beautiful calligraphy; Asian students made a huge painting of a dragon; and Caribbean students painted a very nice map of the world on another wall of Hestia. Jungle animals were painted on the wall, continuing their trails on the radiators...

As there was hardly any budget (I had been too modest), we went to second hand shops to buy furniture for the living rooms and appliances for the kitchen; the bedroom furniture arrived; the hosts moved in; and we got started. Activities included Dutch classes and other language classes led by volunteers, cultural dinners, parties, meetings, and other social activities. Hestia was also used by a Chinese student, who had been appointed by a Chinese organisation to offer consultation hours for Chinese students who were encountering challenges. But the Chinese students seemed to not be interested – as it is not the normal thing or even shameful for the Chinese to share their concerns with a person they don't know personally. Unfortunately, the place was also discovered by religious organisations that used Hestia to do evangelisation work. This did not suit the mission statement of Hestia, so we terminated that contact.

The team had to work together closely in carrying out the strategy, in organising events, and most important, in creating a home away from home, which was done by organising successful parties.

The teamwork was sometimes very challenging. The team was composed of four students with different educational backgrounds, different genders, and with different nationalities. I specifically tried to create very diverse teams that would attract as many visiting students as possible. Besides, diverse teams can be highly effective, but also prone to misunderstandings and a lack of good communication. Cooperation was sometimes very challenging because of the different personalities, different communication styles, implicit assumptions, and different expectations. This sometimes led to crises that had to be discussed and solved. One example was, that a male Pakistani host came to see me and reluctantly complained to me about the behaviour of another, Russian (male) host. That other host had also aired some frustrations but both came to me, separately. The Pakistani student was frustrated because the Russian student was addressing visiting girls not as guests but as sex objects, and he also treated gay men in a very disrespectful manner. The Pakistani had tried to

carefully discuss this with him (in an indirect way) but it didn't work out well, so he tactfully contacted 'the management'.

Both were looking for different solutions: one wanted the leader to diplomatically, almost casually, solve the situation without people being accused, and without relationships being harmed, thus avoiding loss of face. The other wanted the leader to act, to take control over the situation, and to stop the moaning. Now I can see that I wasn't acting in a very culturally intelligent way: I invited all hosts for a meeting and put the situation on the table. This was of course embarrassing for the Pakistani host and it certainly also wasn't the intention of the Russian host, who had hoped for a strong leader's firm action. In a way, both hosts wanted the problem solved without being involved. But I had chosen the Dutch way, pursuing an energetic, optimistic, goal-oriented, transformational leadership style based on vision, equality, and respect. We all talked about the situation in Hestia (a Caribbean girl and a South-African girl who had also lived in Qatar were the other two hosts), and the students were more or less forced to be open and quite direct to each other. Even though this way of addressing the situation was not the most careful one, it did contribute towards mutual understanding and the students recognising the fact that they obviously had their own paradigms and pent-up irritations. Being forced to talk was not pleasant, but in the long run it helped them to learn, to understand, and to change. But even eight years later, the Pakistani student, who is now my colleague, can still recall the shocking and frustrating experience that afternoon when I called them together for a crisis meeting. And the two male hosts never became friends, despite the efforts of the Pakistani.

As all four had their own specialized responsibility and needed each other in achieving their shared goals while living together under one roof, they were forced to cooperate. This was a tremendous learning period for the hosts. Every year they had to produce an annual report and present future goals to the board of directors and the supporting team.

Hestia became more and more successful, the teams more and more professional, the budget became larger, and the parties had a great reputation. However, the Oktoberfest party was so popular, that it caused the downfall of Hestia. There were more than two hundred visitors on the premises of Hestia – which was fantastic for us, but not for the neighbours. In the end, Hestia had to close down for a while before it could re-open its doors. We had learned a new lesson. Today, the International Lounge Hestia still exists and provides a great meeting place for all students.

Critical incidents

During the last fifteen years, in which I have switched from being a teacher of German, to a committed international facilitator, to a teacher of intercultural management, and to a trainer of intercultural sensitivity, a number of critical incidents occurred that shaped my attitude towards cross-cultural issues. I am afraid I have always been too idealistic and naïve in these matters. It was my belief (and still is), that if people can treat others as equals despite their differences, show respect, and demonstrate genuine interest, a relationship that is truly enriching for all parties can develop. However, people have not always behaved like that; they have not always been interested in such cross-cultural relationships, and have been led by stereotypes and preconceived opinions. As a result, some incidents occurred. But from dealing with conflicts, unexpected occurrences, and dilemmas, I have learned an awful lot.

One such an incident took place in the Rooms for Prayer.

During the Academic Year 2003-2004, I was leading a project group that planned and realised a number of rooms for international and Dutch students where they could contemplate and pray. I had used my right of initiative in the university council, which I was a member of. I was still trying to make international students feel at home. I was reasoning that a person's faith would help them deal with feelings of loneliness and separation in a new environment. However, our school had a Christian background and thus only provided a Christian room for contemplation or gathering. But now we had a much more diverse student population – both in terms of nationality and religious background. To make them feel welcome and to enable them to retire to an appropriate, quiet room, we created an Islamic room and a room for Hindu and Buddhist students. We also created a space that was more neutral but which aimed to inspire students, connect various religions, and make students feel at ease. All three rooms were situated next to the Christian room for prayer.

Soon, I noticed that there was quite some resistance within our school. I received letters about the bloodthirstiness of the Muslims, referring to the Crusades in the Middle Ages. Some colleagues in the maintenance department refused to work in the rooms (like putting a small cupboard together and placing it in the Islamic room).

One day, after the specially designed carpet decorated as a collection of prayer rugs had been put in the room, I noticed that somebody had written with his finger in the fabric: "Jesus saves" ("Jesus redt"). I couldn't understand this behaviour and was shocked. I was really proud of the rooms for prayer as they were a unique facility in a university. I had visited many universities and

schools but none of them had created something like this. Later, other institutions would come and visit us, to see how we had organised and realised it. To me, this also demonstrated open-mindedness and an open attitude, a true welcoming gesture to international students. The project was a spin-off of the policy of tolerance and of creating a hospitable home for students. Maybe I was too naïve in thinking that everybody would welcome the initiative of creating rooms for prayer and contemplation that could serve the needs of different worshippers.

I also witnessed an ethnocentric, even xenophobic incident, when an international student wanted to buy a binder but was accused of theft. A (black) African student was first in line before a Chinese student and myself in the bookshop of my university. He wanted to buy something, but changed his mind and wanted to check something first before he would actually buy the product. He had a binder in his hands and thought he might need a different size. He said to the Chinese girl behind him: “Why don’t you go first? I want to check if I have the right size.” But his personal university card had already been scanned and the staff member wanted him to pay for the item. The student told him that he first wanted to check something and explained, that the girl could go first. But the staff member insisted that he pay and showed his irritation. When the student repeated that he had to check the size first, the staff member became very angry. He threatened to call the police if the young man wouldn’t pay, going so far as to lower the security gate in front of the store. After some discussion, in which I also was engaged, the staff member raised the gate again and let the student go. The student involved accused the staff member of racism, and I was shocked that an incident like this could take place in my own school. I reported the incident to the staff member’s superior but was left with feelings of anger, frustration, and shame.

The death of a non-European student led to considerable opportunities for cultural learning and some paradigm shifts. One day I received a phone call at seven thirty in the morning while I was at work. I was informed about the sudden death of a Cameroonian student and was asked to go to his home to support and comfort his Cameroonian friends and the fellow students who had called school – panicked as they were. I went there and tried to do so. The corpse of the student was still in the bed. The other students were shocked; they were crying and couldn’t believe that he was dead. I didn’t know what to do, but decided to use my common sense and to try to be sensitive towards the students. Soon the police came as well as an ambulance and later the undertaker. I decided

to call the school and to bring the students to our room for prayer. I invited the board of directors there as well, and arranged a breakfast. We formed a circle and I asked everybody to share their memories of Didimos, the student who had passed away, with the others. I asked them to do so in their own language (Nwè). Everybody said something, and then I asked them who wanted to pray. It was a very special meeting – full of mixed emotions, but ultimately a worthy, sincere, and peaceful gathering: one that was even beautiful, despite the sad occasion.

After that, we started to take care of the more practical issues: I had to contact the police and the undertaker; we had to decide as a school how we would deal with the situation; and last but not least, we had to inform the parents. I suggested to the students that a school representative would call the parents to inform them – and I asked them for advice, since I thought that a senior male with a high position would be perceived as a more appropriate representative than I would be. They immediately said that it would not be a good idea if we (the school) called the parents – and they said they would take care of bringing them the message.

What the students did was to contact an older member (uncle) of the family. The uncle would call another uncle that was close to the parents, and would tell him that Didimos was ill. He would then call back the next day, saying that his condition hadn't improved. This would continue, his condition would worsen, and after a week or so the message would be that there was nothing else that could be done and that he had passed away. Quite a different way of communication: indirect, gradually intensified, and via various channels.

In the week that followed, my colleagues and I arranged a service, we took care of all the arrangements for transportation (the embalming of the corpse, a passport for the corpse, a separate flight in a leaden casket) and registration, we chose a coffin, made sure Didimos was wearing a nice (new) suit, appropriate (new) shoes and even some perfume (we bought a whole bottle for him). I made sure that a photographer made numerous pictures, especially for the parents. This is something I had learned in the past when I was teaching at a technical and vocational school for 16-18-year-olds who wanted to be employed in health care. My job at that time was to discuss with them how to deal with death, as they could expect this in the environment for which they were being educated. Physical objects turned out to be very important for the acceptance and consequent coping with of the loss of a beloved one. At the same time, we tried to support the students who had lost 'their brother'.

Eventually, my colleague, five students, and myself travelled to Cameroon to bury Didimos. But the situation of informing the parents made me realise that I

was unaware of so many things; and that I had almost automatically dealt with the situation ‘the Dutch way’, involving a sense of urgency, an appreciation of straightforwardness, a suggestion of equality. It was a sad occasion but there were moments of excitement, of beauty, of togetherness and of curiosity – and it made me want to learn more about different cultures.

I could write a whole chapter on the sudden death of this student and how the community in the Netherlands and in his home country dealt with it, how different the rituals were, how intense the funeral was, and how the funeral service – a Catholic service with a twist of animism and elements of witchcraft – impressed me. Basically, everything was different. And I felt that we people from a rational culture in which one does not show one’s emotions, could learn a lot from the way in which this tragic event was dealt with: the mourning, the comforting, the ecstatic crying, the supporting of the ones that were left behind. But let me move on to another valuable experience.

This experience concerned a young female Chinese student, May. May was one of the first Chinese students to apply for a Dutch-based Chinese student recruitment company, and was living with some other Chinese and non-European students in a building close to school. May got involved in a romantic relationship with a male Chinese student.

By the time I became involved, something dramatic had happened: she had jumped from the roof of her flat, a four-storey building. As soon as I heard that there had been an accident, I rushed to the hospital. Here, I was brought to her as a school representative; I could talk to her even though she was in intensive care. I was shocked to see her literally screwed onto a wooden plank with screws in her head, her hips, and her feet. It almost looked as if she was crucified, but not on a cross. Whenever I think back, I remember seeing her like this, with those screws, but I also have olfactory memories. She had been there for a number of hours, and had not eaten or drunk anything. When I bowed over and talked to her, I had to pull myself together and not flinch automatically. Her breath was literally breath taking; and I still remember how I was ashamed by my intentional instinct of wanting to draw back. She could only whisper, but we talked a bit.

In the meantime, the police were investigating, the boyfriend was arrested, and people were interrogated. Her personal coach, a friendly and concerned colleague, also arrived. By and by, the story unravelled. The following had happened: the boyfriend broke up with May because he also had a girlfriend in China, and he decided that she was the one he wanted to stay with. May was disappointed and desperate as she wanted to continue the relationship. Then

she must have threatened him that she would kill herself if he wouldn't change his mind – but he stuck to his decision. We don't know how she did it, but she went to the roof and jumped.

The jump didn't kill her, but she broke her back. Someone called the police and an ambulance, and she was taken to the hospital. Next, the police started to investigate the case. They needed to find out whether the boyfriend had tried to kill her or whether it was an accident. It turned out to be a clumsy suicide attempt; after all, the building was not that high. The boyfriend was released as he was considered innocent.

I don't know exactly how long May stayed in the hospital. I only remember how her coach and I visited her sometimes, and how she never showed any emotion. She didn't display any regret, despair, or doubt. She seemed to be confident that she would get better and come back to school. This was a scenario that I could only imagine with her in a wheelchair at best. But I would not disagree with her, as she was a firm believer in a sunny future. We also spoke to the doctors, who were setting up a treatment plan after immobilising her broken back in the initial phase of stabilising her. The idea was to substitute one of the vertebrae with an artificial one. She needed an operation; the chances for a full recovery were minimal or doubtful at least, but they wanted to give it a try.

In the meantime, as a school, we were trying to contact the parents in China. It turned out that May's parents were separated, and that she had been raised by her mother. The mother had great ambitions and wanted May to be very successful. With the help of the student recruitment company and the school's international office, the mother was located and informed. The next step was for her to come over to support her daughter.

May was operated on; and after a while, she was transferred to a rehabilitation centre. Here, she met some people and became friends with a Dutch couple. During this whole period, we tried to find out what had led her to such an action psychologically. One of the options was that May was borderline. This was never confirmed or rejected as it was not an official diagnosis, but it seemed to make sense. After all, May displayed a number of the symptoms of a person with Borderline Personality Disorder – a mental disease characterized by emotional instability, impulsive behaviour, black and white thinking, and self-destructive behaviour. From what I understood, she was experiencing stress in her relationship and she felt pressure to be a perfect daughter to her mother. How could she live up to those expectations?

Here we were confronted with a problem. The recruitment company representative explained to us that it would be unacceptable and unthinkable that May could be suffering from a mental disorder. According to him, mental

disorders did not exist in China. On top of that, returning to her home country in a wheel chair was not a positive scenario. Thus, judging from what he said, the options for proper treatment seemed to be limited. And so it was clear that the best way to comfort May and her mother was by not being straightforward and direct, and to simply avoid the topic. The mother was told that it was an accident and not a suicide attempt.

Meanwhile, May did not seem to have any problems. She was not depressed, nor worried about her future. She was given a pair of shoes from the Dutch couple she had met in the rehabilitation centre. I remember these black and pink sneakers, and I thought it was quite inconsiderate to give a pair of shoes to a person with a spinal paralysis. After all, even after the operation, May was paralysed from the waist down. But she was delighted. She loved the shoes and made plans to walk again, to dance again. I remember how I, inwardly struggling, smiled and played along, all the while thinking: “Don’t you know you will never walk again? You are fooling yourself!” Such an accident has a terrible impact, and dealing with it is tough and can take a lot of time. I thought she simply didn’t realise the nature of the situation she was in, and what was awaiting her in China. But May was truly optimistic, and honestly believed that she would fully recover.

And much to my surprise, she did. It started with a kind of tickling in her toes; then she could move her toes a bit, then her feet, and then her legs. I remember (even though I cannot find it now) that I wrote a small article about it to inform her fellow students and my colleagues and I mentioned that this recovery seemed to me to be a true miracle. Maybe I had underestimated the medical staff at the hospital and the rehabilitation team, but at that time it was a miracle for me. Not for May, though. May had had this conviction throughout, and her great willpower had been mistaken by me as denial and naïveté. But she proved me wrong and indeed walked again, danced again, returned to school, and finished her education.

These are just a few of the special moments that took place. I always felt energized and stimulated from cross-cultural encounters and very much liked to learn from them – despite some embarrassing unintended ethnocentric actions. Throughout the years, I kept on learning and reading, and the enthusiasm and curiosity remained. Like a missionary, I also wanted others to share that knowledge and the pleasure of intercultural exchanges. I felt that there was always more work to be done to stimulate intercultural understanding. The school grew bigger, the curriculum changed; and instead of the buddy programme for internationals, we now introduced the host programme for all students who were now

focusing less on the socialization of international students any more and more on general integration and the introduction of students into their new system of learning and their new environment. Where the focus in the buddy programme was on socializing and learning to deal with Dutch culture, the focus in the host programme was a pedagogical one.

As a result, I lost direct contact with the international students. They had always seen me and my colleague Eef as caring mothers, whom they could turn to in times of hardship and when they had a problem. We had always put a lot of energy into helping them find their way. We also tried to help them find a job, but this was extremely difficult under EU laws. They simply could not get a work permit unless the employer proved that he could not find a suitable Dutch or EU employee to do that specific job. This created problems for the international students who sometimes had money to study only for the first year, expecting to be able to find a job to support themselves later on. African students were especially confronted to this problem. Their family had often jointly raised the money; or the student had one particular sponsor – generally an uncle or cousin that had returned to his country of birth after having been educated abroad. Sometimes, they relied on family that was still living abroad, e.g., in the USA or UK. In this way, such a sponsor would return the gift of sponsorship through which (s)he had been able to study to a younger nephew, niece or cousin.

We helped students who were pregnant or who had been in touch with the police. The international students were often grateful and always very respectful. I remember how one guy from Aruba (Giovanni) always addressed me as ‘Professor’ – and I secretly loved it!

But after our jobs had been minimized and the buddy programme had been put to an end, I focused more on the curriculum. Intercultural management and cross-cultural communication were a small part of our curriculum, and I wanted to expand this element. I was not alone in this: my Moroccan colleague (yes, the same lady who thought I behaved like a prostitute) and I made sure we infused the programme with cultural elements. By now, I was not teaching German anymore, and the German and Spanish programmes had been replaced by another language programme. My relationship to the international students had changed entirely.

I started to focus on the curriculum and tried to connect intercultural management to the existing modules. After all, culture has an influence on virtually everything that is going on in the field of international hospitality: managing people, doing business, etiquette, eating and drinking habits, diets, communication, relationship building, negotiating, banking and finances, management concepts, strategic management, leadership, etc. For a number of years, I worked

on the curriculum, taught our students about cultural issues, and also had some other educational tasks.

During conferences, and by reading and teaching, I learned about new concepts like intercultural sensitivity, cultural intelligence, and cross-cultural competencies. At the same time, my ‘tolerant’ country became more and more intolerant to refugees, minorities, Muslims, work migrants from Eastern Europe, Moroccan youngsters, asylum seekers, and other Others. Geert Wilders and similar politicians became more and more popular, Dutch society moved politically towards the right, and society became harsher. Meanwhile, my university was expanding globally, putting more and more emphasis on internationalisation, interculturalisation, and cosmopolitanism. Being culturally sensitive became part of one’s intended professional behaviour, and was now explicitly formulated as being one of the three core values that every employee had to adopt. But how? The result was described, but the way of achieving it was not. This is where I jumped in and proposed training in ‘Intercultural Sensitivity’ for all staff members.

Intercultural Sensitivity

Initially, the course was intended as an intervention within the research I was planning to do at that time: measuring the cultural intelligence of the staff, intervening with a three-day training programme, and then measuring again directly after the training and then six months later. I was enthusiastic about the concept of cultural intelligence (CQ) after I had met David Thomas during an IACCM¹ conference in Vienna. I read his work on CQ and that of Van Dyne, Early, Ang, Mosakowski and others. Darla Deardorff, whom I had also met, had written an excellent book about measuring intercultural competencies. At that time, I felt that the knowledge of concepts such as cultural intelligence and intercultural sensitivity would mean that staff members would become more aware of their own cultural paradigms and habits; and that after the training they would interact more effectively and in a more sensitive way with students and colleagues from other cultures, understanding that those colleagues and students had their own cultural paradigms, values, norms, communication styles, and habits. Another important assumption was that intercultural sensitivity (the name of the course) was something that could be learned. People

1 International Association of Cross-cultural Competence and Management.

would be able to adjust their communication style, postpone judgement, and understand the perspective and behaviour of the other in a more empathetic way after the training.

In 2010, I wrote a project plan which was initially centred around a PhD proposal. And even though the content and direction of the PhD changed quite substantially, the training was approved.

An external colleague and I designed and planned the three-day-training, including a pre- and post-measurement of intercultural competencies through a certified self-assessment tool, the so-called Intercultural Readiness Check. Management labelled the training as compulsory and we educated ten trainers. All staff trainings were evaluated positively and continue to be well received by colleagues – despite the decreased number of trainers involved, and that training is offered only once a year.

Teaching at the sites

Throughout the years, I have had the opportunity to teach at some of the international branch campuses of the university. I considered myself fortunate to have had these opportunities and they have enriched my life personally and professionally. My first experience with this was when I was asked to deliver a “Value-driven Leadership Training” based on “The Seven Habits of Highly Effective People” by Stephen Covey. Our university had obtained a licence and I was one of the certified trainers. The eight-week training, covering thirty-two contact-hours, was integrated into one of the obligatory modules. Only certified trainers were allowed to deliver the training. At the time, we had a site on Aruba, in Oranjestad, with a Hotelschool offering the modules. As FranklinCovey works with licences, the main campus-based trainers had the opportunity to train the students abroad.

I went there, highly motivated and well prepared. I soon noticed that students really appreciated the lessons of the teachers that were flown in from the main campus. As the teams of the campuses are usually relatively small with multi-tasking staff-members, a new face is always welcome and students were all ears. What struck me quite soon was the personal relationship the Antillean and South American students were trying to build. They told me all kinds of personal stories and were also very much interested in my private life. The nature of the training stimulated them to scrutinise their own values, relationships, and priorities, evoking intense emotions. They wanted to share these

with me, and so we had very personal conversations in which I tried to be an empathic listener. One student even came to my apartment the day I had to fly back and presented his girlfriend to me. They (he?) wanted my advice whether or not they should continue their relationship after she had been unfaithful to him and slept with his colleague. We talked a good while and it was a rather unique experience; I had to be very empathetic, listen carefully, and choose my words with care and consideration. They really viewed me as an authority – a competent mediator and advisor who could help them. I think this also had to do with my role as an external expert and visitor. Maybe also because I was not from the island and only temporarily there. But the fact is that they shared their deepest emotions, doubts, and feelings with me. Discussing such a sensitive topic cannot be done in a few minutes and so I took ample time, almost missing my plane home as a result. During the years, I was a certified trainer of Covey's Seven Habits, I experienced more and more often how the programme evoked deep emotional responses in participants (both students and colleagues), which resulted in rich and deep talks. But that day when I almost missed my plane will always remain a remarkable and special milestone in my professional life and a precious memory.

About a year later, I offered the same training in Port Alfred, South Africa – another international campus. Again, the local students (also coming from neighbouring countries) were really happy and excited to welcome a guest teacher and very willingly participated in the training. Again, students asked for personal advice about a range of issues that really mattered to them. They took good care of me, bringing me ice cream on the beach and escorting me to local pubs and restaurants. In my experience, African students treat their teachers with more respect than do Dutch students – at least in the way they would approach me and address me. Still, the emotional distance was not bigger. Again, I was asked personal questions regarding relationships, prevention of pregnancies, family issues, and career planning. In class, many of them were very interested and diligent. I also suspect that the cultural appreciation of education was also different and the students wanted to take full benefit of their time at university. But not everybody was industrious, punctual, dutiful or interested; after all, these were adolescents. And in that environment, I had to appeal to them in a different way, motivate them with different arguments, and use a different communication style, choosing alternative approaches in my role as teacher.

As one can see, teaching abroad was a very fulfilling endeavour for me. In addition to showing me so much about cultural differences regarding etiquette,

food, teaching styles, and communication, it also taught me how to adapt to different circumstances, bringing me unforgettable encounters, unexpected tributes, valuable contacts, and warm memories – as well as the awareness that there is so much more to be learned and so many more skills to be mastered.

Teaching in Bali was also a truly fascinating experience, but one of a different nature. On Aruba, I was teaching local students, including one Dutch girl who was living there. In South Africa, my classroom was a mixture of South African, ‘other’ African, and Grand Tour² students who were usually Dutch and German. However, in Bali, 99% of the students I was teaching had come along with us from the main campus in the Netherlands. Some 90 students – one of whom was Chinese and the others German and Dutch – were pursuing their minors in Asia (in Bali or Thailand). Besides being a tutor for their minor, I was also teaching them Intercultural Sensitivity, which was something they thought they didn’t need. To them, the workshops were entertaining and interesting, but many of them felt that they were culturally competent already; I am afraid they were slightly overestimating themselves. The students were with the same students they would have been with on the main campus. They even had the same teachers as in that main campus city. They were not mixed with students who had registered in Bali. They were in a big group that was pampered and transported from their hotel to school, and from school back to their hotel. As if a big hand had lifted them in a bubble and dropped the bubble on Bali. As for Bali, it was a wonderful and westernised tropical party island – where one could communicate in English, where Western food was available, where the people were very tolerant and friendly, and where they could behave the same way as at home. In other words, there was no need to adjust.

On the other hand, I was teaching a few ‘local’ students who were permanently studying in Bali. Some of them were European, some Asian. These were classes in the main programme, not in the minor. With them I had some similar experiences as with the students on Aruba and in South Africa (talking with a female Indonesian Hindu student from the Brahman caste about why she had hidden her high position from everyone in the beginning was an intriguing conversation for me, for instance)

2 “By taking part in the Grand Tour [students] will follow a part of [their] study at one of [the] International Branch Campuses in; the Netherlands, South Africa, Qatar, Thailand or Bali.” (Retrieved from: <http://www.HEIX.com/en/studies/study-abroad/grandtour/Pages/default.aspx>.)

Also, the conversations during the Social Photo Matrix sessions (see Chapter 5) were sometimes inspiring and brought new and unexpected thoughts to the surface, as well as inducing the students to utter their frustrations and complaints. Mostly 'local' students would participate in my research meetings during which I collected data. We talked about cosmopolitanism and how they perceived it; and I found that these students were very open-minded, used to working and studying with other cultures, appreciated diversity, and adapted easily. Many of them had travelled quite a bit, or had been brought up in an international environment by expatriate parents who encouraged international education. This I found inspiring; to me, these students were quite cosmopolitan – not only on the surface, but also deep within.

But for a number of reasons, the entire experience was different from the other two. A small team was contracted to teach the visiting students for their minors made up out of colleagues from Bali, South Africa, and the Netherlands. Also, I came with my husband as both of our (different) types of expertise were required. This gave us the opportunity to spend ten weeks on the island, to work with Indonesian (and international/Dutch) colleagues, and to explore Bali during the weekends. Being together with my husband, experiencing the different environment, enjoying the work and the island, being able to discuss our work as colleagues face to face at our home in Bali, spending the evenings and weekends together or with our colleagues and sharing challenges together, did not drive me outwards as much as it would have had I been on my own. And we were pampered as well by our colleagues and the management of the campus. We had a great team of dedicated, enthusiastic people. Our Indonesian colleagues were very friendly, supportive, and generous; one even offered her house on Java to us for a short holiday. So, all in all, teaching on Bali was a wonderful and unforgettable experience, in which we could combine work with enjoying a wonderful destination. It was a place in where I met some real cosmopolitans – both students and colleagues alike. I am truly grateful I had this opportunity.

This experience, like all the others, contributed to the further development of my cultural knowledge, skills, sensitivity, and understanding, widening my perspective and contributing to a more cosmopolitan mindset.

In conclusion

Going through my cross-cultural experiences, I recognise a deep interest and fascination for people and customs that are rooted in other cultures. Fortunately,

my curiosity and engagement have not faded. I view them as enabling qualities that endow me with passion and energy, which permit life-long learning and the pleasure of meaningful interaction with people who view the world from different perspectives, value different things, and have different perspectives regarding appropriate conduct. These experiences constitute a source of inspiration for my work, my professional and personal ambitions, and my daily life, ultimately leading me to engage in this study. I have learned about others and what drives them, both consciously and unconsciously. Meeting the Other also urged me to become aware of what matters to me, to think about both what is just, as well as the responsibilities the Other and I have or should have towards each other. More generally speaking, it made me think of how one relates to one's own group or nation. When there is cultural distance, there is also tension. Overcoming tension between two different peoples, two different groups, and establishing a relationship between them requires a mode of action, a strategy, a way of doing things. Anthropology and other social sciences have presented models and modes which have become topics that we teach: "intercultural management", "intercultural communication", "intercultural competencies", "cross-cultural skills", "cultural sensitivity", "cultural intelligence", etc. These topics have been translated into skillsets that can be acquired, knowledge that can be obtained, strategies that can be managed, and attitudes that can be developed. They aim at allowing us to function effectively across cultures; and as such, they can be classified as competency-based-training. A concept of a more moral or socio-political philosophical nature is cosmopolitanism. In Western civilization, cosmopolitanism goes back a long time and is still a sought after ideal – in politics, education, philosophy, and society itself.

The way that I understood the concept when I first heard about it was that cosmopolitanism is all about respect, responsibility, equality, and being non-judgmental. Moreover, it entailed an appreciation of (or at least a familiarity with) differences and diversity, transcending national borders, and uniting people in one single human community under one globe-spanning sky.

I thought this was wonderful, and so I was thrilled to find out about this enduring and sustainable ideal that seemed to match my personal values and educational career direction.

But when I started to read more about it, I found there were different types of cosmopolitanism. When I looked at how people and organisations used it, various interpretations seemed to be implied. When I asked students what they thought it meant, they either had no idea about it or they connected it to fancy, fashionable symbols of high society – such as glossy magazines or cocktails (see Chapter 5). Other explanations went in the direction of big cities, and of

privileged people who have travelled a lot and were part of high society. Cosmopolitanism was a broad theme – so broad in fact, that it almost became an empty notion, an empty vessel. Empty notions, just like vessels, can be filled. I filled it in one way with my idealism; my university filled it in another way; and the students filled it in in yet another way. I was fascinated by the differences between these readings and wanted to dig a bit deeper.

Yet before we look at how the students perceived and depicted cosmopolitanism, let's turn to the theory to give the notion of cosmopolitanism some more depth.



3. Cosmopolitan inspiration

Introduction

Filling the vessel: The ideal of educating cosmopolitans

“The notion of cosmopolitanism” These simple words with which I ended the previous chapter sound somewhat obvious at first glance; but upon closer inspection, they immediately give way to multiple interpretations and variations of cosmopolitanism. One can find cosmopolitanism in combination with many adjectives such as cultural, political, moral, ethical, emancipatory, institutional, philosophical, Marxist, or Kantian – with each combination representing a particular strand within the broad concept of cosmopolitanism. Moreover, some authors contend that there is no adequate definition of cosmopolitanism (Gasper, 2006; Kleingeld, 2012; Nederveen Pieterse, 2006; Pollock, Bhabha, Breckenridge, & Chakrabarty 2000). From having multiple ‘cosmopolitanisms’, it follows that ‘cosmopolitanism’ is “in danger of becoming an abstracted discourse with no tangible meaning” (Harvey, as cited in Skey, 2012, p. 473). This fits well with the notion of the vessel that I have used as a metaphor several times: a container labelled ‘cosmopolitanism’ that can hold many different liquids – liquids that could be alcoholic or non-alcoholic, poisonous or medicinal, holding water for survival, or wine for hedonistic pleasure – and more. Others have offered classifications or types of cosmopolitanism. For instance, one can distinguish between cosmopolitanism as a philosophy, a worldview that inspires people; or cosmopolitanism as a competence, a developed ability to adequately manage one’s way in a globalising world. Such a classification (which loosely follows Gasper 2006, although Vertovec and Cohen, 2002, have also proposed different typologies or strands) could be based upon a distinction between ethical cosmopolitanism (whereby one considers others as fellow human beings equal to oneself); political cosmopolitanism (which deals with power issues that aim at establishing global institutions and governmental bodies); cultural cosmopolitanism (which involves an appreciative attitude towards different identities and cultures; for example, Pichler, 2011, p. 23, mentions the consumption of and adaptation to “elements from diverse places such as food, fashion, or music”), and social cosmopolitanism (which represents certain practices and behaviours

such as mobility, encounters with other cultures, and adopting ideas and products from other cultures; Pichler, p. 23, classifies this as “practical cosmopolitanism”).

Hence, I will have to start with a clarification – not a clarification of what cosmopolitanism *is*, but of what I understood cosmopolitanism to be at the beginning of my research. How did I fill the vessel?

My idealism was not alone in guiding me in my selection of texts about cosmopolitanism – an all-encompassing concept of intercultural connectedness providing guidelines for moral and attitudinal aspects that I was so enthusiastic about once I had found it, and what Hannerz (2005) describes as “an intellectual and aesthetic openness toward divergent cultural experiences, and an ability to make one’s way into other cultures” (p. 200) which according to him is “a cosmopolitanism with a happy face” (p. 204). Hannerz’ description matched very well with the educational view that had been laid down in a strategy document from my university, which was one of the catalysts for me to take up this research. This document stated that besides an “Intercultural attitude...our graduates must have a cosmopolitan attitude that will help them feel at home in an international world environment” (internal HEIX document 2009, p. 36). The university supposedly fostered “the image of the cosmopolitan or inspired citizen of the world” (internal HEIX document 2009, p. 36). As no supporting references were offered in this strategic document, I had to work with this notion of ‘feeling at home in the world’, a phrase that harmonised well with the moral, philosophical strand advocated by Appiah (1997, 2005, 2006) and Nussbaum (1997, 2002, 2003a). Two years later, in another university strategy document, a reference on these cosmopolitan aspirations was offered: “Not for Profit” from Martha Nussbaum (2010a), a starting point which provided for my choices of literature on moral cosmopolitanism. From there, I went on to discover Rovisca and Nowicka, who view moral cosmopolitanism, including “Nussbaum’s ethical cosmopolitanism” (2013, p. 4) “as a philosophical perspective concerned with the moral equality of all human beings and emphasizing loyalty to the community of humankind as a whole [which has] shaped and informed both cultural and political cosmopolitanism approaches” (2013, p. 4).

These conceptions of moral cosmopolitanism were my starting point. As such, I will briefly discuss the secondary literature before I turn to Nussbaum and Appiah. I will then elaborate on cosmopolitan traits that can be derived from moral cosmopolitanism, and end with cosmopolitan learning.

The Origins of cosmopolitanism

Whereas there seems to be little debate about the origin of the term ‘cosmopolitan’, discussion does exist about the historical inspirations for the qualities that pertain to cosmopolitanism. Regarding the concept, most sources name the Cynic philosopher Diogenes of Sinope (400-323 BC) as the one who coined the term, and who – as the story goes – responded to the question of where he was from with: “I am a citizen of the world” (Kleingeld, 2012; Nussbaum 2010a). Denzin and Lincoln (2002) confirm this origin of the idea of cosmopolitanism in “the writings and beliefs of the cynics, Antisthenes and Diogenes” (p. 138).

The term ‘founder’ suggests a conscious act of creating a new notion in the absence of an appropriate term for what Diogenes wanted to express: namely, that of a universal citizen (*kosmopolitēs*) who has neither affiliations nor obligations towards the place where he was born. Brown and Held (2010) seem to support this when they track down the history and roots of cosmopolitanism. Taking “cosmopolitan thought” (p. 3) – namely, the idea “that all human beings have moral duties to one another beyond their immediate communal sphere” (p. 3) – as their starting point, these editors (and authors) can identify and locate cosmopolitan predecessors of Diogenes, leading their readers to ancient Egypt, and the “works of Phaeacians, Hebrews, Chinese, Ethiopians, Assyrians and Persians” (p. 4), thus emphasizing the universality of this inspirational and appealing idea(l). Surely, cosmopolitanism is not a strictly Western concept, as publications on Tian Xia (Chun, 2012) – which means something like ‘all under one heaven’ – or Muslim Cosmopolitanism (Leichtman & Schulz, 2012) demonstrate. Indeed, the metaphor of the vessel that can be filled in many ways is confirmed by Leichtman and Schulz when they write: “Given the considerable conceptual indeterminacy of the term...cosmopolitanism leaves ample room for scholars to attribute to it various advantages” (2012, p. 1). Nonetheless, when returning to the Western philosophical concept that I started with, Brown and Held seem to play down the major intentions behind Diogenes’ exclamation of being a citizen of the world which other scholars stress (Appiah 2005; Fine & Cohen 2002; Kleingeld 2012; Nussbaum 2005): that Diogenes refused to accept the obligations that Greek society imposed on its male urban inhabitants. Living in a particular city or state implied a tight bond that came with many duties, such as defending the city in times of war. Kleingeld (2012, p. 2) therefore judges Diogenes’ response as “a negative conception of world citizenship”. Rather than embracing the entire universe as his home, Diogenes rejected the obligations resulting from his affiliation to the city, thus demonstrating “extreme

individualism and disregard for social conventions” (2012, p. 2). Appiah (2005, 2006) and Nussbaum (1996, 2010b) endorse this viewpoint. Appiah writes:

To be a πολίτης (polites) in one place was exactly not to be a πολίτης (polites) of any other. Talk of citizenship in the χοςμος (cosmos) reflected a rejection of the call of local loyalties – reflected, in fact, the general Cynic hostility to custom and tradition – and so it was more than a mere appeal to a universal human solidarity. (2005, p. 218)

Fine and Cohen further explain:

Diogenes was in exile from Sinope in Pontus. It was Diogenes who suggested that ‘all wise men’ constituted a single moral community – a city of the world. A ‘city’ here is to be understood as a meeting of minds, not a spatially delimited settlement. (2002, p. 138)

As a ‘metic’ (a “resident foreigner”, 2002, p. 137), Diogenes was a stranger in the city and not an official citizen, and thus not wholly accepted. The concept of citizenship was extremely important in ancient Greece; Aristotle had introduced the term ‘zoon politicon’, a vision that man was a species who was required to live in and be loyal to a (city-)state. “A positive embrace of interdependence” (Fine & Cohen, 2002, p. 138), city states existed “by nature” (Berges, 2005, p. 9) allowing human beings to flourish and develop humane virtues (Berges, 2005, p. 9). Through Diogenes’ now famous response, he repudiated the embrace, rejecting society and the obligations tied to this ‘polis’, and making him “irresponsible but on high moral grounds: he did not trust anyone who claimed to know how to run other people’s lives” (Laursen, 2007, p. 3). When writing about the historical figure Struensee, an ephemeral Danish Prime Minister in 1770 and alleged founder and patron of the freedom of the press, Laursen claims that Cynic philosophy was crucially influential to Struensee. Laursen describes Diogenes’ neologism ‘cosmopolitanism’ as “anti-political, anti-patriotic, anti-nationalist, individualist cosmopolitanism” (p. 3).

I don’t want to dwell too long with the ‘negative’ interpretation of cosmopolitanism as there is no simple black and white dichotomy. Rather, as Appiah (2005) points out, the Cynics “had been the first to coin the deliberately paradoxical expression ‘citizen of the cosmos’” (p. 237); for how could a ‘citizen’ in the ancient Greek period not be a ‘polites’ who owes loyalty to his ‘polis’? This was unheard of and did not fit into the ideals of Aristotle or Homer who praised the ‘polis’ for offering a home, civilisation, and laws (Fine & Cohen, 2002, p. 138).

The ideas of the Cynics, whose influence is deemphasised by Fine and Cohen since Cynics were “social outsiders” (p. 138), were picked up and further

elaborated by the Stoics, starting with Zeno – for whom “there was no law, no compulsion, no council, no currency, no temples. All people, he argued, embodied the divine spark and all were capable of *logos*, divine reason (Mason, 1999). Zeno imagined an expanding circle of inclusion” (Fine & Cohen, 2002, p. 138) or ‘oikeiôsis’, a set of expanding concentric circles with the ‘self’ in the centre and ‘humanity’ in the outer circle. Thus, ‘humanity’ and ‘self’ are strongly linked. In fact, one moves from oneself, and own household (‘oikos’) through a relationship of belonging to a wider notion of the self, namely the notion that one belongs to humanity as well as to a larger circle of concern, this process being indicated by the suffix ‘-sis’ (Sorabji, 1995). “All human beings are deemed able to develop an empathic, understanding relation with themselves and extend this relation to other nearby human beings” (Kunneman & Suransky, 2011, p. 389).

As I mentioned in the first line of this paragraph, authors largely agree about the origin of the term, and how the name ‘cosmopolitan’ – which means ‘citizen of the cosmos’ – is often narrowed down to ‘world’. This itself should make one frown. Is cosmos identical to world? I will talk about this later. However, with regard to the philosophical inspirations and origin of the concept, authors are not unanimous. The strongest claim, which is often taken for granted, is that Western cosmopolitanism has its foundations in the Cynic and later Stoic traditions, ultimately being epitomised as ‘Stoic cosmopolitanism’. Berges (2005) questions “the Stoics’ arguments for cosmopolitanism” (p. 1), and urges the reader to give more attention to the context of their world. For one, the quality of reason that is shared by all humans and thus unifies humanity cannot be looked upon through twenty-first century eyes, but instead needs to be put into a historical perspective. Berges argues that ‘reason’ in our time appeals to a human quality of the mind; yet for the Stoics, it appealed to the divine – a “cosmic metaphysics” (2005, p. 5) from which they derived their logic, ethics, and politics. Such an attribution of reason to an almighty source is currently not generally accepted, consequently reducing the strength of their argument. Besides, from a Stoic viewpoint, not all humans were equally equal, nor equally virtuous, thus deserving less respect and different treatment (slaves and women for instance were not viewed as virtuous). Arguing along these lines, Berges criticises contemporary philosophers (especially Nussbaum) for connecting their argumentation with Stoic philosophy for (says Berges) the wrong reasons. Berges proposes different arguments for Stoic cosmopolitanism, drawing on Aristotle’s conception of human nature. Berges stresses that the Stoics adopted Aristotle’s claim that human beings are essentially social and political (a cosmopolitan view), and must cooperate with other humans to prosper. However, she also argues that the Stoics refuted Aristotle’s claim, “that city-states are the

natural forum for human flourishing” (2005, pp. 11-12) – as for Stoics only the entire world can form the community for humans to flourish, and patriotic sentiments would harm those who are not part of one’s own geographically limited origin, thus harming the entire community: “For the Stoic, human sociability can only be fulfilled in a community which encompasses the whole of human society” (Berges, 2005, p. 9). Let me now return to the beginning of this paragraph, which dealt with the name and its translation. In the light of the Stoics’ belief that reasoning was a spiritual quality rooted in divinity, it is now easier to understand how the citizen of the spiritual cosmos could become a citizen of the mundane world in more contemporary notions.

Brown and Held (2010) elaborate further on the development of Stoic Cosmopolitanism “as embodying a philosophical outlook that sought to unify individuals in a moral and political community that encompasses all of humanity” (p. 6). This outlook is based on three principles: (1) the human race is connected through the shared capacity for reason, (2) all humans are (accidentally, namely by birth) part of a local community and part of the community of humankind, (3) human reason should be in harmony with natural universal law (p. 5). With the Christianisation of the Roman Empire, the Stoic era came to an end, although the Stoic outlook continued to influence the thinking of the period. Brown and Held (p. 6) contend that “Judeo-Christian thought” contained “strong traces of cosmopolitanism” with a focus on the universal, natural rights of all humans; but this time, it was legitimised by religion in a way where all people, despite race or religion, are children of God. From this basic principle, other Christian philosophers developed lines of argument that included moral, legal, and political rights and duties. Nonetheless, the literature shows little evidence of vivid expressions of cosmopolitanism after the Stoic period.

The next prominent vital phase of cosmopolitanism that I would like to discuss is the phase during the Enlightenment. During the Enlightenment, philosophers such as Locke, Voltaire, Wieland, and Kant revived and redefined cosmopolitanism. The ideas of the shared human capability to use reason and natural universal rights were picked up and developed. More than before, justice, politics, and international law were discussed and related concepts were developed (Brown & Held, 2010; Fine & Cohen 2002; Kleingeld & Brown 2014). Those ideas are still very vivid nowadays: for instance, “equal human worth” (Brown & Held, 2010, p. 7) was another idea from the Stoics that the Enlightenment philosophers picked up, and which I became aware of through contemporary philosophers like Nussbaum and Sen. By now, we know that ‘equal’ had a different meaning for both Kant and the Stoics than it does in the present day.

In the turmoil of on-going wars, nationalism, imperialism, and capitalism, Immanuel Kant wrote his highly influential essay *Toward Perpetual Peace* in 1795. Kant was not the first enlightened philosopher who rediscovered cosmopolitanism. Martin Wieland had revitalised the concept of cosmopolitanism, starting with Diogenes and other related documents, and moved towards the Stoic view, inciting a widespread debate amongst German philosophers, including Kant (Kleingeld, 2012).

Kant expanded the Stoic notion of global justice and international law (Fine & Cohen 2002; Kleingeld, 2012) towards the establishment of a federation of nations that as a world-spanning institution would safeguard the rights of states and individuals through cosmopolitan law. Kant based his argument on four elements: first, his insight of what we now call ‘a global village’ – a shrinking, interdependent and mutually influencing world; second, that non-violent trade was more lucrative than war; and that third, war formed a financial burden for the nation-states and; fourth, that the rise of democracy and republics such as France strengthened cosmopolitanism (Fine & Cohen, 2002 pp. 139-145). Thus, Kant envisioned a cosmopolitan society in which all humans are equal as they share the gift of reason and fall under the universal moral law that guides their behaviour. The citizens of the future cosmopolitan republican society are free and independent and have legislative powers. Here, Kant draws on Aristotle’s ideas about the ideal political society in which citizens

engage in philosophical dialogue on moral and political issues..., have a say in how [they] are governed [namely participative]...[and] are forced to come to a realisation that we belong to a community, and that to sustain ourselves, we must sustain the community. (Berges, 2005, p. 12).

In a Kantian society, a government or ruler cannot decide what the citizens have to do (“the right of the ruler”, Fine & Cohen 2002, p. 143) – for instance to serve as soldiers – unless the people of the state have agreed on such decisions in a democratic way. In such a society, it would be unacceptable to conquer other states or “treat foreigners more like enemies than guests” (Fine & Cohen, 2002, p. 141). Kant advocated for a ‘cosmopolitan law’, “suggesting a third sphere of public law – in addition to constitutional law and international law – in which both states and individuals have rights, and where individuals have these rights as ‘citizens of the earth’ rather than as citizens of particular states” (Kleingeld & Brown, 2014). Such a ‘cosmopolitan law’ was based on ‘cosmopolitan right’ (*Weltbürgerrecht*), a fundamental right based on humanity:

that is, rights ordinary people should have in relation to foreigners and foreign states when they engage in international commerce, migration, travel or flight. Kant restricted cosmopolitan right to the right to hospitality individuals should possess as citizens of the world – the right to visit all regions of the world, initiate

communication with other peoples, try to engage in commerce with them and appeal to them for help. (Fine, 2011, pp. 153-154)

Such reasoning calls for an extension in which states are addressed, leading to a 'cosmopolitan order' that involves "lawful external relation among states" (Fine & Cohen, 2002, p. 140), and implying that those (republican) states would be connected in a federation of independent states (Fine 2011; Fine & Cohen 2002; Kleingeld & Brown, 2014).

At the same time, Kant was realistic in his aspirations and accepted that his plea centred around *reason*, and was not a reality-in-the-making: "Kant sees perpetual peace as a state that should be approached, but not as one that can be attained" (Colclasure [trans.] in Kant 2006, p. 67).

However, it is not the political aspect of Kant's work that is pertinent here. I am attracted to his work from my position as a teacher of intercultural management and intercultural communication at an International Hotel Management school. As such, I am intrigued and surprised by the introduction of 'hospitality' in *Toward perpetual peace* as a central concept for approaching peace. Could it be so simple? Can we take hospitality, or the encounters of free individuals and their equal rights as humans as a starting point for world peace? Kant departs from the interaction between ordinary people and describes their fundamental rights:

the right of a stranger not to be treated in a hostile manner by another upon his arrival on the other's territory....as long as the stranger behaves peacefully where he happens to be, his host may not treat him with hostility. (Kant, 2006, p. 82)

Especially in these times, in which millions of people are on the run and seek asylum as refugees – victims (by their own account or not) of the actions of their nation state and appealing to a higher universal body to protect their human rights, thus claiming their cosmopolitan right – Kant's work seems very relevant. Kant stipulated three conditions ("Definitive Articles of Perpetual Peace Among States", 2006, p. 72) for the cosmopolitan order: first, "the civil constitution of every state shall be republican" (p. 74); second, "international right shall be based on the *federalism* of free states" (p. 78); third: "*cosmopolitan right* shall be limited to conditions of universal *hospitality*" (p. 82). This hospitality is not a question of philanthropy but of right; everybody has the right to be somewhere as all humans share the same earth and thus guests must always be tolerated (p. 82). Currently, there is a debate going on in Europe to close the borders to prevent refugees from entering, especially in the Western European countries. This is in stark contrast with Kant's creation of the moral claims of 'strangers' regarding the (non-existing) world republic. Combatting the common hostility of

his time with the concept of hospitality – two words derived from the same Latin root *hostis* ('stranger') and *hospes* (related to 'host', 'guest', 'stranger') – was a remarkable move by Kant. Identifying hospitality as a key to peace inspired later philosophers such as Derrida, Benhabib, and many others. Unfortunately, discussing all of the philosophers inspired by the Cynics, the Stoics, and Kant would go beyond the scope of this writing. Instead, let me now discuss some contemporary philosophers who were inspirational for the project and who first opened a window on cosmopolitanism for me.

Contemporary moral cosmopolitanism: my initial sources of inspiration

As you can conclude from Chapter 2 and the previous paragraphs, I view cosmopolitanism as a desirable disposition, a notion described by Skey as “the ideal type, involving a concern for human rights, cultural sensitivity and an ability to acknowledge (if not advance) multiple viewpoints” (2012, p. 477). When I heard the word for the first time, it was entirely new to me. I looked it up and found out about its etymology and history as well as the philosophical concept behind it, inescapably stumbling upon the multiple ways in which the term has been interpreted since its inception.

Two authors stood out for me in the first phase of making myself acquainted with cosmopolitanism: Kwame Anthony Appiah, and Martha Nussbaum. I liked the ideas they discussed, the perspicuous way in which they formulated them, and the way these ideas were applicable to the educational field.

Moreover, Nussbaum and Appiah seemed to have quite a lot in common, which made it easier for me to digest their ideas. However, I soon recognised that even though both professors were inspired by the same ideas from classical antiquity in their writings about global citizenship, they emphasized different aspects of the cosmopolitan ideal and pursued different roads in achieving their aims.

Appiah, the son of a Ghanaian father and a British mother, grew up in many worlds – geographically, culturally, and socially – thus learning from the inside-out how to live with different worldviews. I had the pleasure of meeting him as he agreed to my invitation to have a talk about cosmopolitanism. I was visiting our interns in their New York hotels, and he was working in New York for Princeton University. It was convenient for him to meet close to his work, in a noisy cafeteria in Manhattan. The man I met was indeed the sophisticated, mild, open-minded professional I had gotten to know from his books and articles – and friendly and funny, too.

With Nussbaum, I also had the privilege to talk briefly; however, this was not a carefully scheduled interview, but rather a quick talk after one of her presentations. I had prepared some questions which she answered. But there was simply no time to go in-depth, which was not her fault. Here, the atmosphere was quite different: Professor Nussbaum had a full agenda, and she struck me as being more the somewhat distant, critical, eloquent scholar. She hardly made eye contact during our conversation and often referred me to her books, of which I had read many. This was a bit disappointing for me, yet understandable. Nussbaum deserves much credit for putting the subject of cosmopolitanism on the agenda of the social sciences, politics, and education. Her essay *Patriotism and Cosmopolitanism*, which appeared in the *Boston Review*, October-November 1994 along with 29 replies (Nussbaum, 1996), immediately provoked great debate as many Americans perceived it as an attack on American national values and on their sense of patriotism and devotion to the USA – rather than appreciating it as a plea for a more cosmopolitan worldview based on a shared sense of morality that belonged to the wider, and more abstract, community of humanity.

But let me return to the reasons why I liked Appiah and Nussbaum. I mentioned: (1) their ideas, (2) their clear-cut writing style, and (3) the applicability of their ideas for curricular and extra-curricular education.

The idea(l) of cosmopolitanism according to Appiah and Nussbaum

To be cosmopolitan or not to be cosmopolitan...

To begin with, what I label here as Nussbaum's and Appiah's cosmopolitan ideas needs to be stated more precisely. For Appiah, cosmopolitanism (just like patriotism) is more a sentiment than an ideology (Appiah, 1997, p. 619; K.A. Appiah, personal communication, April 13, 2011); as such, it is 'compatible' with various political ideologies. By naming it a sentiment – which implies features like 'emotions', 'feelings', 'concerns', and 'beliefs' – Appiah differs from Nussbaum, who is more loyal to its Stoic and Kantian origins. For her, cosmopolitanism is more on the level of an attitude that one can adopt. Nussbaum's conception of 'cosmopolitanism' begins in the spirit of the Stoics and Kant (1996), focusing on the rational qualities of human beings that facilitate a sense of belonging to a single moral community with a shared humanity; and she pursues this rational approach more than Appiah does. As her writing on the subject progressed, her use of the word 'cosmopolitan' became less and less, until she finally dissociated herself from cosmopolitanism as her e-mail to me demonstrates:

In any case, you should know that I am not a cosmopolitan [sic], please see the attached, and please see also my article in the latest issue of *Philosophy and Public Affairs*. See you in September, All best, Martha Nussbaum. (M. C. Nussbaum, personal communication, April 19, 2011)

Attached to her message was a paper called *Pocket Part*, which was a response to one of her critics who compared her books on capabilities with Appiah's book on cosmopolitanism ("apples and oranges", according to her, 2007, p. 126). Nussbaum starts her paper by stating:

Cosmopolitanism, as I understand it (and I believe Appiah does not differ) is an overall ethical doctrine about how people should organize their loyalties in a world where we have many types of local attachment, and in which strangers at a distance also seem to demand our ethical concern. (Nussbaum, 2007, p. 123)

In the remaining paper, she argues that Appiah views cosmopolitanism as an "ethical doctrine" (p. 125) – with which she can agree; yet she wishes not to be identified as a cosmopolitan, because cosmopolitanism cannot be a first principle. It can at best serve as a moral foundation for a political doctrine that respects and unifies other moral and religious doctrines. Thus, it is too much like a straightjacket for her and her books to be called cosmopolitan. Nussbaum writes (p. 125): "I do not propose a comprehensive ethical doctrine for the reasons I gave: I focus on political principles. (Appiah does not make the mistake of comparing his ethical doctrine with my political doctrine: he refers to my ethical writing, as he should.) Of course, as I said, the capabilities doctrine ought to be one **part** of the ethical doctrine of cosmopolitanism, as I also hope it can be seen as one part of Roman Catholicism, and Judaism, and many other comprehensive doctrines." And also later, in her 2011 book on *Creating Capabilities*, she strongly criticises those who confuse her Capabilities Approach with cosmopolitanism as "simply wrong" (2011, pp. 92-93); instead, Nussbaum emphasises the importance of "plurality [as] a central aim of my theoretical approach" (p. 93).

Plurality

Both Appiah and Nussbaum stress the importance of plurality: the inherent right of humans to have their own views, values, ways of living, ways of organising their communities, habits, behaviours and communications. They argue that the acknowledgement of this right to be different will hopefully result in an appreciation of diversity. However, at the same time, there are boundaries to plurality, as formulated by the United Nations in the Universal Declaration of Human Rights. Cosmopolitanism appreciates the diversity and particularism of

the individual, while recognising the universal human rights that stake out the latitude of just human behaviour. Inevitably, there is a tension between these two poles: individual particularism and human universalism. Nonetheless, both Nussbaum and Appiah try to honour both ends of the continuum.

According to Appiah, cosmopolitanism has two strands: “the moral or ethical strand, [having to do with a] concern for equal moral standing for people... within your society but also for people outside your society....The other strand... is the idea that...respecting other people **in their way** [emphasis added] doesn’t require you to think that it would be better if they were like you” (K.A. Appiah, personal communication, April 13, 2011). Thus, Appiah not only separates cosmopolitanism from “other universalists of its sort”, including humanism, but he also indicates his sympathy for cultural diversity – whereby ‘otherness’ is appreciated rather than being in need of correction by the prevalent norms (“human cultural difference is actively desirable”, Appiah, 1997, p. 621). These differences are possible in the first place because cosmopolitan values enable individuals to create their own identities (“the freedom to create oneself”, p. 625, and foster “personal autonomy”, p. 635). When societies respect human choices and human dignity, individual autonomy leads to that human variety which is cherished by cosmopolitans. Appiah, who identifies with cosmopolitanism in phrases like: “we cosmopolitans” (K.A. Appiah, personal communication, April 13, 2011; Johnson, 2010, para. 3, para. 35), says in an interview with Johnson (2010, para. 24): “I’m very much in favor of people recognizing the fact that they are themselves diverse. And just as cosmopolitans take pleasure in the diversity of human beings, I think that we should all take pleasure in our own internal complexity.” In addition to echoing Sen’s ideas on multiple identities (2007a), Appiah also attributes his inspiration to John Stuart Mill’s ideas of individuality (Johnson, 2010). The freedom to acknowledge the multiple aspects that make up one’s identity is crucial to Appiah.

Thus, returning to the Stoics and Kant, Appiah emphasises the role of the democratic state in the moral obligation to enable its citizens to create their own lives “with rich possibilities of association within and across...borders” (1997, p. 624). Thus, for Appiah, “states...matter morally...as they regulate our lives” (p. 624). Since these states should be democratic, citizens can actively participate and co-create their own political and constitutional environment. Moreover, in addition to the variety within and between people, Appiah also points to the variety within and between states, whereby the “cultural variability...depend[s] on the existence of a plurality of states” (p. 624). As such, Appiah clearly separates nations (an entity that people can care for and feel sentimental about) from states.

Based on the recognition of “basic human entitlements” (2006, p. 275), Nussbaum picked up the challenge of defining just human development, which has ultimately lead her to develop the capabilities approach; something Amartya Sen started with in the 1980s. As I will describe later, Sen and Nussbaum worked together on this approach, beginning in 1986. In her 2000 publication *Women and Human Development. The Capabilities Approach* Nussbaum dedicates four pages (11-15) to the commonalities and differences between their approaches; besides the different perspectives from which Sen and Nussbaum have developed the capabilities approach (Sen’s economic versus Nussbaum’s political), there are even more vital differences: Nussbaum mentions different philosophical inspirations, different types of capabilities, different features of capabilities, different methods (she emphasizes that her narrative method is based on imagination and emotions, for example); and in her words, “most importantly, Sen has never made a list of the central capabilities” (2000, p. 13). Nussbaum does credit Sen for his pioneering work and acknowledges similarities between the two of them, even emphasizing the “striking resemblance” (2000, p. 14) of their ideas. Capabilities, in the words of Nussbaum, are “a set of opportunities, or substantial freedoms, which people then may or may not exercise in action: the choice is theirs....The approach is resolutely *pluralist about value*” (2011, p. 18). The importance of Nussbaum’s *Capabilities Approach*, I think, is that it focusses on the quality of life for individuals across the world in a very concrete and direct way. A universal and concrete list that strives to ensure dignity and equal respect like the one Nussbaum has produced can readily be put on the agenda of governments or supranational institutions and NGOs such as the UN or OXFAM. Capabilities, in the form of a 10-item-checklist, can be a tool to promote “basic social justice” (2011, p. 18). In order for individuals to lead a life worthy of dignity, a minimum level of basic options must be provided by governments everywhere in the world to its citizens.

Conversation

Appiah, like Sen, refrains from creating such a list. Appiah retains a broader, more holistic concept that allows more flexibility in regard to changing environments and viewpoints. Being able to discuss those viewpoints in changing environments and circumstances is also important to Sen. He argues:

My own reluctance to join the search for such a canonical list [Sen refers here to Nussbaum] arises partly from my difficulty in seeing how the exact lists and weights would be chosen without appropriate specification of the context of their use (which could vary), but also from a disinclination to accept any substantive diminution of the domain of public reasoning. The framework of capabilities helps, in my

judgement, to clarify and illuminate the subject matter of public reasoning, which can involve epistemic issues (including claims of objective importance) as well as ethical and political ones. It cannot, I would argue, sensibly aim at displacing the need for continued public reasoning. (2005, p. 157)

In a similar way (yet on a different level), Appiah views ‘conversation’ as the basic model for practicing cosmopolitanism:

Conversation is a good metaphor for exchanges between people. Where they are just trying to understand each other, to understand each other’s position, knowing that at the end of the conversation, while they may have changed each other, there is no reason to suppose that they will have come to an agreement about anything in particular. (Johnson, para. 12, 2010).

I, too, believe in the power of meeting the other, talking with the other, and getting to know that other, approaching him or her with an open mind and genuine interest. This is what I tried to facilitate with “Hestia” and the “Buddy programme” (see Chapter 2). According to Appiah, cosmopolitanism is “very much committed to dialogue with people of different ideologies...there are not many rules in conversation. There are some. And in particular it is not a rule of a conversation that you can require people to agree to something before they start” (K.A. Appiah, personal communication, April 13, 2011). Appiah stresses the importance of practice, of interaction with others. In addition, there must be a willingness to be open to the other person’s ideas, feelings, and the values that (s)he holds – as well as a readiness to learn from each other (2006, pp. 30-31). Such learning can be extremely challenging, especially when conversation is influenced by (unrecognised) paradigms, habits, and values. Also, in cross-cultural communication, the importance or the ‘weight’ of values can differ, leading to misunderstandings or judgements. But what enables conversation is that “cosmopolitans suppose that all cultures have enough overlap in their vocabulary of values to begin a conversation. But they don’t suppose, like some universalists, that we could all come to agreement if only we had the same vocabulary” (Appiah, 2006, p. 57). According to Appiah, humans “can live in harmony without agreeing on underlying values (except, perhaps, the cosmopolitan value of living together)” (2006, p. 78). This elemental belief in human interaction based on openness, respect, and mindful language – as well as the avoidance of evaluative language regarding the relative (and not absolute) importance of values – is central to Appiah’s thinking. For teachers, ‘conversation’ is a quality that is almost ‘naturally’ endorsed. However, Appiah doesn’t think of conversations in the literal sense of words merely being exchanged.

Meaningful conversations also require a kind of “imaginative engagement” (2006, p. 85) that one usually employs while reading a book or watching a movie that deals with another reality than one’s own. Appiah uses

the word ‘conversation’ not only for literal talk but also as a metaphor for engagement with the experience and the ideas of others. And I [Appiah] stress the role of imagination here because the encounters, properly conducted, are valuable in themselves. Conversation doesn’t have to lead to consensus about anything, especially not values; it’s enough that it helps people to get used to another. (2006, p. 85).

Appiah stresses the importance of the ability to put oneself in the shoes of the other, and to view the situation or state of being from the perspective of that other. This shift of perspective is what Nussbaum calls ‘narrative imagination’; and it constitutes a central notion in her work which I will discuss in a following paragraph.

Equal human dignity

I have explicated Appiah’s central ideas of engagement, conversation, and imagination, as well as Appiah’s and Nussbaum’s notions of cosmopolitanism. They share ideas on the importance of plurality. However, while Appiah focuses on the sentimental and ethical aspects related to cosmopolitanism (without excluding the political ones), Nussbaum, starting from an ethical position, has moved towards a more political discourse with a focus on capabilities, social justice, and human rights. I would now like to show yet another reason why ‘cosmopolitanism’ as a concept was so attractive to me. But before I do so, I would like to point out that for Nussbaum ‘emotions’ are not something ‘undesirable’; on the contrary, in *Compassion and Terror* (2003b), she advocates for children to become citizens with “the ability of compassion” (p. 10) across time, place, and nation – a compassion that is not naïve, “narrow, and self-serving” (p. 11), but instead “critical” (p. 26). I will get back to this somewhat cryptic formulation later when I discuss the applicability of cosmopolitan ideas to education.

For both Appiah and Nussbaum, the principle of “equal human dignity of all persons” (Appiah, 1997, p. 621) is the starting point for their ethical elaboration. Nussbaum’s descriptions centre around ‘equal human worth and dignity’ (for instance 2003b, p. 17, but also in many later works such as *Frontiers of Justice*, 2006, p. 274-275) while also focusing on “equal rights” (2010a, p. 25) in line with her political agenda. Her starting point is derived from “a principle that has been put to work from the Stoics and Cicero on through Kant and beyond” (Nussbaum 2003b, p. 17) and that has remained autonomous – meaning “not

affected by differences of class, caste, wealth, honor, status, or even sex” (2003b, p. 17). The idea that we as humans owe respect to all fellow humans – no matter what their national, social, religious, ethnical, or sexual affiliation – has always been an important principle for me, starting with my upbringing by my parents. This was especially the case for my mother, who sometimes felt deprived of her inalienable rights to respect based on the traumatic experiences she had as a ‘maid’ (social disdain; long hours of hard work for next to nothing), as ‘just-a-girl’ (sexual discrimination leading to different treatment in the family), and later on as a ‘common woman’ (perceived unequal treatment by others around her with a higher social position – be it attributed by her or for real). She turned her experiences into a lesson for me and my brothers, stating “I am just as well a human being as anybody else and I deserve respect; others are no better than I am”; she wanted to take control over her own life and demand respect. Even during her last years in the home for the elderly where she was living, she demanded respect from her medical doctor, the attendants, the cooks, and the managerial staff based on her strongly developed principle of equality and justice. Moreover, growing up in the Netherlands as I did, meant that values like equality and solidarity were appreciated and taught. Thus, the idea of equal human dignity fell on fertile ground and motivated me even more to apply this in my work where I encountered many cultural ‘others’ while teaching intercultural management.

In returning to ‘equal human dignity’, I need to emphasise that for Appiah and Nussbaum it does not follow that we owe equal obligations to all of the individuals in this world.

Rooted cosmopolitanism

In the paragraph on ‘plurality’, I briefly mentioned that Appiah distinguishes between nations and states. Nations may matter more to people than states (he uses the example of Hutus and Tutsis in the state of Rwanda, amongst others); however, democratic states “matter morally, intrinsically” (1997, p. 624), as they provide “material conditions” (p. 625) and the space within which people can create and live their own lives; as such, this space is debated, negotiated and (however marginal or questionable) morally justified. Rönnsström (2016) argues that states become more and more interconnected in the global context. Appiah understands that people – through social life, sharing a language, habits, values, and beliefs – feel a commitment to a shared culture which they pass on to following generations. Thus, he grants that such a local culture can be “at the heart of an individual’s culture” (1997, p. 627); however, such a sentiment does

not have to be identical to a national culture – let alone one that is imposed on individuals, for instance after immigrating to a new country. It is the diversity of individuals and of their affiliations (here, I think again of Sen’s plural identities, 2007a) within the political and legal framework of a state that Appiah appreciates – a plurality within a shared humanity. Cosmopolitanism implies multiple affiliations and identities; and yet local (and national) attachment(s) can foster “moral commitment to global others” through imagination (Rönnström, 2016, p. 135). Plurality, diversity, and rootedness informed the oxymoronic titles *Cosmopolitan Patriots* (1997) and *Rooted Cosmopolitanism* (2005, Chapter 6). Indeed, Appiah is a living example of his own oxymoronic philosophy: firmly rooted in his own family culture, shaped by the Asante and British upper classes cultures, he consciously defends cosmopolitan notions of tolerance, openness, diversity, and moral responsibility. How far that responsibility stretches, remains unclear, though. In any case, these convictions induced him to agree with Nussbaum’s statement that “the accident of where one is born, is just that, an accident” (Nussbaum, 1996, p. 7, as cited in Appiah, 1997, p. 623), and that “nationality [is] a morally irrelevant characteristic” (Appiah, 1997, p. 623). Nussbaum (1996) juxtaposes patriotism and cosmopolitanism in the title of her Boston Review essay, granting special concern for the inner circles of Hierocles’ concentric circles (see Figure 1) – which consists of the immediate family, the local group, and one’s own country: “We need not give up our special affections and identifications” (1996, p. 9), we may give our own children “far more love than others” (p. 13) – because children flourish on love, care and attention; such care is good – and we may, “for example, in a given nation, spend...more time on that nation’s history and politics [in education]” (p. 13).

proper answers. My point is that we must ask the questions, and we must know enough and imagine enough to give sensible answers. (pp. 136-137)

In her thinking, this calls for cosmopolitan education. What that entails and how effective it can be, will be discussed below. And with regard to the question she posed about her daughter: it remains unanswered.

Summing up, both Appiah and Nussbaum agree that a cosmopolitan outlook is based on a local identity with its own cultural, emotional, behavioural, and moral groundings. This is further confirmed by Rizvi, who adds that the Stoics' cosmopolitanism did not imply "giving up local affiliations in order to be citizens of the world, but to recognize that while local traditions could be a source of great richness in the world, they could also produce much conflict, especially if they were celebrated in an uncritically partisan fashion" (Rizvi, 2009, p. 254). Rizvi connects the Stoic view on the potential for conflict with the "genuine belief in a common humanity that transcend[s] differences in cultural traditions and political configurations" (2009, pp. 254-255). Education, according to Rizvi, is of paramount importance in spreading the idea of connectedness beyond the own 'polis', and of bringing about a peaceful coexistence of people from different backgrounds. I will come back to the role of education in a next paragraph.

Clear and comprehensible writing style of Appiah and Nussbaum

I have mentioned some elements from the thinking of Nussbaum and Appiah that strongly appealed to me, namely the call for a single moral community with a shared humanity, an ethical doctrine based on equal human dignity, a fundament of respect and equality, the richness of diversity, different worldviews, human interaction through meaningful conversation based on genuine interest, and the willingness and ability to take the perspective of the other. Plurality, hospitality, tolerance; but also strict limits, motivated by human rights. As such, content-wise these ideas were inspiring for me.

Moreover, as I have indicated before, the perspicuous way in which they formulate those ideas was attractive to me. Appiah applies a narrative style which comes across as if he is having a conversation with the reader. He frequently starts his arguments with his own experiences and memories. Arguing from his personal history, he adds an authentic dimension to his work – that he further largely bases on various academic sources (1997, 2005, 2006). He enabled me to view a situation through the eyes of the other, thus he playfully activated me to take his position, and practice what Nussbaum has phrased 'narrative imagination'. I remember a video featuring Appiah, filmed in an international

airport (the epitome of cosmopolitanism?). In the video, he spoke about cosmopolitanism. One of the issues was plurality. The way he discussed it, was from his Ghanaian family background (I have briefly discussed this already) and how he as the only son in a family with three younger sisters, is responsible for his nephews and nieces: for their well-being, their protection, for their education both at home, but also by financing their education at (international) universities. From my perspective, my first response was: “but where is the father of those children, why should the uncle be responsible?” – until I realised, how ethnocentric this thought was. And when Appiah continued in the film about the history and the implementation of this custom in matrilineal Ghanaian society, I realised that it was a different way of organising responsibilities within the larger family. Different, not better or worse. In the particular setting, it was based on specific values and logic – so it made perfect sense in this context. It was a personal story that lead Appiah to the more general argument, that although cosmopolitanism is about moral universalism and the recognition of responsibilities beyond the nation state, cosmopolitanism is also about the right to be different and the bliss and richness of such diversity – provided that human rights are not violated.

His books follow the same pattern. Appiah’s style is mild, humoristic, conversational. Sometimes, he literally shares his thoughts with the reader or interjects his argument with thoughts of others that might arise; objections, common assumptions, and the like. This is not surprising of course, as he is a philosopher and thinking is his profession. Nonetheless, philosophers come in different fashions – and some are quite difficult to follow. Not Appiah. For me, his books and articles almost read like novels – novels that were very meaningful to me.

Nussbaum employs an entirely different style. Just like Appiah, she is not vague at all. She also uses experiences – but from what I have read, she prefers the stories of others rather than episodes of her own biography. As a reader, one can read about an Indian woman named Vasanti and the effect of capabilities on her life (2000, 2011). Or how another Indian woman, Bimali, who is the personification of patriotism, disagrees with her cosmopolitan husband (Nussbaum borrows this character from Tagore and refers to one of his novels; 1996 p. 3 ff). In this way, the abstract idea of cosmopolitanism comes to life and takes physical shape; the idea is transformed into a person of flesh and blood with whom we as readers can identify. Nussbaum also likes to start with stories from classical antiquity, for example a staged debate between Aristophanes’ main figure in the story, the old soldier, versus Socrates (Nussbaum, 2002); or quotes from Seneca. In this way, she connects traditional Stoic ideas with

contemporary topics, using the ideas as inspiration, rendering them capable of perpetual and persistent inspiration. These stories and excerpts of history can serve as metaphors – metaphors that make it easier to digest the theory that Nussbaum defends in her books and articles. Moreover, Nussbaum’s reasoning is aimed at bringing about change. She presents her ideas as realistic, practical and attainable. I would characterise her style as prescriptive: if one does A, it follows that B will happen. The world is knowable, reality can be grasped and influenced. For a novice researcher like me, this was very attractive to think of cosmopolitanism (although Nussbaum now refuses to identify with this concept) as a kind of recipe, a practical, realistic concept, a solution. What also contributed to my admiration for Nussbaum, was her precise (sometimes meticulous) way of writing. Nussbaum seems to care very much about precise formulation of her thoughts and concepts, which she (judging by the considerable amount of merciless and critical responses to her critics) ardently, eloquently and tirelessly defends. To me, she came across as a fighter, a woman who knows what she wants and who is willing to fight for her ideals. However, her propensity for precision and the strong claim of the righteousness of her ideas, sometimes turned my admiration into occasional pity for such grim and tenacious pedantry verging on incidental self-glorification. But I don’t want to be too harsh here as Nussbaum has indeed made a huge contribution to reviving and concretising the attractive concept of cosmopolitanism. Instead, I wish to look at her fanatic pursuit of precision in academic debates with mild, cosmopolitan eyes. Or, to put it in the words of Appiah as cited in Johnson:

Cosmopolitans are tolerant of diversity; we’re even tolerant of non-cosmopolitans, provided the non-cosmopolitans are pulling their fair share of the moral obligations of the world, as long as they are doing what morality requires. We don’t require of them that they also share our excitement with difference; we require them only to do what morality requires. And morality doesn’t require you to engage with difference. It only requires you to accept it. (2010, para. 35).

The applicability for education, my professional field

One way of making the abstract concept of cosmopolitanism concrete is to be found in Nussbaum’s plea for reforming education (1997, 2002) to equip students for a globalising, diverse world, and to advance justice. Again, I viewed this as a welcome gift, a ready-made educational concept, one that even seemed to match very well with the strategic pillars of my university and my own idea(l)s. In *Education for Citizenship in an Era of Global Connection*, (2002) I read about Nussbaum’s didactic ideas for the first time, and I immediately continued by reading *Cultivating Humanity* – her 1997 book on which she based the 2002

article. The central idea in both publications is to prepare higher education students for global citizenship in a globalising, interlocking world. Nussbaum had already explored elements of that idea in the much debated *For Love of Country* (1996), in which she wrote: “I would like education to adopt this cosmopolitan Stoic stance...and offer four arguments for making world citizenship...the focus for civic education” (p. 9-11). Her arguments centre around the following themes: enhanced self-knowledge through cosmopolitan education; the development of a global attitude, and the recognition that all humans inhabit one world and are responsible for shared ecological problems; a mutual moral responsibility for others whose lives and living circumstances are affected by our choices; and the rejection of nationalism for the adoption of “a broader world respect” (p. 15) and a choice of values that are not limited to national borders (pp. 11-15).

A year later, Nussbaum continued her argument for educating world citizens in *Cultivating Humanity*, focusing on three core qualities: critical (Socratic) self-examination, global citizenship and narrative imagination. These three elements would remain the foundation for her other publications on higher education (for example 2002, 2003a, 2004, 2010). Nussbaum mentions two significant sources for her thoughts on reform within education: the mental legacy of the Greek and Roman Stoics, and her work as a Research Advisor for the United Nations University (with Amartya Sen) in Helsinki from 1986-1993 (2003a, p. 268). Her involvement with the World Institute for Development Economics Research (WIDER) influenced her thinking on the role of education in enabling and enhancing the quality of human life in a nation, refusing to limit the topic to simply economic variables. Building on her work with WIDER, it is fairly logical that she ended up elaborating on the topic of capabilities. However, in the meantime, she focused on education as a catalyst for development. Although she mentions many areas for educational improvement in the introduction of *Cultivating Humanity* (1997) – such as the integration of women’s studies, African studies, and non-Western religions and cultures – her most important argument is for the need for an education that will prepare young people to be citizens of a multicultural, interconnected world. Universities should not only focus on teaching factual knowledge and reasoning techniques; instead, students should be educated to become broad-minded, imaginative, and empathetic responsible citizens. In 2003, while teaching at a law school, she wrote again about the need for a cosmopolitan education comprised of the three basic elements. She argued that lawyers needed more than “the study of one nation’s legal traditions and ways of reasoning” (p. 265) as students of other faculties also needed to be prepared for “citizenship in a complex world” (p. 268). Consequently, she wanted to reform the “liberal arts component of undergraduate education” (p. 269), and to

liberate it from the confined goal of acculturating students “into the traditional norms and values of the community” (p. 269). She compares US liberal education to the type of liberal education that Seneca criticised for being elitist and conservative. In 1997, Nussbaum had already compared American education to its European counterpart, praising the American educational system for including ‘liberal arts’ as a mandatory element of college education. She picked this up again in 2002, fearing that European universities – who lack the benefit of such “general education” (p. 292), which provides “a general enrichment of citizenship and life” (p. 292) – are not equipped for the reforms she was proposing in Europe: “...(Scotland being a partial exception) students simply study one or perhaps two subjects and are admitted to the university in order to pursue that subject” (p. 292). Moreover, the US model that offers “professional courses such as law and medicine...only as secondary degrees [provides a] humanistic richness” (p. 292) that many European universities, according to Nussbaum, lack. Naseem and Hyslop-Margison (2006) have subtly commented that Nussbaum is not critical of the implicit Western paradigm, nor does she question the fact that liberal education is only accessible for a privileged economic elite. This line of thought is bolstered by Grimaldi (n.d.) who accuses Socrates of having promoted an “elitist and exclusionary” (p.11) education based on “categorizing [all] citizens” (p. 11), making it so that the type of higher education for which Nussbaum advocates was only eligible for “soldiers and governing classes” (p. 12). Thus, Grimaldi suspects “that Socrates would not have agreed with Nussbaum’s idea to give all students access to both higher education and cross-cultural knowledge” (p. 12). Although Nussbaum states that the humanities in the US are often viewed as “useless” or “with suspicion” (2002, p. 292), she still proposes that the humanities should serve as the vehicle for required reforms within liberal education, as they enable students “to build a richer network of human connections” (2002, p. 291) and prepare them for a diverse, interconnected and internationalised world via the three essential capacities mentioned above.

From these three capacities, I suspect Nussbaum evaluates the imagination and the notion of world citizenship to be the most important ones: “an education based on the idea of an inclusive global citizenship and on the possibilities of the compassionate imagination has the potential to transcend divisions created by distance, cultural difference, and mistrust” (2004, p. 42).

But let’s discuss these capacities as they are crucial for the argument she makes about humanity, democracy, and justice.

The first capacity obviously relates to Socrates and enables the student to critically examine herself (I apologise to the Stoics for using the female

pronoun), encouraging her to question ideas and assumptions that have been handed down by traditions and upbringing. This capacity fosters critical thinking, analysing, developing a logical argument, and choosing stable values and viewpoints that can intelligibly defended in a debate.

At my professional university, the adopted educational model is problem based learning (PBL) – a pedagogy which aims to develop critical, reflexive students who are able to analyse and solve problems in small groups. We embrace many of the qualities Nussbaum proposes. Analogous to Nussbaum's thinking, PBL students also have to learn to respect other students, listen respectfully to their opinions, and arrive at synergistic solutions that honour various viewpoints.

The second capacity is described by Nussbaum in different publications (2002, 2003a, 2004) and refers to the ability of students (citizens) to not only recognise and honour their local affiliations, "but also, and above all, [are able to see themselves] as human beings bound to all other human beings by ties of recognition and concern" (p. 295 / p. 270 / p. 44 respectively). Whereas Nussbaum emphasises the universality of a shared humanity here, she later adds the aspect of heterogeneity – pointing out that 'diversity' is not somewhere out there in the world, but is instead on our own doorstep: "all modern nations are heterogeneous" (2010a, p. 80), and educational institutes need to develop awareness in their students so that they consider themselves members of such a heterogeneous society. These 'world citizens' can understand that people find different solutions for basic human problems in different societies. Thus, they appreciate and respect otherness or other ways of thinking, living together, behaving, worshipping, and so on. According to Nussbaum, learning a foreign language helps to achieve this, just like learning about "at least one unfamiliar world culture" (2003a, p. 270), as well as about minorities in one's own immediate environment. Such learning objectives enhance knowledge about history, other cultures, and people. Yet, in order to truly understand the other, students need the third capacity of empathy through the development of "narrative imagination" (1997, p. 85 ff; 2002, p. 299; 2003a, p. 270) or "imaginative understanding" (2004 p. 45). Empathy literally means 'in-feeling' (em-pathos) and I have always liked the metaphor of walking in somebody else's shoes to powerfully express what empathy involves: being able to see, experience, and feel situations, problems, relationships, obligations, etc. from the other person's point of view. The third capacity is the most complex one and it needs the first and the second one in order to exist. It requires students to question their own habits, thoughts and values, to develop historical, political, religious and socio-economic knowledge, and to refrain from judging. One must recognise other ways of doing, acting, and

reacting as being merely different – not better or worse (or ‘strange’). Nussbaum suggests that this capacity can be cultivated through literature and the arts. However, Naseem and Hyslop-Margison, while supporting Nussbaum, contend that “there is no automatic cause and effect relationship between literature/storytelling and imagination, curiosity, and cultural tolerance” (2006, p. 55), and that literature “must be accompanied by in-depth historical and moral analysis” (p. 55).

One emotion that Nussbaum aims to develop through a ‘cosmopolitan curriculum’ is compassion. Compassion (as is imagination) is crucial for understanding and empathising (2003b). The arts – especially literature – enable students to imagine, to become sensitive, to identify with others, to understand others’ feelings, actions, decisions, to look for beauty, to reflect. While reading a book, one can enter an entirely different world, including external (even exotic) worlds and inner worlds. Dance, theatre and film can also enhance such imaginative processes. In her 2010 book, *Not for profit*, Nussbaum discusses the three capacities again, and in this book she relates imagination to dance (following her great source of inspiration, Tagore) and play. For me, it was a pleasant surprise to find out that Nussbaum was inspired by Winnicott. After all, one of the building blocks of the research method that I have applied in this study, the Social Photo Matrix, is Winnicott’s concept of ‘potential space’ – the space between an infant and the mother when the infant comes to realise that he and his mother are not one. In the potential space, the baby encounters ‘otherness’ for the first time. Play takes place in the ‘potential space’ and leads children to experiment with the otherness in a playful way, thus stimulating “empathy and reciprocity” (2010a, p. 99). “Play teaches people to be capable of living with others without control; it connects the experiences of vulnerability and surprise to curiosity and wonder, rather than to crippling anxiety” (2010a, p. 101). I will discuss the idea of play, potential space, and transitional objects as well as transitional space in Chapter 4. Nonetheless, let me emphasise here that, according to Nussbaum, Winnicott related play to democratic citizenship.

The idea of arts and literature as catalysts of imagination was also offered to me by Appiah during our meeting in that noisy cafeteria on the corner of 17th Street and 7th Avenue in New York. For Appiah, openness to others entails understanding and appreciating that “people should be free to live different lives” (K.A. Appiah, personal communication, April 13, 2011). Such crucial openness can be stimulated: “So, one way to get to the openness of others is... [through...I think it is] through imagination. And we open up our imagination about other societies not just through literature and movies and television though that is important, but also through reading ethnography and so on, sociology,

anthropology, history, which allow us a kind of imaginative entry into other societies ... ehm.... so both through the social human studies and through literature and arts we gain access. One of the long standing cosmopolitan thoughts has been, that in coming to appreciate the products and the lives of people in other places we enrich our own lives, which gives us a reason for going on, with their interactions. It's not something we do just because it's, you know, morally required, we do it, in part, because it is interesting. Seeing Afghan movies is interesting. It's not like taking vitamin pills. It's like having a good meal" (K.A. Appiah, personal communication, April 13, 2011).

Here, Appiah is not only regarding various forms of art as being useful or instructional; he is instead speaking about the joy and pleasure and enrichments of such encounters. And although he has not, like Nussbaum, published extensively about the role of education in the creation of cosmopolitans, he does recognise the cosmopolitan opportunities of art as long as the artistic expression is as authentic as possible: "make sure you see movies with subtitles". Moreover, the interaction should be embedded in a prepared, meaningful context. "It has to be prepared. Because an unprepared interaction could easily go wrong". Appiah mentions the example of a movie about a young Afghan woman, explaining how students could easily only take away negative conclusions from it (such as hating the Taliban and wanting to destroy it). Appiah understands that although students are fallible, they also have great capacities to learn and develop, and that universities can provide adequate contexts for enhancing learning and development:

so it's not just enough to earn exposure to these things either through travel or through reading or to watch movies or to go to art museums or go to concerts. It also requires, setting them up in the right way, preparing people for them, and that's something where a university is very well based to provide exactly the context they need....It is very hard to remain fully open all the time, to all the differences there are in the world, so we should expect people to find it difficult and the reason we expect people to have moments where they think: Oh, I want to stop this, I just want to, I'd just like to go home and have a comfortable meal with my family and forget about all these terrible strangers. You should expect that. And we should help people to have that experience less often, but also to help them to recognise, that that response, while natural, doesn't give them the right ethical outset. So, from the fact that you find people hard to live with doesn't follow that they don't have rights; it doesn't follow [that] you could stop them living that way. (K.A. Appiah, personal communication, April 13, 2011)

Students can learn to appreciate different cultural and artistic expressions through a carefully designed curriculum within a prepared context. The same applies to travelling: students need to be prepared, coached, and informed:

Again, it is by travel you know, one effect if you send teenagers out to a village in Africa, the first thing they are going to know is, that it seems to them dirty, daft, that they get bitten all up. [Next], that the people don't bathe every day; that it's complicated to get any water....So, there is a risk that they just think: my god, I want to get out of here, this is a horrible place, and these people may be OK but I don't have the time to get to know them, I want to go home. So, an unprepared interaction can be bad. But this is not a criticism. If you don't help people, it's sort of natural to [react like this]; it's obviously easier to go home. (K.A. Appiah, personal communication, April 13, 2011)

To round off this paragraph on the applicability of Nussbaum's and Appiah's thinking and writing for education, I would like to conclude that I consider cosmopolitan education (or better, educating cosmopolitans) to be a complicated task. It is not about providing only knowledge and skills; it goes beyond instruction and can best be characterised as 'Bildung' – the cultivation of a global cosmopolitan, whose commendable traits I will discuss later. 'Bildung' implies lifelong learning, whereby learning is not exclusively done in school; parents, society and the state also play their role. Moments of true learning cannot be easily constructed via a planned lesson on a schedule that has been set up like a chemical experiment during a chemistry class. What we can do is bring people together into multi-national teams and let them work on tasks together in a prepared context. "Break[ing] through some of those kinds of stereotyping and xenophobia isn't always [about] oppos[ing] them directly. It's rather [about] bring[ing] people together in groups where their object is something else. So, bringing people together in multi-national teams, to work on something together, where the point isn't to build multi-national anything, the point is to solve a problem together. In the course of solving a problem together, if the project is structured in the right way, we have a good chance.....especially if you do it often and over a period of years, and the same sort of thing. People get to see, despite all the stereotypes, they see that working with a German kid who breaks the rules, or one that doesn't seem to work any harder than they are... and that's a natural side-effect of working together with people who you start off as seeing as different. So, you learn the ways in which you like them, and you learn that you can like them even though they are not the same as you" (K.A. Appiah, personal communication, April 13, 2011).

This is confirmed by Rizvi, who states that according to Appiah,

it is possible to genuinely engage with ways of other societies without approving, let alone adopting them. Appiah suggests that if people with vastly different religious, sexual, and political attachments, are to live together without violence, they must master the arts of conversation. Ultimately, Appiah believes that cosmopolitanism is best conceived as an ethical attitude towards global connectedness. (2009, p. 262)

In a similar way, Nussbaum believes that differences can be overcome via the three capacities discussed before. However, as Naseem and Hyslop-Margison point out, Nussbaum's thinking is based on reason. And not all societal groups accept "reason and self-examination as the primary means of acquiring moral knowledge, and appeal instead to faith in metaphysical beliefs or sacred texts" (2006, p. 58), referring to Islamic and Christian-oriented societies. Cosmopolitan ideals and values will not be easily accepted in societies that accept or foster gender inequality, or reject or forbid specific sexual orientations. Naseem and Hyslop-Margison reproach Nussbaum for not identifying "characteristics and values that are universally shared" (2006, p. 58), as they assume that such shared values could be the foundation of a discussion between reason and faith-oriented individuals or groups for peaceful and respectful exchanges.

For now, I will start rounding off this paragraph by returning to Appiah's ideas about diverse groups working together on a central task, and how this encourages the production of multiple viewpoints and solutions, intercultural conversation, and the overcoming of stereotypes through encounters with real people. Nancy Adler (2007) endorses this idea too, and I have happily used her textbook in class.

As educators, we can facilitate and stimulate cross-cultural, task-oriented co-operation. However, the outcome is not predictable, as I will show in Chapter 6. We can work on skills through role-playing and simulation; students can learn facts and theories; and in the combination of skills and knowledge, they might develop useful competencies and become cross-culturally proficient.

However, the concept of cosmopolitanism goes beyond skills, norms, comprehension, or even attitudes. It entails a moral aspect as well. As an educator, or as an institute, you can try to be "the moral voice of society" (Kemp, 2011, p. 28). However, today's students live in a world characterised by a cacophony of voices, impressions, and impulses. For that 'moral voice' to be picked up and internalised, the 'voices' will need to be orchestrated – a not so simple task. Hence, education for world citizenship "can only be the educational ideal, if it stands for a universal community in which there is respect for and recognition of different nations and cultures" (Kemp, 2011, pp. 26-27). Thus, both the community and the broader environment in which education takes place are essential.

Nussbaum and Appiah were both inspired by Kant. For Kant, “the ultimate aim of education should be the formation of moral character” (O’Hagan, 2002, p. 61). As I have described earlier, one of the bases for such moral character is “cosmopolitan right” (Kant, 2006, p. 84), which is based on “universal hospitality:... the stranger...has a claim to [hospitality based on] the right of common possession of the surface of the earth” (p. 82). However, that right pertains “only to conditions of the possibility of *attempting* interaction with the old inhabitants” (p. 82). Peaceful relations that are established and regulated by law can supposedly “bring the human species ever closer to a cosmopolitan constitution” (p. 82). Education plays a crucial role in bringing about a community that is based on moral cosmopolitanism; in fact, Kant envisioned the development of moral character also as the development of an ideal political community (O’Hagan, 2002). By focusing on education, a more just society could be created. “The basis of a scheme of education must be cosmopolitan” (Kant, as cited in Kemp, 2011, p. 28). On that account, education is extremely important; however, the impact of the community – including parents, extended family, society and (the political nature of) the state – all contribute to that ‘moral character’ that cosmopolitan education aims to develop. Rönnström (2016) refers to this surrounding environment as “social imaginaries” (p. 124), and he discusses two modern social imaginaries – namely, a “globalist imaginary” (p. 124) and “the imaginary of a rooted cosmopolitanism” (p. 124). Rönnström contends, that the “*globalist imaginary...shapes educational realities today*” (p. 124) as it views education “as a promoter of human capital and a nation’s ability to stand up to global competition” (p. 124), whereas the rooted cosmopolitan imaginary departs from the concentric circles of the stoics that I have discussed earlier. Rönnström argues that these “social imaginaries” can “mobilize moral commitment to global others, expand epistemic capacities and outlooks, and promote active democratic participation locally, nationally, and globally” (p. 124). I will return to these imaginaries later.

Educating cosmopolitans, Cosmopolitan learning

The role of education

In order to prepare young adults to become responsible citizens who can contribute to and sustain a democratic society, higher education needs to develop cosmopolitan traits in students, as “empathetic, inclusive, communicative, cooperative, reflective and critical capacities and attitudes” (Rönnström, 2016, pp. 135-136) will not arise spontaneously from increased globalisation in

society and basic education only. Developing a cosmopolitan outlook requires purposeful, reflective education. Rönnsström grants some accidental cosmopolitanisation from “increased mobility, migration, communication networks, and the de-territorialisation of culture and meaning” (p. 135); yet in order to socialise young adults into cosmopolitans, society cannot rely purely on incidental learning. Arguing from the concept of ‘rooted cosmopolitanism’, Rönnsström (2016, pp.135-136) mentions four roles of education: (1) to organise and facilitate reflective, educative cosmopolitanisation based on the previous considerations I have discussed; (2) to function as an agent that redefines the epistemological rootedness of knowledge, behaviour and attitudes, thus widening the context through which students understand the world around them; (3) to develop a balanced moral motivation that allows us to live up to the moral obligations for just behaviour; and (4) to enhance and promote the democratic participation of future responsible citizens who see themselves as “takers and makers of [democratic] decisions and discussions in local, national and global contexts” (p. 136), and who need to take on responsibilities beyond their immediate local life world. Although developed from the wider context of critical sociology (he draws on Bauman, Beck, Delanty & Held, and Taylor, to name a few), Rönnsström’s ideas correspond well with the ideas of Appiah and Nussbaum that I have outlined in the previous parts.

I agree with Rönnsström about the preferred roles of contemporary higher education – especially as higher education itself is becoming more and more internationally oriented, both in terms of the students as well as the global orientation of the curriculum. These ambitious roles could function well as a framework for enabling cosmopolitan education.

Yet practical questions remain. What should adolescents learn and how can such learning be internalised? How can it be organised? In the previous paragraph, I described a moral and philosophical cosmopolitanism in the tradition of the Stoics and Kant, as revitalised and newly interpreted by Nussbaum and Appiah. This type of cosmopolitanism is a normative cosmopolitanism. Norms imply judgement; norms can be measured against practice. And this is what we do in education: assess whether or not students have successfully mastered the topics we have taught them. Thus, to facilitate, organise, and operationalise ‘cosmopolitan education’ (Kant), educators and schools need to: (1) Define cosmopolitan education and a set of associated student learning outcomes or competencies; (2) design educational experiences through which students gain competence and meet those outcomes; (3) demonstrate that those experiences actually help students achieve cosmopolitan learning outcomes; while allowing students (4) to demonstrate cosmopolitan competencies through assignments

and projects that signify the development of their knowledge, skills and attitudes (loosely following Hovland, 2014).

In the previous paragraph, I described the fundamental ideas of Appiah and Nussbaum about cosmopolitan education. Such citizenship education is always based on the humanities. How viable are these ideas for professional education? How well are ideological concepts transferable to the daily practice of education; and how easy is it, to implement them? Let me start with the country where my own university is based.

In the Netherlands, higher education institutions depend on ‘accreditation’; by law, they need a national quality certification, that is conferred once an external inspection has been executed and a curriculum is found eligible for the quality mark. Only accredited programmes are funded by the national government. They are allowed to grant testimonials, diplomas, and titles, and their students can apply for study grants. Moreover, these schools are subject to other external quality policies. Accredited institutions need to fulfil many criteria before they are registered in the central registration system of higher education (called CROHO). For professional universities, this implies strong ties with the professional field in terms of their content (specific literature, required skills), output level (management functions), and educational goals (education towards specific occupations or an occupational field) to name a few. In many other countries that signed the Bologna Accord, similar quality procedures are in place (more information can be found on: <http://wetten.overheid.nl/BWBR0015217/2003-06-25>).

As a result, Dutch Hotel Schools have a core curriculum within which there is limited space to deviate. All accredited Hotel Schools work with the same competence profile. There is a strong influence from the occupational field – in this case the Hospitality industry – and a focus on practical orientation. In the Netherlands, students within professional education are educated for an occupational field; and the liberal arts are not a core element of the curriculum – let alone a mandatory foundational phase within the education.

Thus, the space to manoeuvre towards liberal education and the arts within professional education is limited unless the occupational field is affiliated with topics related to humanities and arts. However, a relatively new phenomenon in the Netherlands has occurred, resulting in eight university colleges offering Liberal Arts and Sciences for highly motivated students that have managed to meet the selection criteria (<http://studiekeuzecentrum.nl/wat-is-een-university-college/>). Even so, the majority of (professional) universities is not comparable to the situation which Nussbaum describes in her publications (1997, 2002, 2003a and others).

On the other hand, some factors do spell out some of Nussbaum's and Appiah's ideas: (1) '21st century skills'; (2) 'special features'; and (3) globalisation.

(1) The 21st century skills which are deemed necessary in our era have influenced society immensely. As such, young people need to be prepared for a new society with new jobs. It is expected that in such a society there will be a need for a new ethical orientation; and that, moreover, the students will need to master new skills. Drawing on Gordon et al. (2009), OECD (2005), and Westera (2001), Voogt and Roblin contend that these skills are generally characterized as being (a) transversal (i.e., they are not directly linked

to a specific field but are relevant across many fields); (b) multidimensional (i.e., they include knowledge, skills, and attitudes); and (c) associated with higher order skills and behaviours that represent the ability to cope with complex problems and unpredictable situations. (2012, p. 300)

These new skills include "collaboration, communication, ICT literacy, and social and/or cultural competencies (including citizenship)" (2010, Voogt & Roblin, p. 2). Most frameworks (Voogt and Roblin have compared numerous papers and frameworks [i.e., 32-59 from world spanning NGO's, governments, supranational organisations, educational institutions and so on] related to 21st century skills) also mention creativity, critical thinking, problem solving, developing quality products, and productivity. Thus, and I want to emphasise this, 21st century skills include social and/or cultural skills, citizenship (this is one category), collaboration, communication, creativity, critical thinking, and problem solving (Voogt & Roblin, 2012, p. 309) – many of which are in line with the ideas of Nussbaum and Appiah. Voogt and Roblin (2010) ask the same core questions I mentioned at the beginning of this paragraph: What should be learned? (content, implementation); How should it be learned? (pedagogical approaches); What are the outcomes? (assessment). In a later publication, Voogt and Roblin refer to "the *intended curriculum*"..."the *implemented curriculum*"... [and] "the *attained curriculum*" (2012, p. 301), pointing out the challenges of consistency and balance regarding these three elements. From my own experience, I could not agree more with this. I will return to these 21st century skills later in this paragraph, albeit not in-depth.

(2) There are many 'Special features' that schools can apply for in their accreditation process. One of these is "Distinctive quality feature internationalisation" (NVAO, 2016); and, on a higher level, a "Certificate for Quality in Internationalisation" issued by the European Consortium for Accreditation (ECA, 2014). The Hotel Management school I work for has obtained both. A feature that promotes 'internationalisation' will result in a widened epistemological

outlook, the encouragement of mobility and international exchange, the welcoming of otherness, plurality and diversity, and the taking-on of different perspectives.

(3) Globalisation has led to the internationalisation of higher education, and subsequent changes in curricula. (See for instance the *Special Edition on Internationalization of Higher Education 2014* (De Wit & Hunter) – which has publications on the internationalisation of higher education, employability, development of intercultural competence, student mobility, internationalisation at home, etc. Betty Leask is one of the contributors to this Special Edition, and she writes about curriculum internationalisation, which she defines as “engag[ing] students with internationally informed research and cultural and linguistic diversity and purposefully develop[ing] their international and intercultural perspective as global professionals and citizens”, p. 5). From being involved in a research group on the Internationalisation of Higher Education, I have witnessed an explosion of publications which address ‘global learning’, ‘intercultural competence’, ‘global mindset’, ‘cultural intelligence’, ‘employability’, ‘mobility’, and other related topics. I will refrain from discussing these here and limit myself to cosmopolitanism – despite the fact that it is tempting to review them, as I consider them appealing too.

Being enthusiastic about cosmopolitanism, I endorsed cosmopolitan norms and saw how they could inspire education. Moreover, Appiah and Nussbaum have presented basic principles that can serve as starting points for education. Where Nussbaum puts Socratic self-examination, world citizenship, and narrative imagination at the core of her ideas on cultivating humanity and educating democratic citizens, Appiah focuses his ideas on dignity, plurality, and conversation within our common humanity. More than that, Nussbaum has devoted an entire book to the education of democratic world citizens (*Not for Profit*, 2010). In this book, Nussbaum once again emphasises that the focus of education should not be on facilitating economic growth, through which countries can compete in global markets at the cost of democracy. Instead, education should develop creative, flexible students who can be compassionate, critical and capable of personal agency towards the needs of others; hence, she promotes “an education for a more inclusive type of citizenship” (2010, p. 7) that is “built on respect and concern” (p. 6) and which also stimulates economic growth. Nussbaum further elaborates on the previously discussed three core elements she explored in *Cultivating Humanity* (1997) and related texts (1997, 2002, 2003a, 2004). She claims that “a flourishing economy requires the same skills that support citizenship” (2010a, p. 10); yet when young people are educated through humanities and the arts, “a climate of responsible and watchful stewardship and a culture of creative

innovation” will be stimulated (p. 10), which, in turn, will promote and maintain democracy. However, once again she expresses her worries about the access to quality education within her home country as well as that of developing nations. Nussbaum advocates “the Human Development paradigm” (2010a, p. 24). Education prepares young people for employment and meaningful lives. Moreover, it can “strengthen the sense of personal accountability, the tendency to see others as distinct individuals, and the willingness to raise a critical voice” (p. 44). In *Not for Profit*, Nussbaum formulates duties for schools, namely (1) to develop the capacity for taking on different perspectives, especially for those that are viewed as inferior; (2) to cultivate a mindset where weakness and the need for others should not induce shame and contempt, but, instead, co-operation and reciprocity; (3) to develop genuine concern; (4) to oppose contemptuous mindsets towards minorities; (5) to “teach real and true things about other groups” (2010a, p. 45) to counter stereotyping; (6) to enhance accountability through agency; and (7) to encourage and empower pupils to raise their voice. In outlining the educational tasks of schools, she frequently addresses negative feelings that result from inequality (such as “disgust”, “shame”, or the notions of others as being “mere objects” who can be “contaminating” (pp. 31-35). In doing so, Nussbaum adds a realistic dimension to her descriptions that demonstrates the severe challenges of her moral claims.

Let us now continue by addressing the questions raised earlier in this chapter: What should be learned? How should it be learned? How should it be assessed?

What should be learned?

Rönnsström eloquently and powerfully answers this question, yet without mentioning any potential didactic approaches:

Rooted cosmopolitan citizenship education involves...educating citizens: (a) whose moral responsibilities and obligations transcend their local or national contexts and attachments to include all individuals and groups of human beings in the world society and who make use of their rooted capacities their global orientation; (b) who can communicate with, take the perspective of, and learn from others, near or far, and recognize others as the same in some aspects but equal in moral aspects; (c) who can understand themselves and others as citizens belonging to nations and in interconnected but not always mutual world society; (d) who acknowledge the plural source of their cultural heritage and their increasing and crucial interdependence in a world where its members, however different, share future and who can make themselves aware of problematic aspects of nation-centered and nation-biased social concepts, habits, and institutions; and (e) who can critically

and dialogically evaluate cultures, identities, and actions and, through reflective and cooperative action, transform and transcend their actual contexts to form alternative imaginaries and habits of coexistence. (2016, pp. 136-137)

Though comprehensive, Rönnsström's overview is in need of concretisation. In the previous paragraphs, I have already mentioned various cosmopolitan qualities and traits. Let me list them here in order to sketch a cosmopolitan profile from which one could derive norms that can be measured against educational practice. Thus, what you are about to read is a reiteration. I would like to stress once again that I do not wish to focus on traits that pertain to seemingly identical or related concepts such as world citizenship, global learning, intercultural competence, cultural sensitivity – although I will touch upon some of these as there is quite some overlap.

A list of cosmopolitan traits derived from moral cosmopolitanism, drawing from Appiah and Nussbaum, would include openness; appreciation of otherness; imagination; creativity; tolerance of diversity; recognition of one's own complexity; moral responsibility; a notion of common humanity; inclusion; broad-mindedness; empathy; independence, critical thinking; reflexivity; analytical skills; developing a logical argument while applying other mentioned traits; appreciation of plurality and human dignity; respect for equal rights; cooperative capacities; concern for others; compassion; the ability to see the bigger picture of a complex society, a complex nation, and a complex world; the ability to question one's own habits, thoughts, thinking, and values; the appreciation of multiple identities; the tolerance of ambiguity; the suspension of judgement. And although I have not found it in their publications, I would assume – as they are followers of Kant – that the list would also include hospitality. Such characteristics are confirmed by Pichler (2011), who writes: “[cosmopolitanism] presupposes an affinity to dialogue, tolerance, awareness of diversity and difference, respect, future-orientedness, openness, and other similar characteristics” (p. 23, Pichler citing “for instance, Appiah, 2006; Beck, 2002; Küng, 2002a; Roudemetof, 2005”). Furthermore, Pichler mentions Beck's “open-minded[ness] towards the otherness of others” and Hannerz' “willingness to engage with the Other” – as well as Roudemetof's notion that “this cosmopolitan disposition infiltrates thinking about foreigners, different religions, social groups, politics, or protectionism of national and local cultures in more open-minded ways” (p. 23). Moreover, his findings are in line with the findings of Lilley, Barker, and Harris (2015), who mention that their participants saw cosmopolitans (they use the term interchangeably with ‘the ideal global graduate’) as people who “ha[ve] an ethical disposition underpinned by the

liberal values of openness, tolerance, respect, and responsibility towards self, others, and the planet” (p. 967). In conclusion, Nussbaum’s notions of ‘critical thinking’, ‘reflexivity’, ‘world citizenship’, and ‘narrative imagination’, as well as Appiah’s central focus on others and the shared humanity through which we connect to others, has led to a rather long list of desirable cosmopolitan characteristics. In an effort to organise the many competencies which are informed by a cosmopolitan outlook, Skrbiš (2014) proposes teaching students the following four concepts: “responsibility, openness, commitment, and compassion” (p. 7). This list could be expanded if I took related concepts into consideration; however, focus demands that I not do so.

Instead, I will write about suggested didactic forms.

How should it be learned?

In contrast with the long list of competencies that are regarded as instrumental in achieving a cosmopolitan outlook, the list of didactic approaches is much shorter and less specific. Although Appiah and Nussbaum have articulated ideas about educating cosmopolitans, they do not specify their ideas when distinguishing the elements of these competencies (as Deardorff (2009, p. 13) for instance does, and which makes subsequent formulation of learning outcomes and assessment much easier) such as “desired external outcomes”, “desired internal outcomes”, ‘knowledge and comprehension’, “skills”, and “requisite attributes” (p. 13); instead, they remain rather general in their utterances on the topic. Alas, such a generic approach allows for a broader application of learning strategies. As we have seen, while not being overly specific, Appiah and Nussbaum do offer some ideas on how to promote the concept of moral cosmopolitanism as a desirable disposition. In particular, they mention liberal education; the arts; role-playing; movies; literature; critical preparations for encounters with arts; play; dance; conversation; debate to promote critical thinking; teaching of factual knowledge; etc. as didactic forms. As cosmopolitan competencies are rather complex, the ‘didactics’ and assessment of cosmopolitanism need to be equally complex. This is probably why Appiah and Nussbaum have formulated their ideas about cosmopolitan pedagogy in such broad terms.

Cosmopolitan learning can thus imply several aspects and levels of learning (for example, cognitive, behavioural, affective, attitudinal, and motivational ones). Although several aspects could be taught, trained, or developed, the challenge of cosmopolitan education lies in its complexity – in the combination of aspects, as well as the maturity or developmental stages of the learners. After all, cosmopolitan learning is challenging. For instance, as educators, we want to enable our students to take on a global perspective; we want them to take

on the perspective of the other, and thus to think, feel, experience, assess and react like the other; we want them to develop appropriate communication skills; to suspend judgement, and to be interested and concerned. Thus, cosmopolitan learning is a lengthy process in which the students have to combine several aspects – such as, for example, political knowledge, an awareness of global developments, a motivation to bring about change, critical thinking skills, the ability to relate to somebody who is utterly different, and the capacity to behave appropriately according to somebody else's standards. This requires a synthesis of competencies, attitudes, and motivations across contexts. Moreover, as cosmopolitanism supposes a shared humanity, learning has relational aspects. Rizvi (2009) argues that “learning about others requires learning about *ourselves*” (p. 266), indicating a reflexive component. The long list of the previous paragraph on ‘what should be learned’ would require educational activities that support and enhance complex learning. The following frameworks could provide what is needed: collaborative learning (Appiah for instance suggests that multinational teams work on a task to solve a problem); experiential learning that provides, facilitates, or enhances learning experiences; intercultural experiences (for example through exchange programmes); and interpersonal or intercultural exchange through conversation.

One way in which my colleagues and I try to enable conversation and make students aware of their shared humanity is a seemingly simple assignment called: “Take the other for lunch”. “Take the other for lunch” is indeed the activity they have to engage in (they go out for a shared meal) and report about, aimed at countering what Elizabeth Lesser calls in her TED Talk of January 14th 2011 “othering”, while promoting dialogue and understanding. Our students enjoy the assignment and are usually surprised by how much they have in common with the other person whom they hardly know, and who seems to be so different. This is a form of a student-centred “social-constructivist learning activity that involves experiential and project-based learning” (Gibson, Rimmington, & Landwehr-Brown, 2008). For me, it was stimulating to read students' reflections and thoughts about their ‘conversations’ during lunch, and how they confirmed or contradicted their assumptions. Often, students reported on how they learned to understand and appreciate the different views that informed the behaviour of the other.

Another assignment is called: “Meeting the Other”. Students have to organise, and engage in, an activity which forces them to get out of their comfort zone, by spending at least half a day with people who are different from them: refugees, people with a physical or mental disability, those who are homeless, those who belong to a minority, those who identify themselves belonging to LGBT,

people with Down syndrome etc. Students need to present their experiences, and reflect on their learning afterwards.

However, how should such an assignment be assessed? I remember how a ‘straight’ student took a gay student out for lunch. Afterwards, in his assignment, he made rather negative, stereotypical remarks about his guest. However, does this allow me as a teacher to give him a low mark? Am I assessing his opinion or the quality of his report? Or am I just reading an account of his participation? Should I judge his cosmopolitan traits, such as broadmindedness, and allocate particular points? I think we should view such encounters as the starting point for discussions, find out about the ‘why’ behind opinions, and allow every person to have different viewpoints. Appiah himself warned us in German, not to apply this adagio: “Und willst du nicht mein Bruder sein, so schlag’ ich dir den Schädel ein! *If you don’t want to be my brother, Then I’ll smash your skull in*” (2006, p. 145). This brings me to the next challenge:

How should it be assessed?

Actually, this seems of no concern to Appiah and Nussbaum. As I have mentioned before, Nussbaum has moved towards ‘capabilities’ which are in themselves norms for a just society. However, her capabilities are not explicitly limited to a cosmopolitan outlook.

Appiah and Nussbaum are not very helpful in their publications about the assessment of cosmopolitan qualities. This is in line with what I have just described about the “Taking the other to lunch” assignment. Nevertheless, when young people study liberal arts and sciences or follow a course on cosmopolitanism, they have to be assessed as well – as educators need to translate students’ activities into points, such as European Credits (ECs). This can be slippery ground. Fantini, while referring to intercultural assessment, speaks about “the vagaries of intercultural abilities” (2009, p. 457). While knowledge can be tested and assessed, and skills can be demonstrated and assessed, how can we as educators assess ‘attitudes’? How can teachers assess issues like ‘respect’, ‘openness’, ‘curiosity’, ‘compassion’? Perhaps, students could write essays, participate in debates, organise projects, and engage in work groups. But can you assess whether or not a student has internalised specific attitudes? How much can we rely on self-assessment? It seems to me that formative feedback aimed at stimulating students would be preferable over summative feedback. We must be wary of ‘teaching tricks’ and assessing expected behaviour. Fantini distinguishes and describes four types of assessment: “direct, indirect, discrete, [and] global” (2009, p. 463). In our 2015 conference paper, which was based on our empirical findings and Fantini, we came to the conclusion that a mix of forms

yields the most reliable results, producing “the best indicators of learning over time” (Fantini, 2009, p. 464). Moreover, it depends on whether we want to focus on “‘act-in-the-world’ agency versus ‘self-in-the-world’ identity (Killick, 2010)” (Meijer, Keizer, Odekerken, & Hoefnagels, 2015, pp. 6-7).

Educating and assessing cosmopolitans is a challenging task. Moreover, I have the feeling that it is easier for educators to sow ideas, thoughts, doubts, and questions, than to plan when the reaping should take place. This sometimes happens years later – evoked by a personal experience, a meeting, by a movie or a book, by the conversion of a friend from one religion to another, by accepting a job with multiple seemingly contradictory responsibilities, or by becoming a parent.... The blossoming of these traits can definitely appear far after the “end” of one’s education. Yet this is an acceptable and logical consequence of cosmopolitan education, as long as it is viewed as a process, as life-long learning, and a form of ‘Bildung’. As such, we can aspire to educate cosmopolitans. However, is this the same as cosmopolitan learning?

Cosmopolitan learning

Todd would probably be inclined to deny this question – as would Rizvi, albeit for different reasons. The final line of Todd’s article’s abstract reads: “My argument is that there is a world of difference between educating for cosmopolitanism, which entails a faith in principles, and ‘thinking cosmopolitan’, which entails a hope in justice for my neighbours” (2007, p. 25). Her article discusses the tension between the universalist aspect of cosmopolitanism pertaining to human rights versus the particularism of cultural diversity and the inherently diverse norms that cosmopolitanism fosters and celebrates. Those two orientations might cause conflict and create difficulties for teachers who would like to (or who are expected to) teach cosmopolitanism. I will use Todd’s article in Intermezzo 2 (she writes about judging), as I think her thoughts about “Teachers...thinking cosmopolitan” – that is, without local ethical “scripts” (p. 25) – are inspiring. Todd fears that teachers will have a hard time “judging what is just” (p. 27), when they need to balance the universalist and particular demands of cosmopolitanism in an increasingly globalising and thus diversifying environment, namely their own classroom. Drawing on Arendt and Levinas, she warns readers that universal principles as “habits of mind” may never replace independent thinking and judging; and that relying on a script, even a compelling one like cosmopolitanism, is inherently dangerous. The moral decision of teachers who judge (and this is an inescapable element of their job) must rely on their independent, personal capacity for thought.

Rizvi (2009) relates the increasing global “interconnectedness and interdependence” (p. 253) to the revival of cosmopolitanism, as the latter may serve as a “moral theory” (p. 253) to deal with the challenges such intense interrelatedness inevitably incurs. Thus, he argues, that “learning itself needs to become cosmopolitan...as a mode of learning about, and ethically engaging with, new social formations” (pp. 253-254). Rizvi therefore wants to develop “in students a set of epistemic virtues” that promotes a cosmopolitan understanding of the mutual influences caused by interrelatedness that affect their lives and their identities (p. 254). As their lives are severely influenced by globalisation, it is important that they are educated to understand its forces while using cosmopolitanism as a moral compass to deal with “new realities” (p. 258): “The appeal of the idea of cosmopolitanism is in its suggestions about how best to live with them in a morally coherent fashion” (p. 258). Students need to develop ‘epistemic virtues’, that enable them to see the bigger picture of how such knowledge is affected by developments in other parts of the world, that provide them with an ethical standard by which they can understand and respond to these “transformations” (p. 258) within the economy, politics, and culture. Education needs to help students to relate phenomena within historical contexts and to open their eyes to recognise that different cultural groups experience and interpret similar phenomena differently. In following Appiah, Rizvi encourages learners to realise that the notions of plurality, conversation, and of imagination are supportive in dealing with the changes of our time. However, he continues: “cosmopolitanism is only worth pursuing if we are able to use it as an instrument for critical understanding and moral improvement. In this way, issues surrounding the cosmopolitan possibilities of education are at once empirical and normative” (2009, p. 263). Rizvi thinks that cosmopolitan education should have a vernacular character and should emphasise the “relationalities that lie at the heart of any thinking about the dynamics of change” (p. 263). It is through the acceptance of such ‘relationalities’ to entities outside the common surrounding sphere of the local that students realise their “situatedness” (p. 263) in the world (Rizvi borrows notions of Said here). Rizvi’s idea of cosmopolitan learning is centred around “relationality” and “reflexivity”, encouraging learners to challenge prevailing conceptions of the other, and pushing them to (as Appiah would say) understand people in their respective ways, while recognising how ‘we’ and ‘them’ are shaping each other’s lives and are inevitably connected. Thus, students need to carefully think about the effect of their actions on others through “critical global imagination” (Appadurai, 1996, p. 11, as cited in Rizvi, 2009, p. 265). In addition, Rizvi urges us to develop “a different conception of global relations, which views all of the world’s diverse people and communities as part

of the same moral universe” (p. 266). After the previous paragraphs, this should not come as a surprise; however, what he adds, I believe, is that it would take different intellectual skills in relation with strong reflexivity to enable students to grapple with the new realities of life in an interrelated world.

In conclusion

This chapter was about cosmopolitanism – especially the moral cosmopolitanism which shaped my ideas about what cosmopolitan students should be like. I was enthusiastic about a socio-ethical cosmopolitan profile that included open-mindedness, reflexivity, empathy, compassion, concern, and a notion of common humanity. These were traits that I aspired to develop in myself. In Chapter 2, I wrote about my experiences with Didimos. You can see the relational, emotional, and intimate aspects of this impressive occurrence in my professional life. It was an experience that enhanced my cosmopolitan ambitions. Maybe I was expecting a similar engagement from my students?

On the other hand, as I have explained in Chapter 2, I was irritated by the marketing ideas of the university – which used cosmopolitanism as a promotional tool, and reduced a moral concept to the image of an attractive globetrotter.

While I was reading articles and books, I was also starting to collect empirical data. In the beginning, I started out with semi-structured interviews. I soon found out that students had no idea what cosmopolitanism meant; however, once they found out about it, they gladly identified with this desirable disposition. This irritated me. As a result of my irritation towards the university for commercialising this noble concept, as well as my discomfort towards students for over-assessing their own abilities (from a mixture of egocentric expectations, thoughts, and emotions), a form of bias developed.

This is one of the reasons why I had to try to falsify my own negative assumptions by giving students a maximum in methodological space and depth through the use of the Social Photo-Matrix, which I will describe in the next chapter.



4. Social Photo Matrix

Introduction

In Chapters 2 and 3, I made a comparison between the notion of cosmopolitanism and an empty vessel. The empty vessel served as a metaphor for a popular concept to which many meanings can be attached – by scientists as well as people from more saleable and trendy perspectives, serving political, educational, economical, and other interests that are in need of an ideological orientation. In Chapter 5, you will read about how students fill the vessel called cosmopolitanism, both from a rational and from an unconscious position.

But in a way, students themselves are vessels too. Vessels filled with ideas, images, thoughts, feelings, knowledge, experiences, convictions, emotions, etc. This chapter aims at giving you insight into the way I have tried to draw from those ‘students-as-vessels’, or “individual[s] as container[s] for the socio-analytic experience” (Bain, 1999, p. 3), and how I gathered qualitative data.

These vessels are not necessarily closed casks, and can be rather porous. Lawrence (2005, p. 83) talks about a kind of permeable field, in that “everyone is related in an unconscious matrix.” He continues: “The shadows of the future, it can be postulated, can be memories, dreams, thoughts that are just floating around in the social unconscious that belongs to us all” (pp. 83-84). Lawrence uses the metaphor of a psychic pond, a metaphysical world beneath the surface to explain mental (yet unconscious) interrelatedness: “One way of regarding consciousness in relation to the unconscious is to imagine the world as not only natural and physical, but also as a psychic pond. This is the matrix of the mind through which everyone is connected” (p. 85).

As I was interested in how students think and feel about cosmopolitanism, how they relate it to their study environment, where they recognise cosmopolitanism and in which situations, I decided to look for a method that would allow me to access the meanings they assigned to this theoretical concept. Because I wanted to understand the ideas and projections of students and wanted to research them in their natural study environment, a qualitative research approach was the most suitable approach. I myself had participated in a method workshop called “The Social Photo-Matrix” with Burkard Sievers and Rose Redding

Mersky at the University of Humanistics in Utrecht and had experienced how the method led us, the participants, together with the workshop facilitators to deeper levels of associations and thoughts – revealing memories and emotions, stimulating the senses, and bringing topics that obviously concerned us to the surface, which we then discussed in a following reflection session. The method was fairly new and involved the participants to a great extent.

They had to go ‘beneath the surface’ to discover those qualities that were influencing the dynamics and behaviours in the organisation in which they were working. I also thought it was quite creative. I saw the potential it offered for my own research and decided to apply it. Moreover, it provided maximum space for participants, which would help to reduce my own influence.

The purpose of this qualitative study was to explore the perceptions that students from an International Institution of Higher Education based in the Netherlands held on the philosophical concept of cosmopolitanism that had been adopted by their professional university and translated into the university’s strategy. Moreover, I wanted to discover the participants’ perception-based inward image by tapping into their unconscious minds and feelings, to bring hidden dynamics to the surface. Therefore, the central question that directed my study was: **“How have students incorporated the notion of Cosmopolitanism, an element of the strategy of their International Institution of Higher Education, within themselves?”** This question was directed at revealing the ‘cosmopolitan-institution-in-the-mind’ (based on Armstrong, 2005) of students – the visual representation they held in their heads and hearts of their university.

As I was looking for such inner representations, I decided to work with images and to adopt a visual method.

The Social Photo-Matrix, a fresh and refreshing research method

The Social Photo Matrix (from here onwards referred to as SPM) is a “participatory visual method” (Vince & Warren, 2012) that aims at grasping and understanding the dynamics in the deeper layers of an organisation by producing, analysing, and interpreting visual qualitative data that has been co-created by SPM participants and the researcher. Or as Burkard Sievers, the intellectual and spiritual father of this recently developed method, puts it:

The Social Photo-Matrix (SPM) is an experiential learning method for understanding organisations in depth. Its aim is to experience – through collective viewing of

digital photos taken by the participants of the Social Photo-Matrix (and subsequent associations, amplifications, systemic thinking and reflection) – the hidden meaning of what in an organisation usually remains unseen and thus unnoticed and unthought. (2013, p. 132)

Susan Long (2013) considers SPM to be a ‘socioanalytic’ method that is “used in the exploration of unconscious processes in social groups and organisations” (p. XIX).

Any SPM will always consist of two parts: the first involves a viewing session where a number of individuals (not ‘a group’, due to group pressure and group dynamics) view digital pictures taken by the participants related to a certain given topic. These pictures are displayed on a screen or wall, and the participants associate and amplify with them. This is called *the Matrix*. The second part involves a reflection session where the participants discuss the outcomes of the Matrix, and try to make sense of the associations, thoughts, and elaborations through *systemic thinking* – creating meaning and new ideas. In this way, “inner experience and perception of the organisation” (Sievers, 2013, p. 132) bubble up. The seating in both sessions is different. A workshop facilitator leads both sessions. This facilitator is called *the host*; and the host can also participate by sharing his or her associations, amplifications, and by offering ideas for reflection and analysis. An SPM project can include a number of SPM sessions. When I first learned about the method, the hosts were Burkard Sievers and Rose Redding Mersky; later, in my own study, I was the host (sometimes assisted by a student or my friend Caroline, who was also a PhD student and consultant).

The SPM consists of five steps, which are carefully described by Mersky (2012).

Step One is “Preparation/Planning” (p. 28); in my case, I planned five series of SPM and I sent out advertisements and invitations previous to the first SPM workshops.

Step Two is called “Entry” (p. 30), described by Mersky as a “pre-workshop” (p. 30). I followed this pattern and gave the participants an introduction on SPM, explaining the method, the principles by which we would work together, the planned course of the sessions, and then giving them their assignment. Between step two and step three, my assistant would receive about six pictures per participant. (S)he would semi-randomly select ten to fifteen anonymous pictures and put together a PowerPoint presentation for every SPM session that was planned.

Step Three is the “Matrix” (p. 31), in which the selected pictures are projected. The idea is that the picture is central, not the photographer. The participants are seated in such a way that everybody faces the screen and eye contact between participants is minimised: “This helps to create a freer thinking enclosure by breaking-up the usual configuration of the conventional group setting” (Armstrong, 2005, p. 96). Every picture is displayed for about ten minutes. However, students in this study sometimes found it difficult to ‘stare’ at the screen, so this duration was not always realised. Mersky explains: “...this step involves free associations and amplifications relating to...photographs” (2012, p. 31). The host, assistant, or a participating student would write down all the utterances during my sessions and create a transcript of the session. A Matrix’ duration is generally between one hour and 90 minutes.

Step Four is the “Reflection” (p. 32) session. In this study, the Reflection session usually took place after a break. In the beginning, I experimented with a longer break, allowing for the opportunity of providing a printed transcript of the associations before the subsequent reflection session. But for organisational reasons (e.g., a very practical one being the possibility of booking a suitable room), I abandoned this approach and scheduled the two sessions successively, with a 30-minute break in between. In the Reflection session, the seating is different from the Matrix to stimulate discussion. “The Social Photo-Matrix Reflection Dialogue Session is directed at finding the meaning and significance of the photos of the Matrix. We set out three tasks. First, the participants are asked for their immediate feelings about the experience of the Matrix. Second, they are asked to identify those photos that were most significant to them. Third, they are asked to think directly about the theme in the light of the experience of the Matrix” (Mersky, 2012, p. 31).

Step Five is the “Closure” (p. 31) of the SPM series, in which the whole experience is reflected upon and evaluated.

After the final SPM session, I had collected more than 400 pictures – of which 180 were displayed to the participants, encouraging associations and amplifications. All the transcripts of the Matrices and the subsequent reflection and evaluation sessions were laid out in a Data Supplement that covered all the presented pictures and some 52,500 words to work with.

The origin and underlying principles of the SPM

Burkard Sievers developed the Social Photo-Matrix quite recently (2007, 2008a, 2009, 2013), building on Gordon Lawrence’s *Social Dreaming* (2005) and

introducing one of his passions: photography. Sievers had ample experience with organisational role analysis (e.g., Newton, Long & Sievers 2006) and social dreaming both as a theorist and a consultant. Besides Lawrence, Sievers was also inspired by David Armstrong (2005), and incorporated Armstrong's ideas – as well as those of Donald Winnicott (1991) and Wilfred Bion (1961, 1984).

“The SPM is an action research method that uses the very eyes (hearts and minds) of organisational role-holders”, Sievers (2007, p. 247; 2013, p. 129) writes when characterising his method. Here, he already introduces one of the core concepts and central assumptions that the SPM is based on and that I will discuss in this paragraph – namely that of the organisational role-holder, a concept that was drawn from *Organisational Role Analysis*. I will introduce and discuss the central assumptions and core concepts that are central for the SPM: collective viewing, social experience, democratic environment, photographs as the medium for new thoughts and thinking, transitional space, thoughts in search of a thinker, organisational role holder, organisation of the mind, the Matrix, container and containment, the collective unconscious of an organisation, free association, amplification, reflection, systemic thinking, social meaning, the unthought known, externalisation of inner objects, disclosure of inner pictures, reflection, systemic thinking.

SPM is a “psychoanalytically informed” (Warren, 2012, p. 99) visual participatory action research method that involves the cooperation of the participants and the researcher (host) in data production through the use of participant-made images and a subsequent analysis and meaning-making process. It is a democratic method in that all participants have equal voices: the participants could also be researchers as they are free to use the photos and associations for their own research. On a higher level, action research is a form of interpretive research, focusing on creating meaning out of emerging data in collaboration with the participants in their natural work-, study- or living environment, and thus “generating organisational knowledge” (Warren, 2012, p. 88).

Sievers has not tried to reformulate the definition of Social Dreaming that served as a blueprint for his own SPM: “The task of social dreaming is to transform thinking through exploring dreams, using the methods of free association, amplification and systemic thinking, so as to make links and find connections in order to discover new thinking and thoughts” (Armstrong, 2005, p. 13). He uses the same underlying principles and dynamics while introducing pictures as the medium for the co-creation of rich and intimate data, which stems from a collective unconscious of the people in a study (who are all role-holders in the same organisation). It was not just the passion for photography that led to this modification of the master plan; it was also his insight in coming to see that

“*making* pictures with a camera often allowed me to see ‘things’ with a different eye [possibly leading] to the experience of ‘photos in search of a photographer’” (Sievers, 2007, p. 242). An additional advantage is the fact that using pictures allows the researcher to predefine a topic for the study, providing focus and direction.

Participants are instructed to take pictures in an intuitive way, as if the camera is leading them. This helps them to connect to their thoughts, feelings and emotions – all of which are stored in their unconscious. Directing the participants to look into their unconscious promotes ‘new thinking’ later on. Lawrence (2005), when in discussing Einstein, writes: “emotion is the mother of thinking, while the unconscious is the father” (p. 30). SPM deliberately aims at getting access to the unconscious. In our unconscious, the *unthought known*, a term coined by Bollas (as cited in Lawrence, 2005, p. 21), is located:

Unthought knowns come to be registered in our inner world as a result of life events that will, when similar events are experienced subsequently, evoke a memory of the initial experience, which, in a sense, has been ‘forgotten’. This stirring of memory causes thinking. (Lawrence, 2005, p. 21)

These ‘unthought knowns’ can be accessed by stimulating the “associative unconscious” (Sievers, 2013, p. 131) that exists on a social level – a level that connects individuals within an organisation (for instance) – meaning, states Sievers, that “SPM participants [can] experience the photos as something ‘social’, as something the participants have in common” (2013, p. 131). This creates a “we-identity” (p. 131).

Crucial to the SPM is also the underlying theory developed by Bion (1962, 1984) on ‘thoughts’ and ‘thinking’. The SPM triggers the ‘thoughts’ of our unconscious because the images displayed on the screen evoke the manifestations of these thoughts into the conscious through free association. “‘Thoughts’ are not the product of thinking but the reason why we think in the first place” (Warren, 2012, p. 89, discussing the work of Bion). All participants can follow the associations and amplify on them, enhancing the development of the thoughts and bringing about more associations, as well as revealing deeper layers of the collective unconscious. Sievers clearly recognises this process, first described by Bion, as “thoughts in search of a thinker” (Sievers, 2007, p. 242) – a statement that he has creatively translated into the assignment for any SPM when taking pictures: allow “‘photos in search of a photographer’” (2007, p. 242) to be captured.

One of the strengths of the method lies not only in ‘leading’ the participants to this shared unconscious, but also by involving the participants in the collaborative data production and –interpretation – which is unlike a great deal of other visual methodologies, where the researcher alone interprets the data. This is all the more suitable, as an organisation (for instance a university) is a collective community, a mini society, and a living organism. The collective aspect of the SPM is further emphasised as the SPM is built upon Armstrong’s idea that emotional experience is not just an individual experience, but to some extent “always contains [,] a factor of the emotional experience of the organisation as a whole – what passes or passages between the members” (Armstrong 2005, p. 6). The collective viewing of the photographs is crucial to Sievers. Role holders are facing the screen, disconnected from the other individuals in the group, and open up to the psychoanalytical processes taking place. Sievers (and Armstrong) try to eliminate the social experience, group work, and collaboration that would inevitably lead to undesired side effects (like group think, group pressure, reluctance to speak spontaneously, conformity, and good manners).

It is precisely this collective aspect of the method that Warren (2012) questions. Warren proposes that “viewing in a group situation will influence the way an individual responds to what is being viewed...and the social dynamics of the immediate situation will mediate what is appropriate to express in response to what is viewed” (p. 94). Although there are these influences, working with the SPM encourages participants to speak from their own individuality – an encouragement or invitation that I find ideal.

To be honest, even though I agree with the design and see the intended effects, the awareness of the presence of others could not be denied in my groups. This was also probably caused by the relatively short period of participating in a series of SPM. The maximum number of sessions in the SPM series was five. This inevitably had an impact on the familiarity with the method and the comfort for students participating in the sessions. It is probably difficult for participants to “temporarily suspend their individuality and their ordinary...rational logic” (Sievers, 2013, p.148) and to freely associate, unless there is “sufficient containment” (p. 148).

The participants in this study were a group of organisation members; they were role holders sharing basic assumptions about their relation to the organisation, about how systems within that organisation worked, and about how they were expected to contribute to that system. Lawrence, in the 2006 edition of *Coaching in depth*, reports on Irving Borwicks ideas about the concept of *role*:

“every individual exists and behaves only in roles, which cohere in systems” (p. 30). In the same edition, Sievers writes about role in *Organisational Role Analysis*: “‘Role’ comprises...the ‘place’ or ‘area’ that is the ‘interface’ between a person and organisation”, which is influenced by both the social system within that organisation and by the role holder himself, “who assumes and exercises that role” (2006, p. 68). Role is an “idea in the mind” (p. 30) and role holders have created a mental construct – “the-organisation-in-the-mind” (Armstrong, 2005, p. 6) – thus creating a socially shared *inner world* of an organisation. The psychoanalytical work in the Matrix is aimed at disclosing “the organisation-in-the-mind” (Armstrong, 2005, p. 6) of role holders, and to give access to the inner world of the organisation and enable new thinking about it. The mental constructs cannot be easily deconstructed, as participants are usually unaware of their unconscious notions, thoughts, and feelings. “Associations to the photographs provide many more insights than rational discussion and reveal part of the ‘unthought known’ (Bollas, 1987), the ‘not yet thought’ and the ‘not-known’, both in the organisation and on the side of the role holder” (Sievers, 2013, p. 132).

The Matrix brings these unconscious thoughts to the surface through the method of free association. Participants are encouraged to say anything that comes to mind, even when they feel it has nothing to do with the topic at hand – or even when their thoughts might be considered inappropriate or wrong. Participants can hear each other’s associations and can amplify on them; associations can also serve as a catalyst for their own associative chain. Participants are not supposed to judge the contributions. All contributions are seen as valuable – hence, the qualification of a social experience in a democratic environment.

The Matrix serves as a container to contain anxiety and emotions. It is “a collection of minds opening and being available for dwelling in [the] possibility of the infinite, the unknown” (Lawrence 2005, p. 40). A picture functions as a medium that opens up the door of the unconscious, so that *inner objects* can be *externalised* and associated to. At this stage, Sievers (2013), referring to Winnicott (1971), identifies photographs as *transitional objects* that open up *transitional space*. The *in-between-space* between the photograph and the role holders allows for a kind of playful behaviour.

The concept of transitional space, transitional objects, and transitional phenomena was developed by Donald Winnicott – a paediatrician and a psychoanalyst who developed his hypothesis in 1951, and then published it in 1953 (Winnicott, 1991). Winnicott contends that babies cannot distinguish themselves from their mother, but rather experience a symbiotic experience, a

oneness in the first months of their existence. However, at a certain point in the child's development, the baby begins to distinguish between external objects and himself, developing the "capacity to recognize the object [i.e., usually the mother] as 'not-me'" (p. 2). This opens up a space between the object and the child in which the child will gradually develop as a unique individual. But the child first needs to fill the space that is in between the mother and himself in order to manage the potentially traumatic experience. For this, he uses a transitional object (such as a small blanket or a soft doll) that comforts him when the mother is not present and that preserves the illusion of being one with the mother (or replaces the breast of the mother). In the transitional space, the *potential space* as Winnicott also calls it, the child can play, imagine, and develop. For Sievers (2013), the Matrix offers this space; and like a womb, it allows something to grow. It serves as a safe-zone for free-flowing thoughts and feelings that are then picked up, thought further, and elaborated on.

Thus, the photograph functions as a transitional object in the Matrix of the SPM, "opening up the transitional space between the real and the unreal, the finite and the infinite, the known and thoughts that have not been thought so far" (Sievers, 2013, p. 133). In the transitional space between spectators, time, and the photograph, thoughts arise from the matrix and new meanings come into being. The photograph also creates a bridge between "the apparently individual, private, subjective and the apparently collective, social, political" (Vince & Broussine, 1996, as cited in Sievers, 2013, p. 131).

Not surprisingly, Nussbaum appreciates the work of Winnicott as well, and has used it for instance in *Not for Profit* (2010). Nussbaum relates the capacity for play to the capacity for empathy and imagination. She considers the arts to be a sophisticated version of play that cultivates imagination and the acceptance and appreciation of otherness.

Finally, an important principle of the SPM is the fact that the (anonymous) photograph is central to the Matrix – *not* the photographer's personality, ideas, or intentions when (s)he took the photo. This allows for free associative interaction between the participants and the image, while also preventing peer pressure, social group interactions, and coercive group norms that could potentially frustrate the free flow of associations from the unconscious.

Sam Warren (2012) honoured Sievers for contributing to the field of visual methodologies through the development of a unique method that is rooted in psychoanalysis and involves the unconscious to analyse photographic images, thus filling a gap. Before, without a psychological approach, the "emotional

undercurrent” (Warren, 2012, p. 88) of an organisation could not be revealed, as the feelings and thoughts were hidden in the unconscious and required a psychoanalytical approach to be revealed.

After the Matrix, the participants continue with the Reflection. They first have a break, which allows for a *mental reset*. They then enter a preferably different room in which the seating no longer prevents direct contact, but rather stimulates the exchange of ideas and facilitates discussion.

Central to the Reflection are the associations and thoughts that came up in the Matrix. It is in this stage that the participants, led by the host, ask themselves in a meaning-making process what the significance of the utterances in the Matrix were and what they indicate in relation to the organisation. This is done by taking a holistic approach and by applying systemic thinking. Mersky (2012, p. 37) clearly points out how the Matrix and the Reflection reflect Bion’s ideas about the process of thinking. For Bion, it starts with “the development of thoughts” and then moves on to the processing of these thoughts through thinking: “Thinking is a development forced on the psyche by the pressure of thoughts and not the other way around” (Bion, 1988, p. 179, as cited in Mersky 2012, p. 37); for Bion, ‘thinking’ is the “apparatus to cope with [thoughts]”, writes Mersky (p. 37). This ‘thinking’ is done in the Reflection session. Mersky clarifies: “As I see it, the reflection group is the setting for this apparatus of thinking to undertake its task of transforming the thoughts from the infinite into actual thinking relating to reality, that is, the chosen theme or the organisation itself” (2012, p. 37).

The participants are asked which themes came up and what this reveals. The reflection part is structured, taking a step-by-step approach through fixed questions. But even though the questions are fixed, the following answers and discussions can go anywhere, revealing “the hidden dynamics of their organisation” (Sievers, 2013, p. 134). Because the ‘thoughts’ stem from the unconscious, the infinite, and the not-known, they enable new thinking and unexpected, refreshingly new insights – thus enabling organisations “to come into contact with its own unconscious, through the thoughts of its role holders” [and helping organisations to] “find the voices and wisdom within their systems...” (Mersky, 2012, p. 40).

Finally, as mentioned earlier, a plenary evaluation session is held in conclusion of the Social Photo-Matrix. The focus here is more on process, method, and the participants’ experiences than on content. In the next paragraph, I will describe how the conclusive sessions in this study went.

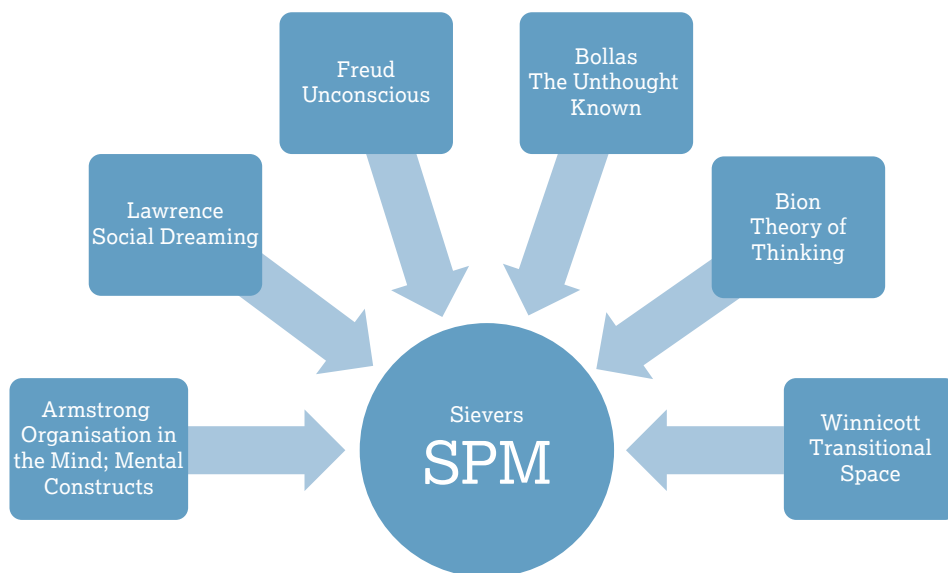


Figure 2 Underlying Concepts of Sievers' SPM

Application of SPM in this study

The sessions

The SPM sessions took place from May 2011 until June 2012 and were organised in five series of SPM sessions (referred to in Chapter 6 as SPM 1, SPM 2, SPM 4, session 1, 2, 3, etc. Thus, you might read about a photo which was presented to a group during the association phase SPM 4, session 2.)

For every series, participants were invited who would then be engaged in the project throughout a number of sessions. The group size varied from 7 to 16; all participants were students of the same professional university. Except for the first SPM, in which the students were divided into two groups (Dutch and international, and hosted by two facilitators), every group was a mix of nationalities, genders, ages, and educations. Four SPM series took place in on the main campus, one of HEIX's international branch campuses (IBC) on Bali. Students were found through an advertisement online, as well as through the internal information and communication system of the professional university. Students could sign in, and were prepared during an introduction meeting (a 'pre-workshop' [Mersky, 2012]). In the meeting, they would be informed about the goal, the reward (which was one European Credit [1 EC equals 28 hours]), the time frame, the expectations of the host regarding the participants, the Social Photo-Matrix research method, and the preparations that were expected from them

for the first SPM session. Students were instructed to take pictures of cosmopolitanism in their university (see below), and they handed in more than 400 pictures – 180 of which were discussed in the sessions.

‘Cosmopolitanism’ as the central subject

The very first time I conducted an SPM I had to choose whether or not to explain the concept of cosmopolitanism to the participants. The danger, of course, was the consequence of influencing them, and thus affecting the research. But then again, when they were introduced to the assignment, I was confronted with some rather questioning glances. Many simply didn’t know what I was talking about.

However, from a researcher point of view, it was quite exciting to find out again and again that students for the most part had no idea – or the wrong idea – about cosmopolitanism and cosmopolitans (see Chapter 5). During the information session, I asked: “What is a cosmopolitan?” The first response would usually be “Isn’t that a cocktail?”, followed by “It’s a magazine”. Only in some cases were students able to give a description similar to what has been discussed in Chapter 3.

Rather than having them translate the word using some free translation site or letting them ask each other, I decided (in consultation with Burkard Sievers) to explain ‘cosmopolitan’ and ‘cosmopolitanism’ to them. By giving them a short description of the concept – a description in line with what I expected to be the meaning that their university had attributed to it – I affected the students. No longer were the students blank slates; they had now adjusted their focus and sharpened their lenses. In a way, this limited the students. The participants were not left blank on the notion of cosmopolitanism, and could no longer use the endless range of possible (assumed and attributed) meanings of cosmopolitanism.

The positive aspect of giving them information on cosmopolitanism was that they now had some sort of shared notion, a common ground. All students in the study were now presented with the same explanation, thus providing a universal start. But cosmopolitanism in itself is a broad concept; and the meanings, associations, images, artefacts, and objects that students related to cosmopolitanism turned out to be manifold – leading to some inspiring SPM sessions. Besides some predictable photographs – such as those of a collection of international flags – students (intuitively or intentionally) captured a tremendous variation of meanings, associations, images, and metaphors when their cameras clicked and snapshots were taken.

Diversity

In the Social Photo-Matrix sessions there was quite some diversity among the participants. However, all participants were students of the same professional university. In the terminology of Sievers (2007), they were ‘role holders of an organisation’ called HEIX. The diversity worried me sometimes. Did I need to distinguish between nationalities, sites, genders, and educations? I decided to focus on the common denominator and work from that basis. All these students had eyes, ears, hearts, and minds. All these role holders had been exposed to the education, atmosphere, organisation, spaces, communication, and policy of HEIX either in a conscious or unconscious way. All of them had communicated with HEIX prior to their enrolment; and all of them had enjoyed or at least undergone the education at HEIX that had been developed based on the core values and policy directions of the university. In that sense, these role holders shared the same background.

Also, as the focus within the Matrix is on the photographs and not on the photographers, the only truly important criterion was whether a participant was a current student of the organisation. However, the SPM requires ‘free association’ for the production of ‘thoughts’ in the Matrix. During the sessions, I noticed that Asian (in particular, Chinese) students sometimes seemed to be reluctant to freely and promptly share their associations for two reasons: cultural patterns, including indirect communication, cultural values such as modesty, and a general ‘think before you speak’ attitude; and their fluency level in English, which made it necessary for them to translate Chinese thoughts into English equivalents before they could speak up.

For this reason, I think it would be interesting to do research on the influence of culture on behaviour in SPM in the future.

The proceedings within SPM

The first social photo matrix session took place on May 24th 2011 after an introduction session on the 19th of that month. In the meantime, students (or ‘participants’ or ‘role holders’) had been given the assignment to take pictures of ‘Cosmopolitanism at HEIX’. They were asked to take as many pictures as they liked in an intuitive way. “Go with the flow of where your own eyes and the camera lead you”, I told them during the introduction session, encouraging them not to aim for marketing or promotion pictures, but to spontaneously catch with their cameras what they felt represented cosmopolitanism.

Some of them went outside the premises of HEIX, which was not really following the instructions given in the introduction. All of them handed in a selection (usually six) of their digital pictures, which were then stored on a

laptop. My assisting student then semi-randomly selected some fifteen pictures. The only criteria for their selection were to include a picture from every participant, and to avoid overlap (such as four pictures of flags).

The Matrix would last for about one to one and a half hours. I would arrive a bit earlier to set up the room.

I would register the attendance of the participants before we started. The room was darkened (if possible) and the assistant would start up the PowerPoint presentation. (S)he was instructed to display the photos for at least five minutes, possibly longer. In most cases, I wrote down the associations. On other occasions, the assistant or one of the participants took the notes, for which I always used or provided my own laptop. The assistant also took part in the Matrix, and I myself contributed my own spontaneous associations. Sometimes, I offered somewhat less spontaneous thoughts as catalysts or inducements to get the associations going again. Not all of the pictures provoked extensive associations or led to exuberant amplifications, and students sometimes wanted to move on. Occasionally, they were rather impatient, stating that they could not be spontaneous when they had to stare for such a long time and had to think of new contributions rather than letting them bubble up. They wanted us to speed up a bit. The duration of the displaying time therefore varied sometimes. One student even suggested to turn the photo into a black screen after a short time of projection to stimulate unconscious thoughts: "If you want to research the unconscious, you could also show the pictures very briefly, then turn the screen black, then associate (people start to think consciously after a short while)" (SPM 5, evaluation).

In making contributions, I did encounter a methodological dilemma. I remember how an artifact struck me as a sexual symbol, and I refrained from a spontaneous association (such as: "It looks like a penis") after a very short internal discussion between the teacher role model and the creative researcher. At that moment, I simply controlled and censored myself. From this experience, I can argue that students probably also refrained from contributions every now and then, considering their thoughts as inappropriate, silly, or stupid. However, as this wasn't one of the questions in the evaluation, I cannot make founded statements about this withholding behaviour. However, I do suspect that participants, for personal or cultural reasons, were not always as spontaneous as I would have wished for.

Sievers (2013) describes a similar experience during an SPM in prison with "juvenile remand prisoners" (p. 138). He and his colleague had organised SPM sessions in prison, and sessions were held with groups composed of young prisoners and Sievers' own students. It turned out that the prisoners were very

uncomfortable in the SPM; and subsequently, so were the ‘SPM-experienced’ participating students. The detainees found it difficult to stare at the picture for as long as up to ten minutes; they refused to see more than plain reality in the pictures; they could not expose themselves in a vulnerable way by uttering spontaneous thoughts and feelings in the presence of other prisoners; and finally, their verbal competence was limited in comparison to the participating students. Inmates had learned to keep a low profile if they wanted to avoid punishment from fellow prison residents and wardens. As a result, free associations were impossible for them and the matrix could not serve as a ‘safe-zone’ in which they could feel safe in front of the other prisoners and jailers. In response to the unwillingness, incomprehension, and incompetence of the detainees and their limited speech, the participating students “restricted their free associations and sanitised them according to their fantasised limitations of their prisoner participants” (p 140). Thus, both parties frustrated the SPM. Sievers was tempted to stop the project, but the client that commissioned the project persuaded him to continue. After a few alterations to the procedure, the project was brought “to a “good enough” end” (p. 145).

In my own study, there would be a thirty-minute break after the Matrix. We would then start the Reflection session, and discuss the following questions:

1. What are your immediate feelings about the session?
2. Which picture had the biggest impact?
3. Which themes seem to emerge from the session?
4. What does that signify for HEIX?
5. In the light of the matrix, how does cosmopolitanism relate to HEIX?

We would talk about these questions for about one academic to one clock hour (45 – 60 minutes), depending on the energy and input of the participants. This discussion was based on conscious thinking; hence participants were using their reason to create meaning and to make sense of what had come up more or less unconsciously during the matrix. I found it sometimes very exciting to witness: some students tried to argue that what was strange or undesirable was in fact not correct or misunderstood. This actually generated some interesting and exciting tension that I was able to work with in the discussion section.

In the Closing session, we evaluated the process. It had about the same duration as a Reflection session. For this final session, I had prepared some questions as well, but these were handled less strictly than the ones in the Reflection sessions. The questions I asked were:

What did you think about the SPM sessions?

What did you like about the sessions?
 What would you do differently?
 What did you miss in the pictures?
 What is cosmopolitan behaviour?
 Did people respond to your picture as you expected?
 What is your opinion on SPM as a research method?

Again, this led to insightful and sometimes surprising responses from the participants that revealed their expectations and thinking. For example, this is what one participant, Lisa, had to say about the responses to her photographs: *“Not what I expected: four glasses, representing beautiful colours and grapes, Ms. Z. [the wine teacher of the Hotelschool]. But I was shocked about people’s reactions. They didn’t say the things I would have expected.”* She also said: *“Prayer times – I expected responses that reflected that it’s very good of HEIX, nice that HEIX offers this – but the responses were only about ‘why so old, why not in English?’”* (the other participants were referring to the time-tables hanging in front of the Rooms for Prayer that were outdated).

“I saw many things through the eyes of others.” This ‘seeing through the eyes of others’ – as well as ‘seeing with different eyes’ or ‘seeing things I hadn’t noticed before’ – was one of the many conclusions that participants arrived at. Even though the evaluation sessions were more process-oriented, they also provided provoking and productive material.

Working with the data from the SPM

During one of our meetings in Solingen, I asked Sievers how I could work with the data from the SPM. He answered with a metaphor: “If you put the stuff from the Social Photo-Matrix in a pot and start boiling, work with the bubbles.”³

But what is ‘the stuff’? What should I ‘put in the pot’? And how could I do ‘the boiling’? What are ‘the bubbles’?

Of course, I had all the transcripts of the Association sessions with the corresponding pictures. I also had the minutes of the Reflection sessions as well as the final evaluations, which provided rich data. I had participated in all of

3 Consultation on May 25th 2012 in Solingen, Germany.

the sessions, and I had led each and everyone (except for one, which my friend Caroline led while I was present). The transcripts and minutes – as well as my own experience, feelings, and impressions – were all eligible material for the pot.

The SPM is a new and quite revolutionary method. Its aim is not only to gather data, but also to jointly interpret the data – to give meaning to the associations and amplifications, to sort out the ‘thoughts’, to discover new thoughts and insights. In the Reflection, the role holders are already creating meaning and connections, disclosing the inner representations of the organisation, identifying anxieties, developing new thinking, and so forth. The method empowers the participants, and encourages them to discover and discuss the meaning that they themselves attribute to their own associations and amplifications. The role holders are considered owners of the Matrix and the subsequent Reflection, performing a collective task in a democratic environment that aims to uncover “the hidden meaning of what in an organisation usually remains unseen and thus unnoticed and unthought” (Sievers 2013, p. 129).

But the work done by participants and the host in the Reflection session does not complete the entire analysis and interpretation of the study. The researcher still has a lot of work to do after the final evaluation. Thus, I did apply the ‘regular’ steps in the data analysis of qualitative research: mining the data by rereading the words repeatedly; coding the words; focusing deeply on the pictures; identifying themes; looking for what was not said; interrelating the identified themes; relating them to the organisation, to existing literature on the chosen topic of cosmopolitanism, and to emerging themes; interpreting the meaning of the themes; and thus trying to “spin an accompanied narrative” (Peltonen, 2014, p. 20) for the pictures, the associations, and the reflections – which can be found in the next chapter.

What I found was that there is little to no literature on how to work with the roughly processed data of the Reflection. Yes, the participants had taken the first steps in the meaning making process; but all too often, their conscious reasoning was aimed at ‘correcting’ the ‘strange’ associations, leading away from the collective anxieties and problems contained in the unconscious. It sometimes looked as if they wanted to cover up the disturbing phenomena they had just discovered. This in itself was already an interesting finding of the study, on which I will elaborate more in Chapter 5.

Ethical considerations

As this research includes a participatory visual organisation study, some ethical issues arise. The participatory nature and subsequent closeness of the researcher and the participants calls for a careful consideration of appropriate interaction between the researcher and the participants. Issues of trust, openness, safety, and confidentiality must be addressed. Students need to be informed about how data will be gathered, documented, stored, used, and interpreted (Bergold & Thomas, 2012). They need to be able to rely on agreements that guarantee confidentiality and protection against improper use of their verbal and visual contributions. Because of the collective and psychoanalytical features of SPM, a safe environment ensuring mutual respect and tolerance for creativity and spontaneity must be warranted.

The visual nature of the research also calls for ethical concerns and proceedings. Kunter and Bell (2006) discuss three aspects which they have partly derived from Warren (2002): (1) The perceived intrusiveness of the camera; (2) the dependent relationship between the organisation, the participants, and the people and images in the pictures; and (3) the issues of copyright and ownership, especially with organisational features “that are protected by copyright law, such as logos and branding” (Kunter & Bell, 2006, p. 190).

Sievers has incorporated a great deal of these concerns into the SPM method, creating ethical standards and procedures the researcher should comply with. In my case, students initially responded to an announcement about volunteering to take part in a study on cosmopolitanism. In the first ‘Entry’ meeting (see the second paragraph on SPM), I explained the method to the students, focusing on confidentiality, and agreeing with them “that whatever is said and shown in this room, stays in this room.” I also encouraged them to speak without reticence and, conversely, to listen without demonstrating judgement, laughter, or disapproval. I informed them about the purpose of the study and that I would use their photographs as primary data for academic purposes. I made it perfectly clear that they would have to send their pictures to the assistant, who would semi-randomly select some pictures for the Association session and that I would then keep all of the pictures. They were instructed to take pictures in an intuitive way, and to not aim for ‘brochure-like pictures’. How ‘intrusively’ they behaved in “holding a camera up to [their] eye [s] and pointing it at someone” (Warren, 2002 p. 240) is something I don’t know, but none of the participants reported this as something that happened. But maybe this was one of the reasons why there were indeed so few people in their pictures, let alone teachers. When we discussed why there were so few teachers in the pictures, students

came up with some reasons (see Chapter 5); however, none of those reasons had anything to do with the motivations described by Kunter and Bell (2006) – namely, the fear of jeopardising the relationship with the teacher, or the fear that teachers would forbid them to take photographs.

Although some easily recognisable features of the organisation (such as a logo) were displayed and discussed in the SPM sessions, I have refrained from using them in this book to promote anonymity and to avoid the copyright and ownership issues mentioned under (3). I replaced the name of the school by a fictive name (Institution of Higher Education X, in short: HEIX). This study is not about the organisation where the research took place. Instead, it is about the visual and emotional translation of an abstract concept in the mind of its role holders. Considering participants as organisational role holders – rather than individuals with specific personalities, opinions, genders, nationalities, and other such qualities – contributes to the ethical standards required for a collective participatory study such as SPM. And, finally, even though I had to keep a record of the participants' names for the sake of the registration of 'reward points', I have only used their first names in this book to safeguard anonymity.

Cooperation



Intermezzo I: On being sincere

Before I will present the results to you in the next chapter, I would like to offer an 'Intermezzo'. This intermezzo is a non-intended chapter in terms of my original book design. Nonetheless, I feel I cannot do without it. Let me try to explain, why.

When I would read and re-read Chapter 5, the results chapter, there was always this indefinable feeling, pangs of conscience and a sense of doubt.

I felt that I was writing towards an outcome, fostering a somewhat preconceived opinion, and for a long time, this opinion was actually the reason for me to write in the first place. Letiche, my supervisor, once explained in one of his lectures about motivation and perseverance during the research process, that you had to write about a topic "that made your piss boil" (H.K. Letiche, personal communication, referring to Asmund W. Born). For me, a topic that bothered me and which provoked a deep concern on the one hand, yet on the other hand also fascinated me, was the matter of intercultural sensitivity, cultural competence and cosmopolitanism. The concepts themselves didn't annoy me, as you could read in Chapters 2 and 3. It was the rhetoric of suggesting the acquisition of cosmopolitan qualities to students through studying at the international professional university by the mere presence of and nearness of culturally others. This suggestion (for me) implied a taken-for-granted assumption that students would automatically enhance their cosmopolitan calibre as a result of the posited cosmopolitan environment, so well advertised via marketing communication. And as much as I am committed to achieving this ideal by stimulating and bringing about a cosmopolitan mindset in students, the naïve marketing-driven paradigm irritated me. My unconditioned and reflex-like first response was to question the assumption as it not only made me as a teacher of intercultural management and intercultural communication redundant (ridiculing the efforts of me and my colleagues), it was also shockingly opportunistic and blatantly simplistic. This response twisted my view, creating a somewhat subjective predisposition. It is therefore necessary to examine my paradigm and to review the criteria that pertain to qualitative research. I will do so in the following intermezzo, which is organised into the following paragraphs: paradigm, quality criteria and researcher's reflection.

Paradigm

You are about to read the fifth chapter, in which I will present the empirical data – the photographs and related associations, thoughts, and reflections of the participating students in this study. This chapter was one of the first chapters I wrote. In this chapter, working with dozens of student-produced layman pictures and their own associations and sense-making discussions, I tried to divulge and capture the ideas and projections of the participants, drawing from these ‘students-as-vessels’ trying to apprehend the hidden meanings they held concerning their cosmopolitan educational institute. As I am neither a psychologist nor a psychotherapist, I had to be extremely cautious in the journey of meaning-making I had embarked upon. Nonetheless, I started with the empirical data in an attempt to let the data speak for itself, thus allowing the data to give direction to my research.

However, it was me collecting and presenting the material, writing up the results, and employing the SPM. It was me who related the data to existing theory and offered the data within a context to my readers. It was me who tried to find out what the data had to say. Merriam, when defining desirable qualitative researcher competencies, writes: “*a questioning stance with regard to your work and life context*” (2016, p. 18). Likewise, Patton (2015) addresses the researcher involvement and ‘life context’ as follows: “Qualitative inquiry is personal. The researcher is the instrument of inquiry. What brings you to an inquiry matters. Your background, experience, training, skills, interpersonal competence, capacity for empathy, cross-cultural sensitivity, and how you, as a person, engage in fieldwork and analysis – these things undergird the credibility of your findings [sic]. Reflection on how your data collection and interpretation are affected by who you are, what’s going on in your life, what you care about, how you view the world, and how you’ve chosen to study what interests you is a part of qualitative methodology” (p. 2). Hence, I was the main research tool, the instrument employed, or as Denzin and Lincoln (2011) call it: “the researcher as bricoleur” (p. 4). “The interpretive bricoleur produces a bricolage; that is, a pieced-together set of representations that are fitted to the specifics of a complex situation.” (p. 4). Denzin and Lincoln describe an approach that is characterised by pragmatic procedures and self-reflexivity in which the researcher is interacting with a dynamic context: “The interpretive bricoleur understands that research is an interactive process shaped by one’s personal history, biography, gender, social class, race, and ethnicity and those of the people in the setting” (2011, p. 5). However, Crotty (1998) doesn’t attribute self-reflexive qualities to ‘bricoleurs’. Instead, Crotty (pp. 49-51) insists that the paramount quality of ‘bricoleurs’

lies in their inquisitive and radically open interaction with the object/material – as well as their ability to open themselves up to the characteristics, applications, and new meanings of the “heterogeneous” object and what it can tell the researcher. Thus, Crotty emphasizes other abilities of ‘bricoleurs’. Besides the need for versatility or resourcefulness in the use of tools and methods, “constructivist” researchers should have the ability to “re-vision” (p. 51) and “not remain straitjacketed by the conventional meanings we have been taught to associate with the object” (p. 51). Such openness to new meanings and reinterpretations implies that “there is *no* ‘true’ or ‘valid’ interpretation” (Crotty, 1998, p. 47). This resonates well with one of Merriam’s researcher qualities: “*Thinking inductively*. Data analysis requires the ability to think inductively, moving from specific raw data to abstract categories and concepts” (2016, p. 19). SPM also includes ‘inductive thinking’, ‘bricolage,’ and the ‘radical openness’ of the participants. It involves an active series of processes in which both the researcher and the participants engage that make them go deeper and deeper into the collective conscience to look for representations of the cosmopolitan organisation and the meanings participants attach to objects.

Despite Crotty’s rejection of ‘self-reflexive bricoleurs’, intense dialogue between the ‘present’ researcher and the research material demands self-reflexivity. Etherington states that

reflexive awareness of our involvement affects *all* phases of research: deciding on our topics, planning our methodologies, doing the research and its final representation....our motivation for undertaking our research usually connects at some level with our ‘personhood’, whether for pragmatic or more personal reasons. (2006, p. 83)

Etherington, in writing on reflexivity, encourages her readers to acknowledge their own role in the entire research process and to be consistent throughout all phases, linking methodologies and philosophies. She addresses bias, writing:

Unacknowledged negative thoughts and feelings may block our ability to hear participants clearly or influence how we make sense of what we are hearing. On the other hand, being aware of our thoughts and feelings can help us to notice our biases. (2006, pp. 86-87)

She then continues to connect “a passion deeply felt” as an “enabling bias” for doing research; however, one should be wary of “blinding bias” and avoid it by practicing “self-awareness” (p. 87). Hence, I cannot put myself aside as a ‘distant’, ‘objective’ or ‘neutral’ researcher; if anything, I have to scrutinise my own position and paradigm, describe my ‘passion’, ‘bias’, and ‘self-awareness’.

As so often with paradigms, they tend to have a latent, taken-for-granted nature. So, it follows that I was not fully aware of the paradigm that I sketched out in the introduction of this Intermezzo. Yes, I was agitated about the marketing rhetoric so void of realism yet full of ambitious claims. Nonetheless, I was not aware how intensely these thoughts permeated my view and, in a way, blinded me. In a similar fashion, as described in Chapter 3, I was a rather naïve idealist, looking through rose-coloured glasses to multi-culturalism and cosmopolitanism, focusing only on the sunny side of these rather complex constructs. Patton, quoting Silverman, writes: **“Every way of seeing is also a way of not seeing.”** (2015, p. 677). In this sense, I may have entered the Social Photo Matrix and subsequent interpretative stages with a somewhat predisposed view. In the final paragraph of this Intermezzo, I will address how I want to unveil this predisposed view – my paradigm, my way of (not) seeing. I will do so in a purposeful ‘action replay’ of the second stage of the SPM, taking off both my rose-coloured utopian glasses and my black-coloured, cynical glasses, and reflecting on my own initial sense-making process.

Moreover, in addition to this emotional indignation, I had also already moulded my own mindset by reading Nussbaum and Appiah. Not only did I enter into the data analysis with that frame of mind; I also had this mental disposition while collecting the data. Etherington (2004, p. 9) asks her readers to be aware: “What are my presuppositions about knowledge in this field? How am I positioned in relation to this knowledge?” Her questions forced me to think about the lens through which I was looking at ‘reality’. Regrettably (from the perspective of getting hold of an absolute and stable real-world), ‘reality’ is not fixed, not stable. I was searching for the ‘cosmopolitan reality’ ‘prescribed’ by Nussbaum and Appiah without realising that that reality may not exist. From the interpretivist “paradigm position” (Denzin & Lincoln, 2011, p. 101) that I am employing, it follows that people construct their own meanings and understandings of reality: and thus, there are many truths and realities which are based on our interaction with our environment and the many others surrounding us – both visible and invisible, conscious and unconscious. These realities are not stable. They are “multiple mental constructions, socially and experientially based, local and specific, dependent for their form and content on the persons who hold them” (Guba, as cited in Denzin & Lincoln, 2011, p. 102). As the Social Photo Matrix aims to disclose the unconscious mental representations of its role holders within an organisation through the use of photographs as “medium[s] of the discourse” (Sievers, 2013, p. 133), it fits in perfectly well with my search for ‘cosmopolitanism in the mind of students’ as it is NOT based

on the presumption that reality is stable – but instead considers reality as multi-layered, ever-changing, and constructed in the minds of people.

Photographs in the SPM are not mere replicas of ‘reality’, but means for opening up the transitional space between the real and the unreal, the finite and the infinite, the known and thoughts that have not been thought so far. (Sievers, 2013, p. 133)

Unfortunately, as I have just confessed by describing my mindset at the time of writing the results chapter, the moral-philosophical cosmopolitan doctrine had been firmly set in my own mind, influencing how I viewed the representations that were brought forward by the participants, and creating a perspective of “rational control” (Lawrence, as cited in Sievers, 2013, p. 130). Another function of the ‘action replay phase’ – the reflection on my own work in the final paragraph of this Intermezzo – is the ability to examine the lens I was using.

Following my emotion-based paradigm and concept-based mind-set, I have to ask myself: What is my role? Chapter 2 addressed my development from a provincial girl to a ‘naïve lover’ of cosmopolitanism. It shows some of my roles – especially my role as a teacher, trainer, and coach. In this way, I have answered Etherington’s question that pertains to transparency: “How has my personal history led to my interest in this topic?” (2004, p. 9). However, in the process of designing and developing my dissertation and working with SPM, I (a teacher and coach in my daily life) had to assume the role of host, instructor, secretary, and researcher. A teacher and coach have different duties and responsibilities than a researcher and SPM host. A host facilitating SPM sessions needs to be patient, alert, receptive, open-minded, encouraging, and non-judgmental. Her role is to stimulate participants to freely utter their associations; and later, in the reflection session, to facilitate a discussion of the associations in an open atmosphere where the participants themselves inductively make sense of their own thoughts and associations. And even though this might entail a necessity for remarks and questions from the host when the conversation flags, the emphasis should be on bringing the image of ‘the organisation in the mind’ to the fore and not teaching them something. The question is: how can I keep the teacher out, and focus only on the role of the receptive, non-opinionated, patient host? This wasn’t always easy – all the more so as the students themselves were impatient and found it difficult to dwell with a photo for more than a few minutes. Sometimes, I addressed their impatient attitude – as they were feeling uncomfortable with this new, unknown method and wanted to move on to use their time more effectively. Besides, as they had only known me as a teacher, it was difficult for them to separate my roles and to merely regard me as a researcher. I also did ‘teacher things’ during the SPM, such as keeping record

of presence and assigning credits for satisfactory attendance. Sticking to the role of a neutral, calm, open, recipient host, and shaking off the teacher role that has become my second nature, was not always easy. Sievers writes about the role of the SPM host:

providing the required technology and the rooms, choosing the photographs from the archive, reminding participants of the task (if necessary), and helping to make links between the photos and the thinking from previous sessions. From this, it might at first appear that the role of the host is only a minor, mainly facilitating, one. Although this maybe the case ‘ideally’, I want to emphasise that this role can only successfully [be] carried out if the role-holder has ample experience in, and competence for, working with the unconscious in social systems. (2013, p. 147)

From here, and going over my professional experience which lacks such ample experience, it follows that hosting SPMs as a novice researcher is extremely challenging. Rationally, I knew, appreciated, and was “inspired by the recognition of the infinite, of not knowing, of being in doubt” (Lawrence, as cited in Sievers, 2013, p. 148). Yet this doubt made it sometimes difficult for me “to provide sufficient containment for the participants” (p. 148) and to persist in long, sometimes dead silences and uncomfortable confrontations with the photos on the wall.

In retrospect, it became clear to me, that even though I tried to be “sincere and faithful” (Holliday, 2007, p. 90), I needed to address my own subjectivity, bias, and role-blurring while working on this research. Holliday (2007) presents a very insightful, obviously simple figure called “From data to writing” (p. 90, see below). It powerfully shows the steps I have taken on my path from raw data to texts. However, it turned out that this road was paved with mines. The “researcher’s hunches, agendas, theories, pre-occupations [and] biography” (p. 90) are at the centre of Holliday’s figure – in which arrows represent mutual relationships between this central part and the four areas that are grouped around it in a star-like constellation: “corpus of raw data”, “data analysis”, the “creation of themes”, and the “text of data discussion” (p. 90).

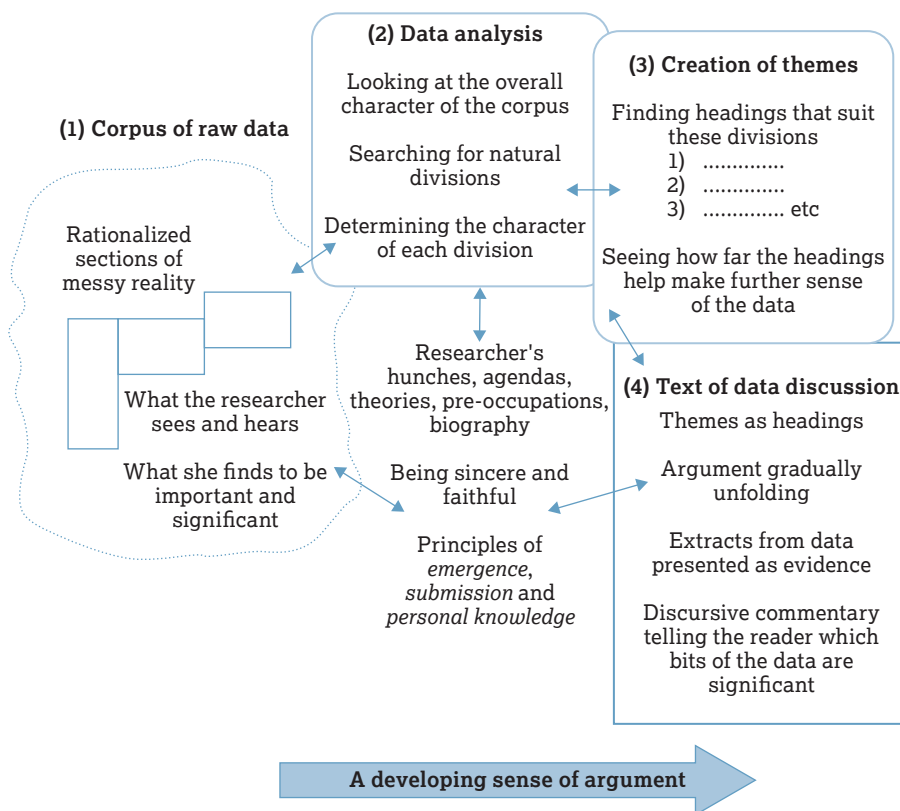


Figure 3 From Data to Writing (Holliday, 2007, p. 90)

Holliday (2007) reports his observations, arguing that generally every writing process within qualitative research "...involves three significant components" (pp. 89-90): "*the argument*" (my 'story line'), "*data extracts*" (my selection of verbal and visual quotes), and "*discursive commentary*" (which provides emphasis and focus while supporting the argument).

My 'story line' was shaped by my idealism and the Stoic-Kantian view on cosmopolitanism as represented by Nussbaum and Appiah. Moreover, as a Dutch, white, middle class female, I am biased. Etherington urges researchers to dwell on this question: "How does my gender / social class / ethnicity / culture influence my positioning in relation to this topic/my informants?" (2004, p. 9). Tracy (2010) also encourages "sincerity", characterised by "self-reflexivity about subjective values, biases and inclinations of the researcher [and] transparency about the methods and challenges" (p. 840). In Chapter 2, I addressed this question, albeit not sufficiently as it did not focus on the research phase of data collection and processing. Being biased as a researcher is not a weakness; in fact, applying the interpretative paradigm within qualitative research

almost logically implies bias. As I just wrote, an ‘enabling bias’ can endow a researcher with an enduring, passionate perseverance and motivation. Yet, as a researcher, I have to bring that bias to the fore, identify it, and take account of how it has affected the research as a demonstration of self-awareness. Within qualitative research, it is important that the researcher safeguards her integrity and ensures rigour by scrutinising and reporting the influences and actions that have shaped her perspective. In the same way, the choice of pictures, associations, and reflections was mine, even though the SPM participants identified ‘issues’ during the reflection phase based on my question: “Which topics emerged from the session?” (as you can read in Chapter 5). In this way, I deliberately followed the SPM participants – the role holders who were so central in this study. Moreover, my selection of pictures, associations, and reflection-fragments for Chapter 5 was based on the coding procedure I had followed, which resulted in emerging topics. Nonetheless, you will understand that the ‘discursive commentary’, along with the ‘story line’, was guided by the same biased mindset. This insight forces me not only to reveal that paradigm, but also to take a step back in order to inspect my work based on the criteria that academic writers on the art of qualitative research have formulated.

Quality criteria

While addressing my paradigm in the previous paragraph, I have already touched upon some quality criteria that pertain to qualitative research. In fact, I have mentioned ‘transparency’, ‘sincerity’, ‘being sincere and faithful’, ‘integrity’ and ‘rigour’ – concepts that I borrowed from Denzin & Lincoln (2011); Etherington (2004, 2006); Holliday (2004); and Tracy (2010). These are not the only researchers who have formulated such criteria; on the contrary, literature on qualitative research is brimming with quality criteria.

As a researcher, it is crucial that I carefully describe the nature of my research and reveal the implications of it. Subsequently, I have written this dissertation from a theoretical perspective and have employed a constructionist epistemology (Crotty, 1998). Epistemologies provide a philosophical basis for our work and provide an “understanding...[of] *how we know, what we know*” (p. 8). Constructionism as an epistemology is opposed to objectivism – which supposes an objective truth in a stable world that can be captured by researchers (Crotty, 1998), and is thereby focused on facts and (causal) relationships. Constructionism, on the other hand, claims that humans in their interaction with the world around them (including with other humans) construct knowledge,

truth, and reality. Humans thus construct meaning for themselves in a social manner (Crotty, 1998). Following Denzin & Lincoln (2011), I would argue that there is an interpretative character to this dissertation that stems from its social constructivist nature, as I “study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them” (p. 3). (Note: what Crotty terms ‘constructionist’ when discussing Mannheim, Berger & Luckmann is termed ‘constructivist’ by others, such as Denzin & Lincoln 2011). Crotty contends, that “social constructionism is at once realist and relativist”, and that ‘reality’ is ‘how we make sense of something’ – thereby acknowledging that different people can live in different worlds “from which they can aggregate diverse ways of knowing, distinguishable sets of meanings, separate realities” (1998, p. 64). With reference to my paradigm in the previous paragraph, for me to allow such separate realities and to acknowledge different viewpoints as being equally valid was a step I had to make in a very conscious way. The question remains: how do the participants and I perceive truth, reality, and knowledge? And how can I do justice to the participants’ multiple voices and give way to their multiple perspectives on ‘reality’?

Obviously, I am in need of a yardstick, or a structured set of directions to re-evaluate what I have written so far and to examine the qualitative merits of my work. Consequently, I need to look at criteria that can safeguard or enhance the quality and credibility of my work. As I mentioned in the beginning of this paragraph, literature on doing research offers ample definitions of quality criteria. As a result, there is not a universal list that can be applied to all types of qualitative research. Creswell (2014) groups a number of criteria under ‘validity’ and ‘reliability’. Qualitative validity, according to Creswell (drawing on Creswell & Miller, 2000), is comprised of “*trustworthiness, authenticity, and credibility*” (p. 201), whereas reliability has to do with being “consistent and stable” through a detailed documentation of the research procedures (p. 203). Flick, Von Kardoff, and Steinke (2004 pp. 186-189) phrase this as “*Inter-subject comprehensibility*” and “*Indication of the research process*”. Likewise, when referring to the quantitative-oriented terms “validity and reliability” (Merriam 2016, p. 237), Merriam asks her readers: “how can you know when research results are trustworthy? They are trustworthy to the extent that there has been some rigor in carrying out the study” (p. 237); in this case, ‘rigor’ requires that one conducts “the investigation in an ethical manner” (p. 237). Merriam discusses many authors such as Denzin & Lincoln; Lichtman; Lincoln & Guba; and many others. She also draws on the work of Patton – yet distils ‘trustworthiness’, ‘rigor’, and ‘ethics’ as the main standards for judging qualitative research.

Following Lincoln & Guba, Bryman and Bell (2007) prefer “two primary criteria for assessing a qualitative study: *trustworthiness* and *authenticity*” (p. 411). Each of the criteria consists of sub-criteria – namely, *credibility*, *transferability*, *dependability* and *conformability* for ‘trustworthiness’; and *fairness*, *ontological / educative / catalytic / tactical authenticity* for ‘authenticity’. They arrive at these concepts by contrasting them with the dominant quantitative criteria. I could continue with a great many other criteria; however, for practical reasons and issues of transparency, I have decided to take Tracy’s criteria as my starting point.

Tracy (2010) critically outlines the developmental history of quality criteria for qualitative research and offers her conceptualisation in a clear overview, bringing together the work of many scholars, and linking concepts in an attempt “to create a parsimonious set of universal criteria for qualitative quality that still attends to the complexity of the qualitative landscape” (p. 839). And while I admit that any ‘checklist’ (especially when it is ‘parsimonious’) is bound to be incomplete or not entirely appropriate for the study at hand, it is for pragmatic reasons that I present her “Eight ‘Big-Tent’ Criteria for Excellent Qualitative Research” in this Intermezzo.

For Sarah Tracy, “high quality qualitative methodological research is marked by (a) a worthy topic, (b) rich rigor, (c) sincerity, (d) credibility, (e) resonance, (f) significant contribution, (g) ethics and (h) meaningful coherence” (2010, p. 839). These eight markers seem quite adequate to function as the yardstick I mentioned on the previous page.

Below, you can find Tracy’s criteria and their relevance for this study. I have adapted the existing table (Tracy, 2010, p. 840) by adding a column on how relevant the criteria are for my own study. I have also attempted to relate the SPM to these criteria. It turns out that all of them are highly relevant for my study and that most of Tracy’s criteria are solidly incorporated into Sievers’ SPM. Following the table, I will discuss how the SPM relates to Tracy’s quality criteria more extensively.

Tracy's Quality Criteria Applied to the Dissertation "Underneath the Surface of Cosmopolitanism".

Criteria for quality	Various means, practices, and methods	Relevance for this study	Coverage by SPM
Worthy topic	The topic of the research is <ul style="list-style-type: none"> • Relevant • Timely • Significant • Interesting 	High	High
Rich rigour	The study uses sufficient, abundant, appropriate, and complex <ul style="list-style-type: none"> • Theoretical constructs • Data and time in the field • Sample(s) • Context(s) • Data collection and analysis processes 	High	High
Sincerity	The study is characterized by <ul style="list-style-type: none"> • Self-reflexivity about subjective values, biases, and inclinations of the researcher(s) • Transparency about the methods and challenges 	High	High
Credibility	The research is marked by <ul style="list-style-type: none"> • Thick description, concrete detail, explication of tacit (non-textual) knowledge, and showing rather than telling • Triangulation or crystallisation • Multivocality • Member reflections 	High	Fairly High (namely except for triangulation/ crystallization but strong on other aspects)
Resonance	The research influences, affects, or moves particular readers or a variety of audiences through <ul style="list-style-type: none"> • Aesthetic, evocative representation • Naturalistic generalizations • Transferable findings 	High	Possibly
Significant contribution	The research provides a significant contribution <ul style="list-style-type: none"> • Conceptually/theoretically • Practically • Morally • Methodologically • Heuristically 	High	Possibly
Ethical	The research considers <ul style="list-style-type: none"> • Procedural ethics (such as human subjects) • Situational and culturally specific ethics • Relational ethics • Exiting ethics (leaving the scene and sharing the research) 	High	High
Meaningful coherence	The study <ul style="list-style-type: none"> • Achieves what it purports to be about • Uses methods and procedures that fit its stated goals • Meaningfully interconnects literature, research questions/foci, findings, and interpretations with each other 	High	High

Table 1 Application of Tracy's Eight "Big-Tent" Criteria to PhD Thesis and SPM
Adapted from Tracy's Eight "Big-Tent" Criteria for Excellent Qualitative Research (2010)

In order to determine whether or not the topic of perception of cosmopolitanism by young adults studying management studies at a professional university is a **worthy topic** depends on the context and the viewpoint one takes. In this study, I took my own initial utopian outlook, which had been compromised by the commercialisation of the philosophical concept I cherished and turned into a marketing instrument. The topic grew from my personal life story and has personal meaning. Is that a worthy topic? Yes, according to Tracy. It certainly is **relevant and timely** at the moment of accelerating globalisation that is crystal-lising the world into a single place. On top of that on-going globalisation, political and religious wars and terrorism bring about massive waves of refugees seeking shelter in countries sometimes far away from their home country. These developments have created an environment for young adults that is becoming increasingly diverse – forcing them to ultimately take a stand on how they feel about this diverse environment. Specifically, universities increasingly employ internationalisation as a strategic tool to consolidate and strengthen their position. As a consequence, students are faced with cultural others with whom they have to deal in one way or another. However, this study is not about globalisation, cosmopolitanism as a broad topic, or about refugees and asylum seekers – even though these topics make up the wider context of this study. Neither is it about the internationalisation strategies of universities, which would radically narrow down the wider context. This study should serve merely as a pin-prick in terms of size, scope, and intention. I hope it will “point out surprises – issues that shake readers from their common-sense assumptions and practices” (Tracy, 2010, p. 841), and grant readers an insight into “unseen,...unnoticed and unthought” (Sievers, 2013, p. 129) dynamics, ideas, representations, thoughts and emotions. And while revealing the inner picture that students hold in their minds about materialised and mentally shaped cosmopolitanism, I also offer the reader a glimpse of my own philosophical-intellectual development. I can only hope that readers find this interesting and significant.

Tracy’s first criterion refers to the topic – the theme of a study. As such, the SPM is irrelevant, as it is a method. That is why I initially filled in ‘not applicable’ in the above table. However, SPM is a great enabling tool for bringing evocative, surprising, unexpected, and even suppressed images to the surface. It addresses the social unconscious – in which thoughts and images are present, yet beyond the conscious horizon of the role holders. It energizes hidden senses and brings about visual and textual data that can be confusing to the participants, contradicting “well-accepted ideas” (Tracy, 2010, p. 840), and exposing conscious expressions as cover-ups for deeply held, and unexpected thoughts and feelings.

I have achieved **rich rigour** by taking **ample time** to collect the data; in fact, I organised and facilitated five SPM rounds (with five different **samples**), with each round consisting of two to five two-hour-sessions that were well documented. This resulted in hundreds of pictures and hundreds of pages of transcripts that were laid down in a data supplement. The SPM requires at least two steps as the central 'Matrix' is followed up by a 'Reflection session'. In a third round (of which I will present the results in the next chapter), I recognised even more deeper-lying themes. In this way, the data was driving the need for theory. This forced me to study several topics, selecting only the most significant ones, as it was impossible to discuss all of them. Building up this kind of theoretical portfolio was time consuming and demanding. Tracy refers to this as "requisite variety" (2010, p. 841): "Applying the concept of requisite variety to qualitative rigor suggests that a researcher with a head full of theories, and a case full of data, is best prepared to see nuance and complexity" (p. 841). However, being prepared does not automatically mean being perfectly capable. Tracy offers a nice metaphor by comparing the well-equipped researcher to a cook, a recipe, and ingredients: the recipe doesn't guarantee a perfect dish, and the proof is always in the pudding. As my cooking techniques were not always perfect, I sometimes used too much of one ingredient, forgot another, or focused on presentation sometimes more than on taste and texture. Nonetheless, **various theoretical constructs** supported and explained the findings in this study – these constructs aiming to be a "tool or instrument that is *at least as* complex, flexible, and multifaceted as the phenomena being studied" (p. 841).

Sincerity, Tracy's third quality standard, consists of **self-reflexivity** and **transparency**. This specific standard was the reason for this Intermezzo in the first place. I will not dwell with this criterion too long as I have already presented my 'paradigm' to you. SPM as a method enhances careful thinking and discussion about the phenomena that have come to the fore through and in the matrix. SPM is designed to unveil hidden meanings within an organisation, "the inner psychic model of organisational reality" (Sievers, 2013, p. 132). It needs the minds and souls of the participants and firmly addresses and challenges these. Participants are invited to reflect on the process and the outcomes of the Matrix. Every step within the SPM is documented and presented to the participants. They themselves produce the photos, make sense of the outcomes, and are actively involved in minute taking. SPM thus enhances transparency. This process offers a sense of 'being in control' to the participants, contributing to their sense of comfort and safety as well as to the containment of anxieties. It also "shifts the research power balance towards participants" (Patton, Higgs & Smith, 2011, p. 120).

SPM as a method is not synonymous with self-reflexivity – like for example, auto-ethnography is. Nonetheless, I have offered quite a few fragments and texts with a self-reflexive nature. One example I mentioned earlier was my reluctance to spontaneously utter a thought when I ‘saw’ a penis in a specific picture. At that moment, I was struggling with my roles as a teacher who should be a role model, and a researcher – a facilitating SPM host with a free, open mind. As a Dutch teacher in front of a Dutch group of adolescents, shouting ‘penis’ wouldn’t have affected the role model of the respected teacher in a negative way. But I have experienced with international students that they can perceive this as literally shocking – and blocking. In any case, I had to make a decision in a split second, abandoning the associative state I was in in favour of a conscious response. I wrote some reflexive remarks about this minor SPM incident.

SPM scores very high on **credibility** as Tracy’s criteria for this fourth standard are **“thick description, concrete detail, explication of tacit (nontextual) knowledge, and showing rather than telling”** (2010, p. 840). This is exactly what the SPM is all about: to “externalise” (Sievers, 2013, p. 132) the “unthought known” (Bollas, 1987, as cited in Sievers, 2013, p. 132), “the ‘not yet thought’ and the ‘not-known’” (Sievers, 2013, p. 132) – thereby making the tacit explicit while providing thick description and concrete detail through photographs and recorded notes. Furthermore, the social aspect of the SPM matches very well with Tracy’s **“multivocality”** and **“member reflections”** (which we saw in the method chapter). I have used the SPM to explicitly involve students to “co-create meanings and understandings” (Patton, Higgs, & Smith, 2011, p. 116) by involving them multiple times in a ‘SPM-round’ and addressing their conscious and unconscious thoughts and feelings. **“Triangulation or crystallization”** are not required by the SPM – which is an experiential, yet autonomous method that uses role holders of an organisation to co-create trustworthy, highly authentic, and credible outcomes about that organisation – “the hidden meaning of what in an organisation usually remains unseen and, thus, unnoticed and unthought” (Sievers, 2013, p. 129). As an independent method, it is not in need of another one. Moreover, I have deliberately not employed other methods. I did start out with the idea of achieving triangulation through additional semi-structured interviews and observations. However, I soon found out that by addressing the conscious minds via interviews, students would attribute cosmopolitan qualities to themselves and to their university, seemingly without thinking very hard. I decided to stop after about 10 interviews and some less organised, spontaneous conversations I had had with students. Furthermore, the strength of SPM lies in “the capacity [of images] to tap into wordless, [hidden] or tacit knowledge, the ambiguity between what we see and what we describe” (Rhodes

& Fitzgerald as cited in Patton, Higgs, & Smith, 2011, p. 116). I find this ambiguity – the tension between the images students unconsciously hold and their conscious verbal expressions – fascinating, stimulating, and inspiring. Another vote against triangulation was the fact that interviewing was not suitable for answering my central question about the “inner psychic model” (Sievers, 2013, p. 132) of cosmopolitanism within the students’ university. I preferred to give priority to the images produced by students, subordinating words to their visual representation.

Crystallisation, another construct aiming at achieving higher credibility by combining different research methods, theoretical frameworks, and data sets, differs from triangulation in that its goal is more aimed at revealing the complexity of the issue at hand than arriving at the same conclusions via different pathways. In this study, I initially utilised only the SPM; yet as you will see in the next chapter, I do consider cosmopolitanism as a kind of crystal. Let’s look at Richardson’s description of them (as quoted in Tracy, 2010, pp. 843-844): “Crystals are prisms that reflect externalities *and* refract within themselves, creating different colors, patterns, and arrays, casting off in different directions. What we see depends upon our angle of repose.” In other words, cosmopolitanism is in the eye of the beholder(s), and thus different individuals and different social groups will hold different ideas and thoughts about it. Crystallisation calls for ‘requisite variety’ in terms of the theoretical constructs that facilitate interpretation from different angles and perspectives. In the next chapter, I will demonstrate that theoretical variety. However, I did not deem it necessary to apply various research methods. The SPM was perfectly suitable of ‘externalising’ the various colours, patterns, images, thoughts, and often surprising representations of cosmopolitanism stored in the collective unconscious of the participants.

Resonance, marked by **“aesthetic, evocative representation, naturalistic generalizations and transferable findings”** (p. 840) constitutes Tracy’s fifth criterion. What can I say? Only the readers can decide whether or not (s)he is affected or even moved by my writing. I have tried to employ a natural writing style in which I mix empirical findings, my own thoughts, and theoretical interjections. Sometimes my texts can be classified as phenomenological writing (for example when I write about ‘the empty room’ in the next chapter). SPM induces “aesthetic merit” (p. 845) by transmitting three varieties of authentic data stemming from “the very eyes (hearts and minds) of organisational role-holders” (Sievers, 2013, p. 132). I, the “interpretative bricoleur” (Denzin & Lincoln, 2011, p. 4), was left with the task of collating the original, surprising, vivid, expressive, and pure data consisting of: (1) visual images, (2) associative

(spontaneous) and (3) reflective (mindful) texts of students through a process of inductive thinking and creative writing. On top of those three components, I also tried to weave in my own emotional experience, interpretations, and theories in a playful way. My study makes use of SPM – a new and experiential method. The method itself could be inspiring in such a way that other researchers or practitioners will make use of it, hence creating resonance. But this study also produces ‘knowledge’. The experiences that readers have while reading this book might evoke ideas on how this knowledge may be used in other areas, maybe even in the area those readers work in or spend time in. My learning can inspire and evoke others to learn. Thus, even though the setting for this study is an internationally operating professional university, the results could well be used in other organisations. And while I have worked with students on their notion of cosmopolitanism, other researchers could work with refugees, managers, administrative staff, teachers, caretakers – or any occupational or social group – on topics that matter to them. I invite you to finish reading this book to assess whether the insights I hope to offer produce a “vicarious emotional experience in the reader” (Tracy, 2010, p. 845) Only when I can induce resonance will I have made a **significant contribution**. I have already suggested the benefits of the **method**. This study is attractive because it employs a visual, participative method that addresses the unconscious, thus providing a “deeper understanding of the lived experiences of research participants through critical exploration of often taken-for-granted experiences” (Patton, Higgs, & Smith, 2011, p. 115). As such, it allows the reader to see what is usually hidden and what the students in this study themselves were not even aware of – providing “immediate, tangible and intimate ways of understanding participants’ experiences” (Patton, Higgs, & Smith, 2011, p. 115).

While discussing my motivation for this thesis, I am addressing **moral** issues pertaining to marketing communication, consumerism, and cosmopolitanism. **Conceptually**, this study may not be new or ground-breaking; but the combination of method and concepts is definitely refreshing and invigorating, adding visual richness and creativity to traditional, textual representations. I hope and expect that this study will influence educators, faculty members, policy makers, and organisational experts in such a way that they will want to “engage in action or change” (Tracy, 2010, p. 846) and become curious and active – thus enhancing the **heuristic** and **practical** calibre of this study. I have addressed the **ethical aspects** in the final paragraph of Chapter 4, thus covering Tracy’s seventh criterion. Finally, **meaningful coherence** was achieved as the study **answers the purpose and central question**. Additionally, **SPM** provided an eloquent tool to show how “what exists can be known and...to explore

what can be known” (Higgs & Trede as cited in Patton, Higgs, & Smith, 2011, p. 117), and to constitute new knowledge – thus “partnering well” (Tracy, 2010, p. 848) with the interpretivist epistemological position and the constructionist ontological paradigm (Bryman, 2016) I have employed. Finally, despite my initial adoption of moral, normative cosmopolitanism as a theoretical conceptual framework, the data that were brought about by the SPM pointed in another direction, requiring suitable and quite different theories to construct meaning, while drawing on the “critical and creative thinking” (Patton, Higgs, & Smith, 2011, p. 122) of the participants and myself. I hope that I have generated new knowledge and new ideas (based on new thinking) born from **interconnecting** the study’s central question, method, and abductive (Bryman, 2016, p. 394), collective interpretation of the primary data to the existing literature.

Researcher’s Reflection: how?

Even though I can honestly say that I applied Holliday’s “Principles of *emergence*, *submission* and *personal knowledge*” (2007, p. 90), as well as “Being sincere and faithful” (p. 90), I was hit hard with the feedback of my supervisors – who held up the mirror to reflect the rational, normative ideology of cosmopolitanism that influenced every step of the road and had resulted in me judging rather than reporting, in proving rather than reflecting. Their commentaries alerted me, making me aware of the triple lens (some would call it prejudice) of cynical one-sidedness, straightjacketing idealism, and confusing job-interpretation that had steered my observations and data processing all the while. In the previous paragraph, I have sketched this triple lens: my **outrage** over the commercialisation and exploitation of the noble concept of cosmopolitanism as a course seller. Moreover, my initial utopian understanding of cosmopolitanism did not match the normative, static mode of thought that it later turned out to be, thus causing **conceptual narrow-mindedness**. On top of that, my paradigm was obscured by the **role confusion** I have elaborated on.


When the raw data did not reflect my taken for granted theory of a noble, somewhat elite concept which serves as a signpost for the development of ‘*Bildung*-oriented’ learning processes that I unconsciously held, but rather revealed the uncomplicated, however puzzling reality of the students, I incidentally and unintentionally judged rather than accepted, challenged rather than described. In my behaviour, I was contradicting the principles of both SPM and of moral cosmopolitanism. In my reporting of and commenting on the data, I allowed feelings and assessments to come in. My supervisors however noticed this,

remarking: “Anne, I am disappointed by your disappointment” (B. Sievers, personal communication, August 20, 2015). I therefore had to revisit the data discussion after recognising the mechanisms set in motion by my taken-for-granted assumptions, and apply what Tracy (2010, p. 841) has termed *sincerity*: “Sincerity as an end goal can be achieved through self-reflexivity, vulnerability, honesty, transparency, and data auditing.”

However, instead of editing and ‘correcting’ the following chapter, I would rather involve you, my readers, in the process of becoming aware of the assumptions that shaped my findings and coloured my journey. Thus, I will critically examine my assumptions before and during the data collection, as well as during the subsequent phase of interpretation.

In an attempt to scrutinise my own work, to deal with bias, and to practice ‘sincerity’, I developed three strategies in reviewing and commenting on what I have written so far:

1. ‘Balloon talk’,
2. ‘Conversations with my black doll’, and
3. ‘Reflection 2.0’.

I developed three approaches, three re-constructions, and three reviews of my own work. First, I applied ‘balloon talk’ to Chapter 5, identifying the parts where I ‘went off’, allowed myself to get carried away, and violated quality standards for qualitative research. These in-text balloons like the one on the left were accompanied by my thoughts, confessions, observations, and reflections in a framed text box on the right.  However, the balloons and boxes were disruptive to the reader. The balloons caused more irritation and confusion than the intended transparency and insight they were supposed to offer. (I have left the balloons in the text of Chapter 5 [first paragraph], to illustrate this strategy and its effects). In a next attempt, I wanted to introduce my black doll, (whom I baptised Laia for the occasion). I planned to have ‘reflective conversations’ with Laia that would reveal the same content as the balloons. This intended design did not serve the purpose any better. Finally, my PhD supervisor Hugo Letiche suggested following the basic two-step structure of the SPM, a suggestion that I gladly adopted.

Hence, equivalent to the SPM process, I distinguished two stages: the association phase and the reflection phase. Phase one corresponds with the data collection and analysis phase as presented in the next chapter. Viewing this chapter as an equivalent of the association process enabled me to analogously design and offer a subsequent reflection chapter in an attempt to generate

consistency and to reduce distraction. This chapter is called ‘Reflection 2.0’ and you will find it as a second Intermezzo after Chapter 5. Its aim is to demonstrate the biased predispositions I held before I re-examined the data. In doing so, I am “documenting the researcher’s *prior understanding*, [his or] her explicit and implicit expectations [as these might] influence perception..., the choice or development of the methods used, and thereby the data collected and the understanding of the issue” (Steinke, 2004, p. 187).

This process also forced me to return to the literature on cosmopolitanism. Reason-based theory on cosmopolitanism is bound to conflict with a socio-analytic method that addresses the unconscious and is therefore inherently problematic. In consequence, in an iterative process, I returned to the literature on cosmopolitanism and related concepts. The data made me realise, that the initial literature that I had devoured so voraciously, had insufficiently equipped me to make sense of it, other than seeing the visual and verbal material as ‘proof’ for a ‘failing concept’. I had to revisit my data and its presentation. ‘Reflection 2.0’ will serve as a critical review of the following discussion chapter, thus providing an extra layer of insight into my development. In this way, I apply Tracy’s ‘sincerity criterion’ and, more specifically, the elements of ‘self-reflexivity’ and ‘transparency’ (2010, p. 841-842).

My second PhD supervisor, Burkard Sievers, referred to this return to the data as “a cow in the second stage of digestion” (personal communication, August 20, 2015). Analogous to Bion, who viewed dreaming as “a mental digestive process in giving personalized, emotional meaning to the reality events of one’s life” (Levine & Brown, 1992, p. 42), Sievers developed his Social Photo Matrix on the Bion-inspired Social Dreaming method of Lawrence (2005). Hence, SPM represents a ‘social mental digestive process’. I will revisit the data that provides ‘food for thought’; and thus, like a cow, reach ‘the second stage of digesting’.

Coming back to Bion: Bion worked as a psychoanalyst with patients and published about his work. When he wrote about re-reading and re-examining his own psycho-analytical ‘intuitions’ and reports in *Second Thoughts* (1984), he pointed out the need for discretion and sense-making and stated:

The report of a session (that is, the psycho-analytical realization) must be a literal and incomprehensible jumble or it must be an artistic representation. The former need not detain us: the latter, assuming the requisite degree of artistic capacity in the psycho-analyst, implies a transformation during which selection and ordering of the material takes place. The interpretation given to the patient is a formulation intended to display an underlying pattern. (Bion, 1984, p. 131)

Hence, without going in depth regarding to Bion's theory, I need to resume my duty as an ethical researcher and inform you about the selection and ordering of the material, as well as about the underlying pattern of distorted triple lens interpretation.

You, the reader, are now arriving at the heart of this dissertation in which I present the data that I have collected by means of SPM. Instead of a 'jumble', I developed an 'artistic representation' – unaware of the hidden diagnosis, 'transformation', or 'underlying pattern' that crept into it. I am determined to bring that 'underlying pattern' to the fore in *Intermezzo II*. This part of the book will signpost my initial judgments and transformations, as well as offer alternative 'food for thought' and 'alimentary thinking'.



5. Representations of cosmopolitanism from beneath the surface

The cosmopolitan organisation in the minds of students – their visual representations, thoughts, and feelings

Introduction

What is cosmopolitanism?

Looking back at Chapter 3, it is plain that none of my students in the study relate ‘cosmopolitanism’ to the philosophical concepts discussed previously. From my study, it became clear that for students ‘cosmopolitanism’ is an empty concept – a cynic or fake concept at best.

I remember how I discussed the cosmopolitan concept and showed the pictures of students to my good friend Kim – PhD student at that time as well– and we came to the conclusion, that the participants had no idea, what cosmopolitanism is. However, we also saw, that the students are clever, and play along with the rhetoric, as such a contemporary relevant qualification can be beneficial to them; adorning their profile, enhancing their attractiveness as future workers in a globalised world.

When I wrote these lines, it was a condescending judgement from my side rather than the recognition, that their sense of cosmopolitanism **simply differed** from mine; maybe it was their ‘mundane’ version of cosmopolitanism that I rejected in favour of the ‘real’ version; the philosophical, moral strand.

It is rather ironic however, that I do use the term ‘cynic’ in my description of the concept; unintentionally connecting their concept to the founder of such ‘real’ cosmopolitanism: the Cynic philosopher Diogenes of Sinope (400-323 BC).

Judging stops the process of thinking deeper. Adversely, accepting their view simply as their perception forces me to think deeper; a challenge that I gladly pick up.



“What is a cosmopolitan?” I asked the students at the start of the SPM sessions. “Oh, I know”, one of them said, “It’s a cocktail, isn’t it?”. “No no,” another student said, “It’s a glossy magazine!”

During the data collection phase in the research, the anecdote about the cocktail and the glossy magazine turned out to be a predictable story. A story that seems funny at first, but one that is quite sad actually. A tragicomic story, if you like. To be able as a researcher to already form the answer inwardly, silently exclaiming “cocktail!...glossy magazine!” before the students opened their mouths to answer your question and being right again and again was rather amusing – until one realised that these students, by being so predictable, clearly demonstrated a kind of emptiness and ignorance when it came to the concept of cosmopolitanism. This is all the more shocking when you think of the distinct cosmopolitan policy pursued by the university where they were studying.

But maybe it is just the word they didn’t know.

Maybe they just lacked the word for a construct that they *did* hold; an understanding that they *did* have – maybe unconsciously? It made me ask: Have they been cosmopolitised? Are they global citizens without knowing it? Is being a cosmopolitan something they are used to? Is this an attitude they have adopted and behaviour they express without realising it? Are they simply living a concept whose name is unknown to them? Have they automatically, through the formal and informal curriculum, and the presence of (other) international students, miraculously picked up cosmopolitanism? Have they, living in a globalising world, transformed themselves into global citizens? Are they cosmopolitans without knowing it?

The answer was ‘No’.

So, I was left with the question whether the poor and alarming results of my introductory question were a precursor for the research findings. Unfortunately, I must admit, they were. The students’ trendy, snazzy image of cosmopolitanism served only as a façade for an empty shell promising one thing, but in effect holding nothing.



“Poor and alarming” – that is, as compared to the philosophical, noble, somewhat elite concept that served as a signpost for the development of ‘Bildung-oriented’ learning processes advocated by Nussbaum. From that paradigm, I was looking for clues that represented people-centred responses while judging or even rejecting artefacts of a consumption-based society.

“[...] in effect holding nothing” – that is, holding something else than what I expected. I will get back to this in the final chapter. I tend to produce a story (an ‘artistic representation’ to speak with Bion), to explain certain visualisations, occurrences, and expressions whilst revealing ‘the underlying pattern’. In retrospect, there are a multitude of stories demonstrating the relatedness and complexity of various factors. There is not ‘one truth’ – not one truth pertaining to cosmopolitanism, not one truth pertaining to the participants’ social reality. What is interesting though and which is an inherent aspect of the SPM, is the input of the participants, developing their ‘verstehen’, their truth, their pattern during the evaluation sessions.

You will find some reflective balloon-talk in this chapter, dealing with my interpretation of their voices.

Already, by doing the necessary preparatory work for the SPM sessions, some subtle patterns loomed. By receiving and selecting the photographs, it became clear that students seemed to have some preferences for certain places and objects that they obviously related to cosmopolitanism. These included flags, globes and maps as symbols for nations and the world, pictures showing universalist, “we are all the same” situations, photographs that demonstrated knowledge and wisdom such as those of books or libraries, architectural pictures, and snapshots of foods and drinks and people consuming these. All these pictures demonstrated superficiality and obviousness; they were visual platitudes.

But another pattern also occurred: the striking absence of people, especially of teachers and other staff, creating a dominant feeling of loneliness and emptiness, of distance and desolation evoked by the many pictures of empty hallways and rooms. This pattern was confirmed during the SPM-sessions in which I was addressing the students’ unconscious. In those SPM sessions, other patterns took shape through the participants’ associations and amplifications – patterns that I will describe in this chapter.

When my supervisor Hugo Letiche first saw the pictures of the students, he immediately picked up the anxiety, fear, and other strong emotions which emanated from the pictures. At that time, I could not agree with him as I did not recognise, see, or sense such strongly felt associations. During my research, however, the students themselves expressed and picked up the feelings he had already grasped from their photographs. Looking back, this was an extraordinary preview of something I did not anticipate, yet which turned out to become a pattern.

Not only in the SPM-sessions did leitmotifs silhouette themselves; there were also some striking patterns in the interviews I held. In the interviews, I addressed the conscious mind. All the interviewees responded from a limited and soon predictable repertory of answers to the first question: "According to you, what is cosmopolitanism?" First of all, their answers unveiled their unfamiliarity with the descriptions and definitions of Chapter 3. The famous vodka-based drink and the magazine were mentioned – as well as big cities, the rich and famous of the jet-set, and the population density of large towns. Some students simply responded with, "No idea". But astonishingly, in a later phase of the interview, students would easily identify both their university and themselves with Cosmopolitanism, easily and happily adopting the idea of cosmopolitanism without thinking for themselves – a perfect example of successful marketing and selling the concept of cosmopolitanism through an effective use of rhetoric.

But even though the students might not be overly critical, they are certainly not stupid. In the following paragraphs, I will contend that the students played along with the rhetoric on a rational level; but that deep down inside, they unconsciously question the cosmopolitan ideal and hold up a mirror to the organisation showing the reflection of a false ideal.

No one in sight?

“no people”

“empty hallway”

“again, no people”

“no people at all”

“no contact person”

“no students, no staff”

“no students at all”

It reads like a poem, but this is actually a collage of associations from students watching the pictures that they themselves had made. What’s happening here? Students are used to studying in crowded places, to walk from one classroom to another through corridors and hallways that are full of people. They eat in a noisy, busy canteen. They follow their classes with other students and are encouraged to work in teams. So why are two third of their pictures person-less, abandoned and dehumanised? Why do they photograph emptiness and loneliness when they have been assigned to photograph cosmopolitanism? Why do their cameras click when they catch sight of flags, of poster walls, of barred windows and empty rooms; but not when they spot people?

Their pictures talk about the absence of people rather than their presence.



Students don't relate cosmopolitanism to people.

In the following paragraphs, I will contend that students at their unconscious level disconnect people from cosmopolitanism. Their pictures do not focus on people; people and interactions are not central.

They often seem to wonder about this themselves: "*Where are the people, why are there no people?*" As if they know there actually should be people. They were surprised and were often wondering aloud: "*Empty. Where are all the people?*" or: "*Why are there no other students around?*"

Why were they surprised? It seems to me that they found a reality in the matrix they did not expect. They found a reality of emptiness, loneliness, and deserted places. After all, they had been told stories about people connecting and reaching out to each other – stories of respect and tolerance, of unified humans and the university as an international meeting place. These expectations however did not match the reality of their inside world, of their "mental constructs" (Armstrong, 2005, p. 4). Besides, when they took the photos, they had expectations (or at least they had heard this from me) that cosmopolitanism was about people. But in the Matrix, they were confronted to a large assortment of photos – the entire collection of their own and their fellow students' pictures – and this collection, to their surprise, was not very human-oriented.

Through the students' intuition, and their hands operating the cameras instinctively, their pictures have immortalised objects and places as cosmopolitan artefacts rather than people and interactions between people. The collection of pictures on the wall during the Matrix – one after another, pictures taken by themselves – showed something else than they imagined, indicating that their expectations had been confounded.

Besides the disconnection between their expectations and their "visualised experience" (Peltonen, 2014, p. 18), it became clear to me that there was a disconnection between their feelings, intuition, unconscious thoughts and emotions on one hand, and their conscious mind on the other. Like I said, the students were not stupid and their perspective was extremely interesting, relevant, and vital. On a rational level, they understood the concept of cosmopolitanism; but in a more creative and expressive way, especially when invited to use their intuition, they couldn't find it in their "inner world" (Armstrong, 2005, p. 7). Instead, what they found was emptiness, loneliness, insecurity, stress, feelings of imprisonment, mistrust, confusion and fear – as you will see throughout this chapter.

Students were perfectly capable of mentioning cosmopolitan-related terms. Speaking with Orwell, they behave like "dubbelplusgood duckspeakers" (Orwell, 1980, p. 923). They know what it is all about, they know the vocabulary; but the terms do not unlock a deeper layer of feelings and thoughts, of

emotions, values, or memories; as if there is no deeper layer of cosmopolitan feelings, no internalisation of this philosophical concept that has been adopted by their university. Cosmopolitanism remains on the surface in a thin layer – a varnish of cosmopolitanism on the outside that is lacking a solid foundation, lacking the internal ideal, lacking the actual cosmopolitan mindset.

In a reflection session (SPM 5, session 4), the participants explained:

“Again, there were not a lot of pictures with people in it. The question is what does that mean. The answer is that we see cosmopolitanism in things and objects and not in people. According to the pictures, a lot of people agreed.”

But the students – now in their rational mode and no longer in the intuitive state while taking pictures, nor in the associative state they were in during the matrix – reason:

“The group did not expect this. In real life, though, cosmopolitanism is not associated to objects.” “Maybe there was a misunderstanding and some thought that they could take pictures of objects, because others would have already made their pictures about people.” One of the students thought that every person is different and that therefore you will always have a discussion: “Maybe people who take a picture want to take different pictures so they don’t include people” (Assistant’s emphasis).

The participants clearly notice the absence of people, and they even express the fact that they did **not expect** so few people. But as they become aware of the inconsistency between their unconscious mind and their conscious brain – as well as the disparity between their expectations and the reality of their pictures – they apply reasoning to bridge the gap that they feel uncomfortable about and helpfully come up with suggestions to overcome their “uncanny” feelings (Sievers, 2007, p. 248). In discussing Barthes’ *Camera Lucida*, based on Barthes’ notion of photos having “the uncanny hint of the return of the dead”, Sievers argues that Barthes’ ideas could also be seen as “the death of one’s own remembrance, to the displacement of previous experience, thoughts and emotions that once had been related to the object(s) shown on a photo” (p. 248). Sievers makes an important statement here. Indeed, the participants not only killed their own remembrance of the matrix and its attached associations and feelings; they also denied “what the photographer had intended to show when (s)he took it [the picture]” (p. 248). Instead of really facing the reality of the pictures, students applied Orwellian “black white” reasoning (Orwell, 1980, p. 864) moving from their intuitively taken human-less pictures to a loyal, conscious defence of them:

“Because of the lack of people inside the building in the pictures it gave the feeling that HEIX is failing in providing a cosmopolitan feeling. An explanation for that

could be that the pictures were taken during a warm summer. But it could also be a coincidence. It could also be that people do not like to be photographed and that it is easier to photograph objects because they are static.” But criticism dominates again when the same student continues: “But the reason is not that people do not feel at home. HEIX is working hard to create a modern look but their performance is not very good. In Germany they have crappy universities, but they have got good tutors. In Germany, they have old buildings. HEIX should also be more focused on creating a good education and they shouldn’t focus too much on acquiring too many students because of the money. Sometimes HEIX looks too fancy” (SPM 5, session 3)

What is interesting here is the move the students make from the reality of emptiness and loneliness in the pictures to an antipodal and incompatible ideology that they support on a rational level. They have consciously adopted HEIX-speak, but not the mindset and attitude that goes with the ideology of cosmopolitanism. The ideology is not yet fully absorbed, nor is it incorporated within their selves. But the fact is that they themselves did take those pictures and that they themselves did make the associations during the matrix. And I suppose that when they realise that this is rather strange in the light of the assignment they were given, they must come up with explanations to bridge that unexpected and undesirable gap. This dialectic between ‘be’ and ‘should be’ leads to dynamic inter- and intrapersonal interplays, resulting in ‘explanations’ which argue that non-cosmopolitan images are indeed cosmopolitan. There is an incongruity between a revealed non-cosmopolitan identity and an adopted cosmopolitan image. This needs to be fixed. One simply doesn’t want to be **not** cosmopolitan.

Let me now discuss a few pictures that, in my opinion, display emptiness, loneliness, disconnectedness, and a lack of people in the matrices.

Emptiness: spaces without people

“Is there somebody missing?”

“Empty”

“Why are there no other students around?”

“There are no students, why are there no students?”

“I never see any people sit on this bench”

“Empty”

“Where are the people?”

“There are no people”

“Where are the students?”

In the matrix, students often voiced associations like the above when they were looking at pictures showing empty spaces and hallways.

A picture that demonstrates the absence of people is the following one:



SPM 2, session 1

This picture evokes feelings of loneliness and desolation in me. I start to rub my hands as I'm seized with cold. From my experience, I know in this room that the air conditioner works overtime, making this room a cold one. Whenever you have a 90-minute session in this room, you will leave it chilled to the bone. But it's not just knowing that this is a cold room. It's more the atmosphere in the picture that makes me shiver. There are no windows allowing daylight to come in, and the room is relatively small. The room is deserted and dim, but it's daytime. It makes me sad to see all of these empty chairs, and it looks a bit messy too. The set of tables and chairs, selected by an interior designer, is supplemented with other chairs. Yet I know that every evening a colleague from the maintenance department will come by to restore the order by removing the chairs that don't fit in. This order and neatness seem to be important. The image matters, it has to be a perfect picture.

But to me the room is like a waiting room you need to enter before the doctor is going to give you the bad news you are anticipating. It's clinical and bleak; it's empty, cold, demotivating, saddening. It's a very small room and it's very functional; the round table, symbolising equality and inclusion, should enable a meeting and facilitate discussion. It has no warmth, there is no openness and it is not a real meeting place, although it was designed to be. But this cramped room is just not inviting, not warm, and not open. It's a room that one would like to leave. There are more than just one of these rooms, and they are all alike – equally small, cold, clinical, spiritless and universal.

This picture however was taken in response to the assignment: “Where do you see cosmopolitanism at HEIX?”

How come this empty room represents cosmopolitanism to that particular student? Why did (s)he take this picture? Didn't this person have any of the emotions and feelings the room evoked in me? Or does the idea of cosmopolitanism evoke just these kinds of emotions in the photographer; does (s)he connect cosmopolitanism to functionalism, to chilliness, to narrowness, to emptiness, to loneliness, to the universal and the clinical?

I was quite taken aback when this picture appeared on the wall; but oddly enough, at first sight the other students didn't express any of these emotions in the matrix, except maybe for “*cold atmosphere*”. At first sight, their other associations were quite straightforward and factual:

“Picture 7: empty room

PBL – it was quite busy – empty room – different chairs – clean – sharing knowledge – round table and everybody is equal – no window – very neutral colours – room for discussions – no colour –....”

But then, as the chain of associations lead from ‘factual’ associations to deeper lying amplifications, students came up with associations like “*cold atmosphere*”, “*secret room*”, and “*looks like a room for interrogations*” that seemed to correspond to my own feelings:

“...cold atmosphere – small room – there is a hole in the table – 3 years – adjustable tables – where are the people? – three different chairs – group work – only room for 12 people – secret room – looks like a room for interrogations – no contact with the real world – no technical devices – it's all about the points – the chair style is not nice – silence”.

Students associate the picture with interrogations, with being imprisoned, with an environment that is not university-like. The photograph unleashes feelings

of suspicion and fear. It stirs up resistance against the authorities as they find themselves in a room for interrogation. The room embodies “*silence*” and there is “*no contact with the real world*”. Yet they accept it, as they want to obtain a degree and need to do time (“*three years*”) and what is necessary to get their diplomas: “*it’s all about the points*”. And they wonder: “*Where are the people?*”

Maybe the students go even further than my feelings of coldness, loneliness, and emptiness – as to them this is a place where you cannot trust people, where they experience a controlling regime, and where it’s not about enjoying time with other students or learning with and from internationals but where you merely do what it takes to graduate (and which doesn’t seem to be a pleasant experience).

It seems to me, that this was not intended when the rooms were designed, built, and furnished. This room was realised during a period of renovations driven by a dramatic growth of student numbers, and was thematically centred around an open study landscape and a concept of ‘hospitable house’ and ‘meeting the other’. I assume that the round table some eight years ago, was intended to stimulate discussion among equals in an environment where students are not distracted and in a building where all available space is used efficiently. Yet, this is not the way it’s viewed in the matrix. On the contrary, students think of it as a prison in which they are interrogated.

I will deal with these feelings of imprisonment in Intermezzo II, as ‘the school as a prison’ is a returning pattern. Similarly, I will deal with remarks like “*everybody is equal*” in the final chapter of this section, as there seems to be a tendency in the participants to – consciously or unconsciously – look for and register differences.

In the current paragraph, I want to return to the emptiness and the lack of people that this picture also demonstrates. It is very significant that two-thirds of all the pictures about ‘cosmopolitanism’ are without people – a fact that indicates a meaningful and important pattern of thoughts and interpretations on cosmopolitanism that is interesting to research. Ultimately, I believe it to be an alarming visual representation from the shared unconscious of the participants that indicates their emotional experience with the organisation.

Analogous to Armstrong when writing about dreams (2005), one could view these pictures and visual representations “as containers for meaning, available narratives through which we negotiate and seek a formulation for the emotional experiences we register” (Armstrong, 2005, p. 64). The picture of the empty room is, then, a ‘formulation for the emotional experiences’ of the participants

– those being emptiness, isolation, mistrust, and suspicion – as is represented by the desolate rooms and hallways. It gives us a peek into the shared unconscious of the role holders in the educational organisation called HEIX.

Why does this matter? Why do students question the absence of people in the pictures when they both focus on them in the matrix and make sense of their own associations and amplifications in the reflection sessions? Why does emptiness worry them? Emptiness, I would contend, is a concept that doesn't match well with cosmopolitanism. There cannot be cosmopolitanism without people. Cosmopolitanism stands in need to give expression to the concept through humans. When people are lacking, the concept cannot come to life. For Kleingeld, the essence of cosmopolitanism is "the endorsement of some conception of world citizenship" (2012, p. 4); and by nature, citizenship includes citizens, hence inhabitants of the world we all share. For students, humans were obviously essential and the emptiness created a paradox for them.

Furthermore, emptiness also doesn't tally up with the construct of a university. A university is not only an "institution of higher learning" (Online Etymology Dictionary, n.d.), but also a "body of persons constituting a university" (Online Etymology Dictionary, n.d.). There should be life in a university: students and teaching staff walking, talking, meeting, disputing, concentrating, listening, teaching, studying, and discussing. For students, this is the image that fits a university; desolate spaces do not.

On the other hand, we could also view this image of the round table in the deserted room as a place of cosmopolitanism-in-becoming. A room where the students have just left and that is now awaiting new students: "PBL" – *"It was quite busy"*. A room that is ready to welcome and embrace a diverse group of students who are keen to discuss study tasks, and to draw from their manifold perspectives – coloured by their cultures and enriched by their life experiences. In this room, the round table connects everyone; *"round table and everybody is equal"*. There is even room for more people as we can see from the extra chairs: *"three different chairs"*. In this room, they will interact and talk; they will listen, be curious about the others, learn from each other, and laugh: *"sharing knowledge"*. Might that have been the intention of the photographer when (s)he took this picture? Did (s)he still hear the echoes of the vivid discussions, the business of the classroom? Is the room waiting to facilitate cosmopolitanism again?

Loneliness

“Lonely student”
 “Where is the class”
 “There is no one in the school”
 “Where are the students”
 “Haven’t seen the students for a while”
 “No student in the picture.”
 “Students, where are the students?”
 “Where are my friends?”



SPM 3

This picture shows a female person, looking at the university from a distance. I have the impression she is struggling with herself ('should I go in or not?'). She is all by herself, completely alone on a deserted campus. Parallel to her, only a few bare trees stick their naked branches out into the air. The vertical lines of the woman and the trees are square to the horizontal lines of the building. We see her from behind, sharing her perspective, enabling us to empathise with her, seeing things from her point of view. Her posture reveals the tension; her legs are pressed together and her body is pulled together. This closed posture evokes feelings of insecurity, awe, and fear. You can see that there is a kind of

respect and meekness in her that keeps her from moving towards the building; she prefers to stay out than be consumed by it. To me, there is not only a physical distance in the picture, but also an emotional distance: hesitation, anxiety, doubt, and indecisiveness.

The building in the background is clear and light, yet under a blue-grey and cloudy sky – adding a sense of melancholy, gloominess, and threat to the atmosphere. However, the woman in the foreground is a bit underexposed and rather dark because of that photographic perspective. We cannot exactly distinguish what her back looks like; is she carrying something or not? In the composition, she looks bigger than she actually is – yet it doesn't make her more powerful, on the contrary. The vagueness and mysteriousness of the dark figure brings out the contrast with the sharp and clear lines of the mighty building, revealing the opposition of individual and system. Her gender and the hazy lines suggest softness; the construction per contra is robust, sturdy, and powerful. The building exudes power, leading to fear. The contrast in the picture gives it tension and depth, provoking thoughts and feelings.

Like the empty room, this picture of the dark, lonely, anonymous, and beclouded woman was taken in response to the assignment: "Where do you see cosmopolitanism at HEIX?"

The participating students in this session chose it as the one with the most impact. Interestingly, they started the association in the matrix with "*Alice in Wonderland*" (this was literally their first association). Now, *Alice in Wonderland* is the adventurous story of a girl who enters a fantasy world populated by strange, talking animals with human characteristics with whom she has long conversations that seem to centre around logic and nonsense. Alice changes size several times in the story; she shrinks to the size that fits a keyhole but also grows into a kind of giant. Wonderland is a very peculiar world, in which Alice meets talking animals that have an entirely different perspective on reality, logic, and reasoning. It is a world of its own, characterised by absurdity and the unexpected. During her underground journey, Alice is often puzzled and confused and she struggles with different emotions in this strange and alienating world. There seems to be no logic: there are strange rules and unexpected occurrences that sadden, frighten, please, and surprise her, until she is finally sentenced by the authorities to leave Wonderland because she is too tall – which she refuses. Then, Alice wakes up and finds herself back in reality. 'The Syndrome of Alice in Wonderland', a neurological disorder, is named after this

nonsensical fairy tale. Patients suffer from abnormal visual perceptions, seeing people, objects, or even parts of their own body as being smaller or bigger than they actually are.

Students in this study immediately related the woman in the picture to Alice in Wonderland; it was actually the very first association in this matrix. Students mention “*she can decide to go in or not*”, and “*HEIX looks really small*”. The question is: do they consciously recall the story of the novel, in which Alice enters the small rabbit hole and falls a long way down into a big hall with many doors; or does the photo open the portal to the unconscious, allowing thoughts to arise in the transitional space between the spectators, time, and the photograph? It seems clear that the thought of a fantasy character after being exposed to the picture of a student in front of the university must be provoked by an unconscious association, as the picture doesn’t show elements of Lewis Carroll’s novel – such as the book title, an animated figure or actress playing Alice, rabbits, dodos, fantasy figures, playing cards, cats, lizards etc. – who all feature in the novel. There are no concrete hints in the picture that one could relate to the novel or a novel-based movie, play, musical, or cartoon. The thought comes from a spontaneous link to the unconscious, activated in the matrix as an ‘inner object’ that is ‘externalised.’ So, what kind of ‘inner object’, what kind of image of the ‘organisation in the mind’ do the participants have? Is the university a space where you can wonder, or even a wonderful place? Does the association refer to a place where everything is possible, where one can freely debate with many Others? Is it a place of opportunities, of wondering, and new experiences? A place, where everybody is different, yet equal? Where Otherness and Difference on the one hand don’t play a role, but on the other hand are also celebrated? Is it a place where all global citizens are equal before the university law and have equal opportunities and power? This cannot entirely be true, as there are a King and a Queen who reign over Wonderland. Unfortunately, the Queen wants to execute everybody who doesn’t obey the many rules, or follow the plethora of sometimes incomprehensible procedures that can be changed in a twinkling of the eye. Alas, in fact, at the end of the novel, Alice is on trial and the Queen wants to behead her, as she arbitrarily orders for any individual who doesn’t toe the line: “Off with her head!” Subsequently, Wonderland is also a place of caprice, of rules and regulations, of complicated procedures, insecurity, danger, and judgment, where you sometimes shrink up and feel small. The question remains: what does the association “*Alice in Wonderland*” relate to? Which images and feelings are addressed through this train of thought?

As the next association is *“afraid”*, it is probably this just mentioned place of uncertainty, submission, and danger. The students in the matrix associate the picture with fear. In their minds, the girl is frightened. The participants describe the atmosphere as *“cloudy”*, *“grey”*, and *“quiet”*, mentioning that *“she looks cold”*. To them, this girl is all alone in a cold world, facing the distant gigantic, frightening institution. No wonder she is *“careful”* and feels *“hesitation”*. Participants suggest: *“maybe she is afraid”*, an approach that seems rather logical when they hear the associations, read the body language, sense the atmosphere, freely use the ‘in-between-space’ between the photograph and the participants, amplify further, and push out deeper into the role holders’ shared unconscious to find some threat and suspense: *“something behind her”*. The fact that the girl is alone makes it much more difficult for her. This is a picture taken during daytime, at a university that is usually crowded with young, active, and lively people. So, the situation is rather unusual. This magnifies the aloneness, aloofness, hesitation, inner struggle, and fear as everything is focused on this single, very expressive young female.

But during the matrix, the students are also very pragmatic: *“damaged shoes”*, followed by: *“not hers, mine”*. The shell paths around the university are not very popular; they cannot be avoided if you want to enter the building from the bike shed or parking lot, but the sharp edges batter shoes and make them dusty and smudgy. Also, the participants put forward all kinds of suppositions about her activities, which they can only guess at since what she is doing – if she in fact is doing something at all – remains unseen and unrevealed. *“Waiting for someone”*, *“waiting for her boyfriend”*, and *“maybe she is texting”* are somewhat more practical associations, more on the surface level, offering possible solutions for her position and assumed behaviour.

The participants see her as a *“thinker”*. This doesn’t surprise me. There is some sort of almost tangible pondering in the air. And the air itself adds a lot of atmosphere. To the students, it is *“grey”* and *“cloudy”*; but at a closer look, the air is almost radiant and magical with its dreamy white clouds and its touch of pink against a subtle sky that is painted with a great many shades of blue in rather light tints. But the participants perceive it as grey. Could it be that they paint the sky darker and more sombre because of the entire atmosphere, which they perceive as threatening and challenging? Do they create ‘mood-consistency’ based on sensed atmosphere? Does grey match that atmosphere better? We haven’t discussed it, unfortunately. But then, it is irrelevant as their associations come from deep inside them and reflect feelings and emotions.

Next, the participants address the topic of loneliness, wondering: *“Where is the class?”* They feel that ‘Alice’ should not be alone, but with her class. A

university is a social environment, after all. The line of associations is strong and students continue: *"The school looks deserted"*. Deserted implies not only that it is unoccupied and desolate, but also that others deliberately went away and left their duty as students, peers, and friends, leaving her alone and abandoned. Again, a spontaneous remark comes to the surface: *"There is no one in the school"*. The students immediately connect this with: *"something like loneliness"*. When the participants are not at ease with their own associations, they use reasoning to close the gap between the unconscious image and the image pertaining to the situation as it ought to be (*"holiday"*). In fact, this could have been the case – as the assignment was given before the winter holiday and the matrix took place on the tenth of January, about a week after the start of the semester. Nonetheless, the picture was taken in response to the assignment and selected from a number of snapshots taken by the anonymous photographer before (s)he sent it to my SPM assistant. In any case, the photograph reflects distance, hesitation, dread, and loneliness – but ultimately represents a role holder's perception of cosmopolitanism.

In the matrix, there is another perspective that provides more depth and complexity. Like Alice in Wonderland, who sometimes feels awfully small at the sight of something gargantuan, yet on other occasions also feels big compared to the events going on around her, this female is also attributed strength and power in the face of confrontation: *"She is looking at a big challenge"*, suggesting a struggle, a contest, a competition. This association (and the subsequent amplifications) link this image to feelings related to a battle. Students have to fight to pass exams and assignments. But they also have to compete with other students; and they need to perform and produce and be successful, otherwise they might have to leave school. This devastating pressure to achieve can cause stress, anxiety, fear, and maybe even angst. Indeed, later on in the reflection, a student said: *"[I] relate a lot of things [to this picture]: module stress, assignment, cloudy day, raining. A lot of things related."* Indeed, the stress and related emotions become very clear from the associations. It makes students fearful sometimes; they feel intimidated by the demands and risks that are embodied in the powerful building. And, looking back at Alice in Wonderland: Alice could never know what was coming next, what was happening; and there were many things she did not know or understand. Alice was frequently surprised. From that perspective, this university world, this *"village"* with its own rules and regulations certainly can be perceived as a threat – a place where one has to deal with the unexpected, whose logic eludes them sometimes, a place of challenge. It therefore requires a well-considered decision; and the person in the picture has to decide whether she will dare to enter and face the challenge or

not. However, after the “challenge”, the participants continue with: “*am I going to win it or not*” – implying a possible defeat or suggesting that, like Alice, they feel like they are on trial. But the SPM participants end the matrix in a positive and pugnacious fashion: “*freedom*”, “*she can decide to go in or not*” – as if the university is an arena – and finally the victory: “*one person can be bigger than a whole school*.” Here, we can see the confidence again; Alice is big again, and she has defeated the system. The participants went through a whole process of conflicting thoughts and emotions provoked by the photograph, but they have finally overcome the fear and the stress that are caused by high expectations, the pressure to excel, and examinations.

In conclusion, it is understandable that for students this was the picture that had the most impact; it is multi-layered and contains intense emotions. The composition strongly emphasized two worlds and got the tensions contained in the picture across to the viewers. Artistically, the students also liked it very much, as can be seen in the reflection: “*I loved the style of the picture, big person, small building, nice perspective*.” And a girl reacted: “*I agree, it makes you think. First, I had to think. Where is the cosmopolitanism?*”

Relatedness: Connectedness or Disconnectedness?

- “Everything is connected”
- “Connecting cultures”
- “Diversity but not connected”
- “Distance between the people”
- “People get less connected”
- “Connection”
- “Separation”
- “Loss of reality”
- “People in our life”

A central element of cosmopolitanism, I would argue, is relatedness. Whatever definition or approach scholars on cosmopolitanism take, there is always an aspect of moral loyalty and obligation towards Others. Such a loyalty or obligation will inevitably result in some sort of relationship, hence a form of relatedness. In Chapter 3, I outlined some of these approaches to cosmopolitanism, especially those of Nussbaum and Appiah.

Consequently, I would have expected some images on relatedness. According to Pavey, Greitemeyer and Sparks, relatedness “is the extent to which a person feels connected to the people around him or her” (2011, p. 905). Thus, relatedness includes an element of connectedness – and the agency in feeling connected is within the span of the affective control of the actant. In addition, Hagerty, Lynch-Sauer, Patusky, and Bouwsema (1993) take a broader perspective and include things and surroundings (such as nature or environment) into their concept of relatedness, which they have based on extensive literature review, case studies, and focus groups. They define relatedness “as an individual’s level of involvement with persons, objects, groups, or natural environment and the concurrent level of comfort or discomfort associated with that involvement” (p. 292). Hagerty et al. argue “that relatedness is a functional, behavioral system rooted in early attachment behaviors and systems” (p. 292). This connects well to the developmental stages described by Erikson (1956, 1963, 1968) and Winnicott (1991).

Erikson, like Winnicott, was a psychoanalyst, who used much of Freud’s work in his description of the physical, emotional, psychological, and social development of a person starting from birth. Deviating from Freud, Erikson also integrated social and cultural aspects in his personality development theory and argued that this development continues after childhood, going through adolescence and into adulthood. Besides concentrating on the innate developmental stages and the importance of sexuality, Erikson also focused on interpersonal and relational aspects (Vos, 2012), thus making his work attractive to me.

Erikson contends that every human being passes through certain universal, predefined stages that make up the psycho-social development of a person. Every new stage builds on the previous stage(s), but it is possible that not every stage is mastered successfully. Every positive pattern is mirrored by a negative one, which can possibly result in psychological or psycho-social disorders in later life. Erikson has described eight stages in the life of man that correspond to the development of eight psycho-social strengths or ‘ego qualities’. Together, they make up the ‘ego identity’ (Erikson, e.g., 1956, 1963).

Erikson’s work, which is seen as being universally applicable to human development, is based on two assumptions, namely

- (1) that the human personality in principle develops according to steps predetermined in the growing person’s readiness to be driven toward, to be aware of, and to interact with, a widening social radius; and (2) that society, in principle,

tends to be so constituted as to meet and invite this succession of potentialities for interaction and attempts to safeguard and to encourage the proper rate and the proper sequence of their unfolding. (1963, p. 270)

The participants in this study are students in their first, second or third year at professional university and are approximately between 17 to 23 years old. In Erikson's terms, they are in the fifth stage, on the threshold of adulthood but still closing off their childhood stages. Erikson labelled this stage that covers puberty and adolescence as "Identity versus Role Confusion" (1963, p. 261). Based on his argumentation, the adolescent in this phase has already finished the first four stages, and all the completed stages have yielded specific contributions to the developing 'ego identity'. The outcomes of the degrees of mastering the subsequent stages constitutes the child's character and its trust in itself (self confidence, self-efficacy), in society as a whole, and how that person relates to himself, others, and society.

The very first stage in the development of the 'ego quality' (1963, p. 246) called "Basic Trust versus Basis Mistrust" (p. 247) is about the very early stages in which the new-born interacts with the caretaker. Both Erikson and Winnicott (1971) refer to this caretaker as the mother not only because this was the common societal pattern at that time, but also mainly because she was the one the baby was forming a unity with before mother and child became two separate entities. In that early life stage of the baby, the child learns that it is no longer one with the mother and it learns to distinguish between an inner self and an outer world. As the child is testing this separation, the degree to which the mother satisfies and reassures the child affects the level of trust the child develops. The higher the quality of the maternal care in comforting the child, the deeper the basic trust developed by the child will be. Through continuously testing this separation, the child grasps that even though the mother is physically not always there, it can still rest assured because a pattern has been established where she always returns. She has become "an inner certainty as well as an outer predictability" (Erikson, 1963, p. 247) and there is no need for the child to develop anxiety when she is not around. This is the case only if the quality and reliability of the maternal care is adequate; otherwise, the child may develop psychological disorders such as depression and infantile schizophrenia that will have their effect on later stages in life. Winnicott (1971) also states that infants in their first months learn to distinguish between an inner world and an outer world, between a 'me and not-me' and, in doing so, can develop confidence. But he claims

that if there is a need for this double statement, there is also need for a triple one: the third part of the life of a human being, a part that we cannot ignore, is an intermediate area of *experiencing*, to which inner reality and external life both contribute” (p. 3)

constituting an area for “reality-testing” and gradually learning to distinguish between illusion and reality (p. 3). This third area is the “potential space between the individual and the environment” (Winnicott, 1971, p. 138) in which play can take place – Winnicott’s ‘transitional space’. This is the mental and emotional space, initially between the mother and the infant, where fantasy, creativity, and associations can take place; the space that Sievers referred to when he developed the Social Photo Matrix.

The three subsequent stages developed by Erikson are “Autonomy vs. Shame and Doubt”, “Initiative vs. Guilt” and “Industry vs. Inferiority” (Erikson, 1963, pp. 251-261), in which the child goes through the (1) “Oral-sensory”, the (2) “Muscular-anal”, the (3) “Locomotor-genital”, the (4) “Latency”, the (5) “Puberty and Adolescence”, the (6) “Young Adulthood”, the (7) “Adulthood”, and the (8) “Maturity” phases (taken from: 1963, p. 273: epigenetic diagram). I will not go in-depth with every phase; but during these stages, the infant – to a certain degree – more or less successfully develops ‘ego qualities’, such as a sense of autonomy, initiative, and independence. Infants develop their personalities through their experiences in life, their interests, and their preferences; and they adopt values leading to a form of responsibility. Many of these developments take place through play – a lifelong creative need of people. I contend that during these first four stages, the infants also develop the “relatedness competencies” as formulated by Hagerty et al., (1993, p. 294) as a “Sense of Belonging, Reciprocity, Mutuality and Synchrony” (p. 294); or, stated simply, a sense of personal involvement in the environment, exchange in relationships, a sense of give and take, a feeling of shared commonalities (including a tolerance for difference) and the ability to harmonise one’s personal rhythm with social rhythms (p. 294). I will come back to these relatedness competencies later.

Returning to the case under study, the participants – all young students – left their homes to study in a new city. This could be a domestic or an international switch; but most of them are living in a new city, are on their own, and now have to meet life’s challenges and balance the tasks and duties that young, pre-adult, students are facing when they start their own, sometimes shared, household. In this phase, students are responsible for their own financial management, time management, health, and the maintenance of social obligations – as well as

coping with new opportunities such as a lack of social control, the availability of alcohol and drugs, student night life, sexual freedom, and – not unimportant – the challenges the curriculum offers. Often, the switch between secondary education and professional university means that their sense of independence is addressed – which is accompanied by much insecurity. On top of that, international students need to master different cultural mores, as well as learn about and deal with different cultural norms and values. To some extent, all students are going through an acculturation process, characterised by adjustment and coping strategies.

It is in this potentially disturbing phase of life, this fifth stage of Erikson's human development, that the participants are dwelling. The fifth stage is characterised by insecurity, rapid body growth, the need to identify with 'heroes', and blooming romance. It is an extremely confusing period in which the outside world is quite demanding and the inside world is raging with hormones. At university, they read or hear about an opportunity to score one European Credit (EC), or to learn about a new research method – which they take. It is in this stage of 'Identity versus Role Confusion' that they pick up their cameras and take pictures of cosmopolitanism on the premises of their professional university. Like I said before, as I supposed that cosmopolitanism included the idea of relatedness, I was expecting pictures to represent this concept. And I have to admit that I was interpreting relatedness as connectedness – which includes a level of involvement and a sense of voluntariness that is based on curiosity, the joy of communication, and respect.

What would such pictures look like? As I am assuming that relatedness involves people, I would expect people in the pictures: fellow students, friends, peers, and staff members (for example teachers, librarians and supervisors), who together make up the body of people constituting a university. But besides the mere presence of people, I would also expect some sort of contact or interaction between the people in the photograph that would demonstrate involvement with the Other. In the previous paragraphs, I have already discussed the number of pictures containing people – only one-third of them contained people. Let me now have a look at the ones that do include people. What do these pictures reveal about relatedness, and how have the participants responded to these pictures?

First of all, I went over all the pictures from the SPM sessions that were randomly selected and displayed via the powerpoint presentations and selected the ones with people in it. I carefully looked at the pictures and let them sink in.



SPM 1, International group

The first thing that struck me during the SPM sessions was the fact that many pictures showed people from a distance. But upon closer examination, while I was trying to select an appropriate picture to demonstrate my point, there were only a few that did so. I then realized that it was not so much the physical distance that had struck me, but rather a more emotional or social distance which I got out of the pictures without being aware of it. Obviously, I had not only examined the pictures with my eyes. Instead, in trying to mine the pictures, I opened up and allowed all my senses and intuition to let the images affect me, thus distilling an impression that was more instinctive than conscious. I was left with the impression of people in the distance. But it was not only me who sensed a kind of aloofness with these pictures: in their associations to these four pictures on this page and the next ones, the students do not relate these pictures to relatedness, connectedness, affinity, affiliation, curiosity, respect, or sympathy; instead, these pictures evoke immediate frustrations. Obviously, in the participants' minds and shared unconscious, photos of public spaces trigger negative feelings. To give a few examples of what participants came up with in the matrix: with the first picture (upper left; SPM 1, International; an almost identical picture was taken during SPM 2 indicating its significance to students), the role holders start with *"Study –landscape" – "noisy" – "messy" – "lot of things are forbidden" – "nobody cares" – "many people doing many different things" – "pressure" – "high technology" – "bad status" – "not busy" – "too big screens for bad PC's" – "open space that is not used" – "not enough seats and*

computers” – “broken printers” – “not very clean”. Without an introduction, they immediately start to complain before they notice the people: “people in our life” – “one pillar” – “they look relaxed” – “it is sunny outside” – “what are those office lamps for” – “everyday life” – “where do all these people come from” – “stairs” – “what are they studying” – “Facebook” – “what are they going to do in the future” – “represents a chapter of your life or a bus stop” – “too confusing with stairs on the left and the right” – “was HEIX the best choice” – “are old people banned from here” – “chatting and laughing” – “what is the guy next to the pillar doing” – “are those people happy with their assignments and their teacher” – “mostly serious faces” – “where is the toilet” – “waiting for class” – “bad scheduled classes with spare time in between” – “are there instructions how to use the printer in English” – “hungry” – “how many nationalities are there” – “the corridor that leads into the rest of the school is pink and reminds me of a womb” – “nice outside but not a very practical inside” – “would be nice for a concert” – “theatre” – “how do they control the students from doing the forbidden” – “is anybody controlling these things” – “are there any punishments” – “it is a warm environment with all the wood, but the ceiling is dark” – “not enough daylight in some parts” – “do the students’ friends know each other” – “so many empty spaces”. I could go in depth with this picture, as it obviously provokes a lot of thoughts and unleashes many emotions. But I want to focus on another picture on relatedness in the next pages. Here, I wanted to show the aspect of distance, and how the students don’t really care about the other people in the picture. They register their presence only after they have uttered their immediate feelings about this place in front of the library where they can meet and study; for them, it is a mere acknowledgment, and they describe it as a ‘bus stop’ – a place where you just bump into each other. When I look at the “states of relatedness”, it seems to me they are at the cross-section of the two axes: no involvement, but no lack of it either; there is no sense of comfort or discomfort about the other people around them. These people are simply there and will move onwards, like people getting on a bus. The sweet spot of the axes indicates zero involvement and zero comfort; a kind of not-caring, carelessness coupled with emotional, physical, and mental distance.

In the associations, which I have simply copy-pasted into this text from the association report, a wealth of topics can be recognised, topics I have addressed or will be addressing elsewhere: a place of rules, impending punishments, prison, stress, opposites, casual passers-by in our lives, the impact of the building, emptiness, and flakiness. I am using it here only to give a rather shallow impression of the emotional and social distance I perceived.

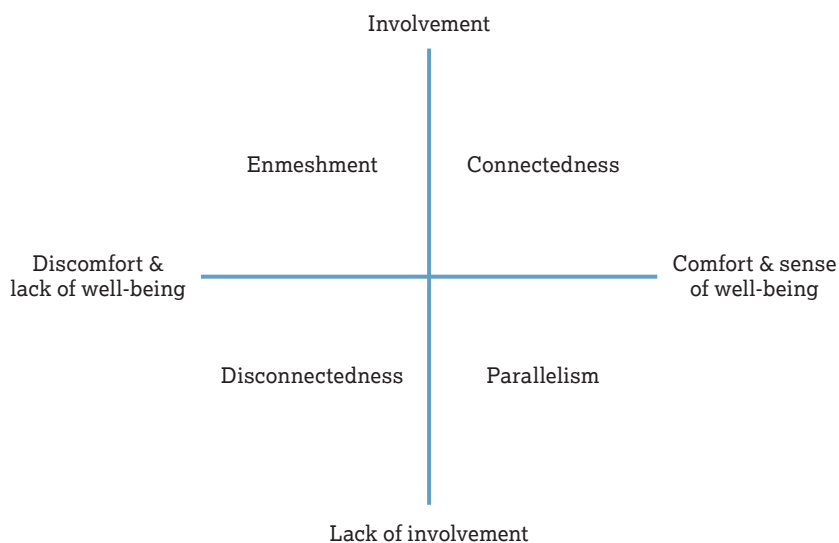


Figure 4 States of relatedness, Hagerty et al., 1993, p. 293

The second picture that I briefly want to discuss that contains people but symbolizes distance is one from the very first SPM with a Dutch group in which we see three boys from the back focusing on their screens. To me, the distance lies in the fact that there is no contact: no contact between the people in the picture, no contact between the photographer and the object in the picture, no interaction between anybody in the image. Besides, the boys have turned their back to the photographer – or rather the photographer has approached them from the back and shot his picture. The associations follow the same pattern as the previous picture: general complaints about the facilities, expressions of stress, associations that are related to exams, deadlines, and fear of failure, technical malfunctions, lacking materials, an unhealthy, smelly environment, and a mere acknowledgment of others with no connection. SPM participants cogently summarise this in one expression: *“together but yet alone”*.



SPM 1, Dutch group

The picture taken in the central hall of the building actually shows some people walking in the hallway (SPM 1, Dutch). We can see a dark ceiling and the light at the end of what looks like a tunnel (*"There is light in the darkness"*). The people in the picture all seem to be on their way to somewhere; and all are neatly on the right-hand side as if an invisible force is ruling the traffic. People seem to be in transition – from one place to the other, from the dark into the light and vice versa, entering or leaving the building. There is a constant stream of people. But the main associations are about the person on the left-hand side; in fact, if you look closer, there are two people on the left. These two are not on the move. The associations mainly have to do with what they are doing there: *"promotion"* – the promotion of events, ticket sales, selling, persuading, promoting parties and events, fundraising, student associations, banners. The contributions in the SPM are rather functional and point out: *this is what this place is used for*. And again, students take the opportunity to name some of their frustrations: the uncomfortable stools, a treacherous staircase, the quality of the air, a lack of computers and printers, malfunctioning equipment. But, maybe because of the proverbial "light in the tunnel", they also associate this picture to a place where you can potentially meet others and find different cultures: *"central place"* – *"cultures"* – *"blocking the way"* – *"hurry"* – *"there is always someone"* – *"security"* and where it can be lively: *"cosy"* – *"noise"* – *"a cheerful lot"* – *"chattering"* – *"always someone you know"*. This picture of the corridor might come closest to a kind of relatedness, but only on the surface. People don't actually interact

with each other; instead, they just pass each other by. It is not really a state of “connectedness [which] occurs when a person is actively involved with another person, object, group or environment, and that involvement promotes a sense of comfort, well-being and anxiety-reduction” (Hagerty et al., 1993, p. 293). Rather, I would say, it is a form of parallelism: “Parallelism occurs when a person’s lack of involvement with another person, object, group or environment is experienced as comfortable and as promoting a sense of well-being” (p. 293). Students in this phase of life are developing their identity, having to cope with many emotions and insecurities. They are widening their scope, while at the same time cherishing their safe zones. After all, there is this natural urge “to be driven toward, to be aware of, and to interact with, a widening social radius” (Erikson, 1963, p. 270). But this also takes courage and the development of specific competencies, “relatedness competencies” (Hagerty et al., p. 294). It is a matter of trial and error, of reaching out and creeping back. It takes self-confidence and self-efficacy to reach a level where people are confident enough to experience “comfort and a sense of well-being” (Hagerty et al., 1993) through the involvement and interaction with others. Youngsters in this phase are questioning “all samenesses and continuities relied on earlier before...again” (Erikson, 1963, p. 261), facing a “physiological revolution within them” (p. 261) as their bodies are growing rapidly and they are developing “genital maturity” (p. 261). They are very concerned about their image, and in how others perceive them. However, in their development to maturity, it is also important to distance themselves from others and to learn to be alone at times and to be comfortable about this. The “capacity to be alone” according to Winnicott is “a sign of maturity” (as cited in Hagerty et al., p. 293) as it helps in developing an “ethical sense” (Erikson, 1963). It is because of the “role confusion” (Erikson, 1963) caused by the overwhelming developments in the young body that students are swung between different states of relatedness. Thus, it is no wonder that they are spectators sometimes. However, I keep on asking myself: why do participants’ cameras click when they see this scenery and have – or should have – cosmopolitanism in mind?



SPM 1, Dutch group

The final picture of the four I want to discuss briefly is a picture of the university restaurant (SPM 1, Dutch – but a similar one in SPM 5, session 1 with almost identical associations). Again, it depicts people but contains ‘distance’ at the same time. The photographer obviously has not zoomed in on people interacting, but has instead captured a collection of individuals. Maybe it was the text in the background that triggered him or her: “East meets West”? But even if you blow up the picture, you will not see people in contact. They are *“together but yet alone”*; one is looking down, another one seems to be pondering, his neighbour is slightly looking away, and her neighbour is staring at his laptop. It doesn’t get any better when we look at the middle part of the picture (‘better’, that is, regarding the mindset of the expected relationship between relatedness and cosmopolitanism). For me, this picture transmits distance again, even though there are many people in the picture. How did the students in the SPM respond to this picture? What were the thoughts and feelings that came up? Again, many associations are practical, describing what the picture entails (*“canteen – practice”*) and what one can buy (*“hamburger – plat du jour”*); and again, students soon switch to material complaints about the price, the quality, the crowdedness, the waiting lines, and the noise. And what about the people in the picture? Does the picture provoke any cosmopolitanism – inspired thoughts? Not really, I am afraid. There is again a kind of acknowledgment of others but no mention of people; participants only relate the picture to the name of the chef who designed and created the restaurant as well as to the people coaching the students who do their practical education here (*“practical instructors”*). There is, however,

some ‘light at the end of the tunnel’: out of the eighty associations offered, one is related to a feeling of comfort (“cosy”) and another one to the opportunity one has here to talk and “catch up”. But the rest are about the themes which we know by now: strict rules, questioned quality of the products, complaints about the price, the waiting lines, missing items, too much garbage etcetera. In the reflection session, students identified this picture as one of the most important ones because they have been there frequently, have worked there, or simply because there is much to be seen in the picture. They also noticed that they were quite negative (about this picture and other pictures in the SPM). They quickly follow suit when one person starts with a negative comment. But, as they say in the reflection session, *“maybe it is in the nature of people to be critical or negative.”*



SPM 1, Dutch group

And here we are back with the target group of adolescents on the threshold of maturity who are testing their environment in a phase of life that is characterised by stereotyping everything around them and by an intolerance of otherness (Erikson, 1963). Vos (2002), in discussing Erikson's stages, writes that adolescents have a kind of inner urge to rebel against parents and other authority symbols while longing for authority models to mirror themselves after and to identify with. Maybe distance is a choice, then – a mechanism to deal with the disturbing physical, social, and emotional developments within oneself and among others, as well as with the models offered by their peers and their cosmopolitan-inspired university.

Let me introduce the final picture in this paragraph on relatedness. It is a picture from the second round of SPMs. There was a similar picture in a later SPM (SPM 3) with smoking students against the same grey background in the same place. So obviously, this place has meaning for students and they relate this scene to cosmopolitanism. We can see five people in the foreground and one person in the background, not counting the arm and leg of a person that is only partly in the picture. Assuming these are students, the students are gathered around a no-smoking sign, yet two of them are smoking. Why else would they be out there? The weather doesn't look very inviting, and neither does the environment. From the hair, you can see it is quite windy, and the posture and clothing indicate that it is rather cold. Despite the green grass in the background, the picture is dominated by a grey colour. Some sparse, slender trees stick up their seemingly dead branches into the grey air. The picture presents a dreary scene of five cold people, looking down, wearing dark clothes in front of some sad trees in an area 'furnished' with cold materials such as concrete and steel, against a grey background, provocatively disregarding the no-smoking sign that is prominently present in the picture. The no-smoking sign is undeniably there, representing absent authority. Its round shape contradicts with all the other shapes in the pictures; angular benches, long, tall trees, and horizontal roofs. Its striking white colour catches the eye and you almost feel the presence of the teacher, the security officer, or the cleaning staff represented by this bold symbol. Its position dominates the lower, empty part of the picture, rendering it even more important. This is what the participants in the SPM immediately notice:



“Not allowed – no smoking”. And yet two students are smoking despite the obvious sign. The participants recognize the rebellion against this authority symbol but they don’t seem to care. They don’t judge the smokers; it’s just the way it is. It seems that it’s a normal thing to do and nobody cares or objects. Rules are there to be broken. After an association about the weather and the atmosphere, the participants continue with *“refuse”* – which might have to do again with rising against authority and the students in the picture disobeying it; the participants in the association session also unaffectedly note their defiant behaviour. The association that follows *“refuse”* is indeed *“symbol”*, relating these two concepts. For students, it is normal to resist power and control and it seems to be part of their mindset as young rebels. The associations reflect a total lack of engagement: there is no involvement with the university (on the contrary, there is a rejection of its communication through symbols, and students ignore and even scorn their institute’s rules), nor involvement with the people around them, their fellow students. The reactions sprouting from the unconscious, picked up from the shared interconnected dynamics beneath the surface (Long, 2013, p. XXI) point in the direction of disconnectedness, which, as formulated by Hagerty et al.: “is experienced when a person is not actively involved with another person, object, group or environment, and that lack of involvement is associated with discomfort, anxiety and a lack of a sense of well-being” (1993, p. 293). But even though there are associations that support this definition (such as *“disconnectedness”* and *“distance between the people”*, as well as *“no eye contact”*), I find it hard to avoid the impression that they don’t really care, and that they don’t associate their lack of involvement with unpleasant feelings, but instead are untroubled by it. For them it’s okay to be disconnected and I experience their associations as stemming from a state of un-concern paired with disengagement, thus making them numb, desensitized, and detached. This state is neither pleasant nor unpleasant; it is just the way it is, and the role-holders don’t perceive it as being emotionally charged. And yet the associations clearly point in the direction of distance, coldness, and depression. The recognition of unconcerned ‘parallelism’ or ‘disconnectedness’ – that is what this picture evokes. Maybe even more than ‘disconnectedness’ as one participant says: *“worry (about something)”*, indicating a kind of ‘discomfort’ one could translate as *“together but yet alone”* (SPM 1, Dutch group). Or could it be a kind of ‘Enmeshment’ whereby...they are involved with others, objects, groups or environment and this involvement is coupled with discomfort and anxiety” (Hagerty et al., 1993, p. 293)? Are they trapped in the presence of others, unable to avoid them as their nicotine addiction has driven them outside? Is it for that reason that they are standing far apart from each other, looking down because the inescapable contact and involvement gives them an unpleasant feeling? They seem to have

something in common, given the association of “*one direction*”. Indeed, they have all come for the same reason, are all staring at the same central point in the middle that transmits their wrong-doing, and are all “*stand[ing] round*” this admonishing sign in the centre that is staring back at them.

During the association session, students picked up the depressing atmosphere of the picture with statements like: “*it looks cold, the trees make you feel so sad*”, “*cold atmosphere*”, “*cold weather*”, “*grey*”, “*asphalt*”. They notice the physical cold as well as the coldness between the people in the picture. Even though they link the picture to having a “*break*” in which one can have a “*conversation*”, the whole association process was dominated by the grimness and disengagement in the picture. It’s a rather depressing photograph, both in what it represents and in what it evokes. It led the students unconsciously down the lanes of disconnectedness and enmeshment, unveiling social processes that are centred around un-relatedness rather than relatedness. And I wonder again: Why did the participant spontaneously relate this situation to cosmopolitanism when (s)he took the picture? Was it because (s)he recognised an international student in the picture, as did one of the participants: “*I know the guy, he is from South Africa, so a mix of cultures – are they smoking? – different cultures, different rules – distance between the people*”..... This will remain a mystery.

Objects instead of people

“Nobody”

“I don’t see anybody, where are the people?”

“No people but cars”

“Cold benches – is nobody sitting on them?”

“Where are the people?”

“Where is the photographer?”

“No reflection of the photographer”

“Where are all the others”

“Empty, where are the people?”

“Where is me on the picture.”

“Nobody”

Symbolic relatedness?

As discussed earlier in this chapter, one of the questions the students and I asked ourselves was the following: Why are there objects instead of people? In my search for cosmopolitans and representations of cosmopolitanism, I had

invited students to take pictures of cosmopolitanism. During the preparation phase in which the candidate-participants were taking photographs on cosmopolitanism, their cameras clicked much more often when they caught sight of things rather than people, and only one-third of the pictures included them. Hence, two-thirds of the pictures focus on spaces and objects. I have already discussed emptiness in the previous part, and the students' own surprise when they realised that more often than not the pictures contained objects instead of people. For the remaining two thirds of the human-less pictures, I was able to distinguish some sub-groups for the objects in the picture which I would like to discuss in this paragraph.



SPM 1, Dutch group

With regard to the previous section on relatedness, there is a collection of pictures that might be considered to represent 'symbolic relatedness'. These pictures demonstrated relatedness through artwork, symbols, technical devices, architectural elements, and other artefacts expressing a kind of 'connection'.

The participants and I watched, and interacted with, photos of a bronze statue representing three naked figures with their arms linked – expressing integration, its title.

One SPM-group offered a picture of the statue without the plate with the engraved title; another SPM-group offered a picture of the plate without the statue, focussing on the title and occasion for which this artwork had been made. A third SPM-group took a picture of the figures and the title. The statue shows three happy people. Their locked arms and body language indicate

connectedness, energy, joy, and a forward movement. The associations related to this photo (SPM 1, Dutch group) were mostly about togetherness, dancing, joy, victory, friendship, happiness, guidance, helpfulness, synergy, and community, summed up powerfully in one of the associations: *“together is not alone”*. The linked humans and the joy of alliance and connection might be well matched for both relatedness as described by Hagerty et al. (1993) and to cosmopolitan values (Chapter 3). In that sense, this photo and the associations it gave rise to can be seen as an example of symbolic relatedness, which I find hopeful. But why did they also say: *“the enemy of my enemy is my friend”*? Where does this suspicion come from? Or does this have to do with the distance to others that they are also seeking in the developmental stage they are in (Winnicott, 1991, Erikson, 1963)? Even if I try to look at this picture from a perspective of relatedness and cosmopolitan traits, the undertow of negativity cannot be ignored. But the essence was integration, which the photographer tried to capture with the image of the statue and not the words. In the reflection, the photographer said: *“The associations were more or less what I expected. They said integration. For me, cosmopolitanism is integration”*. (It is rather unusual in an SPM to know the photographer, as described in the method-chapter).

Looking at the first two SPM matrices related to the statue, I thought of the song by Bread:

“If a picture paints a thousand words

Then why can’t I paint you?

The words will never show

The you I’ve come to know” – which indicates that a picture, an image, or a piece of art can express much more than words can. In this sense, the picture of the statue evoked stronger, more vivid, and more emotional associations than the picture of the statue’s plate with the Dutch title “Integratie” (Integration) in which the **words** were central. The question is, of course: why did this international student take a photograph of the plate, and not of the statue, when (s)he is not a native Dutch speaker? The associations to the plate of the statue were quite different from the Dutch group. The Dutch students reacted much more to the darkness in the picture (which they connected to a cemetery), commented on the use of only one language (Dutch) no less than three times, and questioned the meaning of the words.



SPM 1, International group

They related it to the switch of the Dutch university to an internationally oriented university. For this group, the central thoughts were about the relationship between language, internationalisation, and integration; and how those topics related to cosmopolitanism. In a sense, it was more rational and negative than the intuitive matrix of the Dutch group. When confronted with a Dutch text, the internationals themselves scornfully said: *“words are more important than the piece of art”* – *“who is expected to read this?”* But then again, one of their associations was also: *“sometimes art speaks more than words”*. However, in their social photo matrix session, no picture of the statue was shown. Instead, they only had the picture of the pedestal, which one of them had shot. Interestingly, one of the associations of this group (SPM 1, International group) was literally: *“an artefact from the pre-cosmopolitan era at HEIX”* followed by *“is it not real”* – *“are we integrated”* – *“do the Dutch students need to be integrated to become cosmopolitans?”* This last remark is especially interesting. The participant is suggesting that the Dutch students should integrate. Usually, integration assumes that a dominant culture and a minority culture exist (as described by Berry & Sam, 1997, for instance in relation to acculturation strategies). Integration leads to a kind of biculturalism; one appreciates both cultures and can easily live in both. But what is considered the dominant culture and what the minority culture? The SPM took place in a professional university located in The Netherlands. Hence, one would expect the Dutch culture to be considered the dominant one. But this association points in another direction – that of an existing international culture into which the Dutch might need to integrate. It also suggests that the Dutch need to undertake some action in order to become cosmopolitan, i.e., they are not considered

cosmopolitan yet and integration is a precondition for moving from a pre-cosmopolitan era to a cosmopolitan one. Remember, this was an international group with Rumanians, Bulgarians, Germans, Chinese, and other nationalities (and no Dutch). The university had attracted them with descriptions of an international environment; so, for them, it was logical that if the university indeed wanted to be international, the Dutch had to adapt and integrate into that international culture – and not the internationals into the Dutch culture. Integration was the key word for this: combining different groups into an integral, cosmopolitan, whole. That was probably the reason why one of them took the picture of a dark plate with Dutch text? In any case, “*integration*” was their first association with this picture, and they also finished with one on integration: “*Do the Dutch students need to be integrated to become cosmopolitans?*”



SPM 2, Session 1

It seems to me that this picture must be significant for their perception of cosmopolitanism because students of SPM 2 (session 1) also took it – this time combining the statue and its title. Just like the first picture, it is light and expresses joy and togetherness: “*Dancing – Art work – together – stage – bronze – happiness – female ballet dancers – strong –... – freedom – party – and fun – socialise... – active – they look happy*”. What this expressive picture also evokes is the thought of integration (but the word is in the picture, so that’s no big surprise): “*integration*”, *relation*, “*learning together*”, “*staying together*”, and

“support”. Even though the plate with the complete text is not part of the picture, they know it has something to do with history (“*historic – something from history, from the past*”). And they see optimism and ambition in this picture: “*there is a light on top – do they reach for something? – freedom*”. But obviously, again they notice a downside as well: “*shadow – I saw a shadow*”. In all three pictures, processed in an SPM session of three different groups, there was always a sense of negativity that they noticed despite a general feeling of happiness, optimism, and connectedness.

And just like the Dutch group in SPM 1, they connect it to “*learning together*” and “*they are staying together*”. Furthermore, their associations are also pointing at a topic I will soon discuss: sameness and otherness. “*They look the same, so there are no differences in their clothes or skin*”. Obviously, for the students in this study, sameness is strongly connected to cosmopolitanism.

Another picture that might be considered as ‘symbolic relatedness’ is a photograph depicting a fragment of two people holding hands:



SPM 2, Session 1

I can see the intention of the photographer to catch something with his camera that symbolises connection, a bond, togetherness, and reaching out to the Other. Their hands seem to have a different colour, but their shirts have the same colour. At first sight, I thought their fingers were entwined, intensifying the gesture. But after a closer look, this wasn't the case. In fact, I noticed that the white hand seems to have a dominant position, literally having the upper hand, and symbolising superiority and oppression. But the background is green, the colour of hope and harmony (in Dutch culture, at least). So, in this sense, it could

be a picture of ‘symbolic relatedness’. But the associations also go much more into the direction of difference and sameness: *“different colours – but the same clothes –...– contrast –...different generations – left and right”*. So even though the picture has the ingredients that one could relate to cosmopolitanism such as *“hand in hand – synergise – agreement – win-win – love – safety – hope”*), the participants reacted in different ways, one association evoking the next one and more amplifications – with associations leading not to relatedness and cosmopolitanism, but instead to differences, oppositions, and contrast, even though they have something in common: *“maybe uniforms?”*

And what about this one from SPM 2, session 2?



It is clear as a bell that the central theme here is connection. Different devices are linked through a variety of coloured and white cables. The symbolism is very strong: We belong to different worlds but are linked through many connectors. In the picture, these are visible, tangible cables of multiform shapes and colours, but I can also imagine invisible threads of life that connect humans. A strong, symbolic picture at first glance – but it did not yield associations of human connection. The participants only referred to technical matters such as *“connection – network – data transportation – technology”* before they moved to topics related to difference (*“difference – different sizes – different colours”*) and sameness (*“look the same”*). Afterwards, familiar topics came up that were related to the absence of people: *“where are the people?”* and complaints: *“most of the time not working –...slow”*. All the other associations were related to ICT:

“international communication technology”, “memory”, “dependence on technology”, “a lot of cables”, “structure is needed”, “reliability”.

Thus, although this picture displays ‘symbolic connectedness’ through a computer modem, it didn’t elicit associations from relatedness to cosmopolitan traits and cosmopolitanism in the SPM. I was not surprised. This troubled me at first – as I tried to be wary of negative thoughts and self-fulfilling prophecies that could dominate my analyses and interpretations. Instead, along with the organisational role-holders, I simply noticed that beneath every initially ‘logical’ photo, the participants picked up contravening emotions and thoughts that came to the surface and pointed in the direction of disconnectedness, discomfort, and a lack of involvement. Obviously, the picture of the modem was no exception. It could very well be that at the moment the participant took the picture, despite the instruction to do this in an intuitive way, his mind might have gotten the better of his intuition, resulting in a ‘correct’ picture that could potentially yield many ‘cosmopolitan’ associations. But the students in the matrix, when addressing the “associative unconscious” (Long, 2013, p. 3), found impressions that were far “beneath the surface (and the obvious)...underlying [interconnected] dynamics” (p. 3). The modem might have been intended as a metaphor, but the students in the matrix didn’t buy into it. Instead, their associations disclosed many of the thoughts and emotions that I can now describe as a pattern with repeating themes.

But if treated as an exponent of ‘symbolic relatedness’, it could be considered a ‘positive’ picture. Unfortunately, from the perspective of the well-intending photographer, the photograph serves as a transitional object, triggering responses and unleashing the “thoughts, ideas and feelings that create the social system” (Long, 2013, p. xxiii) within an organization and between its role-holders; and the photographer cannot direct the associations nor determine what people see in the picture. The spectators are the ones in the SPM who determine and express what the photo shows via their own personal unconscious and the “social unconscious” (Long, 2013, p. xxiii). The spectators attach meaning to the image that educes thoughts and feelings, releasing “the pressure of the unspeakable which wants to be spoken” (Barthes, 1981, p. 19). Barthes uses the notion of ‘studium’ to explain how a photographer chooses the object of his photography – “kind of general, enthusiastic commitment, of course, but without special acuity” (p. 26). The photographer is consciously looking for a scene, an object to photograph. For me, this is an intentional and maybe somewhat artificial act. Barthes also distinguishes the notion of *punctum*. This occurs when out of those more or less deliberately sought-after scenes, objects, and atmosphere, something ‘hits’ the photographer: “A photograph’s *punctum* is that accident

which pricks me (but also bruises me, is poignant to me)” (p. 27). It seems to me that this was not the case with the pictures in this section; they were products of ‘studium’ instead.

To recognize the *studium* is inevitably to encounter the photographer’s intentions, to enter into harmony with them, to approve or disapprove of them, but always to understand them, to argue them within myself, for culture (from which the *studium* derives) is a contract between creators and consumers. The *studium* is a kind of education (knowledge and civility, “politeness”) which allows me to discover the *Operator*, to experience the intentions which establish and animate his practices, but to experience them “in reverse”, according to my will as a *Spectator*. (pp. 27-28)

Even though the dynamics of the SPM address the unconscious rather than the ‘will’ – which is more conscious – Barthes’ ideas of ‘studium’ certainly apply to the previously discussed photos.

In any case, the modem served as a metaphoric picture – just like the statue and the piece of art with the hands – aiming to catch cosmopolitanism via connectedness.

Related to the previous picture (which was not the only one depicting connectedness through cables, wires and computers), there was another one in the category of ‘symbolic connectedness’: a picture of a @ sign in SPM 2, session 1. This photo was very unambiguous: a black background with a light metal ‘at sign’, dominating the picture from the centre. Topics that emerged from the shared unconscious were variations of the first three associations: “*worldwide – connection/communication*”. The associations were basically about the opportunities of the fast development of the Internet, and the students mentioned “*connection*” several times – as well as the fact that it is an international sign. Again, this was a rather rational photo, brochure-like, that evoked rather rational associations such as “*needed for your study*”, “*network – work on the net*”. There was one peculiar question, “*Why is it in Dutch?*”, that I did not understand (isn’t @ a universal sign?) but maybe somebody just wanted to complain. The photo also called for some philosophical thoughts: “*looks like the world – it’s infinite (without an end)*”; and “*why an a?*”



SPM 2, Session 1

To me, this supports my feeling that these kinds of symbolic pictures were taken with the idea that the photographer ‘caught cosmopolitanism’ and focused on ‘the right image’ by applying careful ‘studium’. Unfortunately, however, the associative results with these kind of pictures, which try to capture some kind of ‘makeable’ cosmopolitanism, are rather disappointing. And the reason for this is that true cosmopolitanism is not about the outside image, but instead about internalised values.

Also on Bali, students shot pictures of laptops, wires, and screens, such as this one (SPM 4, session 1):



SPM 4, Session 1

Immediately, students mention all their bad habits related to Facebook: *“Facebook – procrastination – distraction – addiction – ...all day”*. The associations remain a bit on the surface, relating to the features of Facebook – such as *“technology”, “Mark Zuckerberg”, “social media”, “connecting people worldwide”* – just like the students with the picture of the modem. And while they mention rather positive thoughts about the advantages of Facebook as a people-connecting medium for *“remembering old friendships – connecting people worldwide – contacts”*, there are clearly things they don’t like about Facebook: *“privacy”, “violation”, “forgetting true friendships – a different world”, “separation – loss of reality – relationships – publications – public relations – be careful what you post on Facebook.”* Participants also had a need for alternative buttons: *“they need to make a dislike button – or a don’t care button”*; and they were not pleased with the downside of Facebook: *“mobbing – apps – timeline – gossips – creepy – screen – marketing – insuring – tags – keeping you up to date – photos – irrelevant – annoying – random – what to do – too many random friend requests”*. I noticed that they made a distinction between real friends and *“random”* ones; they sometimes feel that Facebook communication is *“creepy”*, because there are also a lot of *“gossips”*, which is *“annoying”*. As such, they are quite critical about friendship, and also about what is genuine and what is not. These young people have a fine working antenna for authenticity and truthfulness. With regards to genuineness, the *“marketing”* association is quite interesting, I think, as they very well know that Facebook is not just a medium to connect people; it is also a platform for marketers to communicate their message, to create a need for products and services, and to find new consumers for them. The participants do recognise this and are not naïve in this sense; they know they are not just voluntary, self-ruling users, and that they are also a target group for marketers.

The SPM participants mentioned this picture in the reflection session as one of those that had the biggest impact during the session. Their motivation was related to two factors: *“Maybe because we are associated with it everyday....Probably Facebook is the most popular feature here”*, meaning that it is something they love to use and spend much time on. Especially since many students are not originally from Bali, this medium helps them to stay in touch with their social network. Facebook connects them with their family and friends. The second reason, however, relates to something I will soon discuss in greater detail: sameness: *“Anybody can relate to it – no matter what culture.”* Very often in this study, students put cosmopolitanism on par with being the same as others – or as is stated on the T-shirts you can buy in the local shops of Bali: ‘same same

but different'. It doesn't matter what your background is, you all have the same opportunity to use Facebook.

The participants from this SPM were both international and Indonesian; and for me it was interesting to find it was mentioned that "*Indonesians [are] addicted to Facebook – friend collectors – collectivity*". That was interesting from the teacher-in-me perspective, the teacher on intercultural sensitivity (whose reason to be on Bali was to teach and train just that). According to Hofstede, Indonesians do indeed score low on the dimension 'individualism': 14 versus, for instance, the Netherlands with a score of 80 out of 100 (<http://geert-hofstede.com/indonesia.html>). But from my role as a researcher interested in the shared, associative unconscious and the 'organisation in the mind' of the organisation's 'role holders', these deliberate intelligent thoughts led me to less enthusiasm. Why weren't the associations pointing in the direction of cosmopolitan traits adopted by these globetrotters? Again, this photo had a high symbolic value, but it does not relate to interiorised cosmopolitan traits. Or could something else be the case?

With this picture, I would like to finish the part on 'symbolic relatedness' and continue with the second part within 'Objects instead of people'.

No teachers in the pictures

'No one in sight' is the title of this paragraph. As I have stated before, the pictures that participants offered to the SPM-assistants contained few people and very little interaction. I have called the pictures without people 'humanless', a word that I feel is appropriate. But my integrated spell check marks it red, which I find odd. Why can we have 'shameless', 'pointless', 'childless', 'ageless', 'useless', yet not 'humanless' or 'personless'? 'Humanless' does not only indicate for me that there are no humans, and no people in the picture; 'humanless' is also a kind of intuitive word, connected to notions like lacking humanity, not human, inhumane, or even dehumanised. By not including persons, hence, instinctively excluding them, the participants deprive the university world of a sense of humanity and community, and thus dehumanise it. The role holders, while taking pictures, have removed humans from the surrounding educational environment to a great extent, focusing on non-human things instead. At best, those 'things' sometimes seem to represent relatedness in an intentional, framed metaphorical way; yet I have shown in the previous part that such strained relatedness is not an internalised value. In other words, humans seem to be ignored in the taking of the pictures. Participants leave them out, and I wonder

why? In the previous paragraphs, I have already paid some attention to this worrisome phenomenon. I have demonstrated that it struck the participants in the reflection sessions as well as in the matrices. The participants tried to reason that absence away.

But within the category of ‘humanless’ pictures, there is one subgroup that I specifically would like to draw attention to – namely, teachers. How well are the teachers included in the cosmopolitan community in the participants’ minds?

Let’s start with some numbers. Of all of the pictures that were at the disposal of my four assistants (more than 400), only eight (8) pictures displayed staff members; and of those eight, only five pictures included teachers. Of those eight pictures, only two were shot on the main campus. Six were taken on Bali, a small campus where only one of the five SPM’s took place.

Hence, on the main campus, participants in preparation for the SPMs left the teachers out while they were ‘intuitively’ taking pictures, instead focusing more on objects. There is only one conclusion I can draw: students don’t regard teachers as typical exponents of cosmopolitanism; and more generally, it is not the students’ first hunch to connect people to cosmopolitanism. Considering the tenor of the argument in this paragraph, this will not come as a surprise. But even though it might not be surprising, it certainly is distressing – as teachers can serve as role models, stimulating a cosmopolitan attitude.

It might be a coincidence; but nevertheless, there were no pictures of teachers in the SPMs in the Netherlands. The assistants that received the pictures from the participants and who semi-randomly selected a number of them to be included in the PowerPoint presentations did not select the two pictures containing teachers. I deliberately stayed out of the selection, and I only asked the assistant two things. The first request or instruction was to select pictures from different photographers, possibly from all participating students in the SPM; the second was to avoid similar or identical photos within one SPM (such as three pictures of flags, a common object for the participants). Usually, I would receive a file with all the photos, the PowerPoint presentations, and the transcripts after the SPM had been finalised. As an unanticipated and undirected consequence of that procedure and the semi-random selection, pictures of teachers were never subject to an association session in the Netherlands.

The fact that there were so few pictures of teachers worries me – as I conclude from that absence that students don’t relate the teachers to the assignment given. This means that students don’t see cosmopolitanism in teachers. Remember, the assignment was: “Where do you see cosmopolitanism in HEIX? Make pictures in an intuitive way and avoid ‘brochure-like’ pictures” (see

Chapter 4). From this, I must deduce: teachers are not seen as cosmopolitan, they are not regarded as representatives of cosmopolitanism, and students don't see cosmopolitanism in them; hence, they are not considered to be role models of cosmopolitanism. I found this shocking, to be honest, as teachers can have a supporting and transforming role (as Lilley, Barker and Harris [2014] describe). In a study on the process of global citizenship, learning, and the student mindset as a result of student mobility, they write about teachers as "cosmopolitan role models [and] facilitators of change" (p. 9). Their qualitative study involved 21 international students who were participating in an Australian-European Union mobility project. Lilley et al. found that interpersonal encounters and cosmopolitan examples lead to favourable developments:

Four European students attributed their personal change in perspectives and behaviors to an influential teacher. The cosmopolitan role model explains how an inspiring teacher challenged and influenced their thinking, reasoning, and frames of reference. Inspired by the academics' personal qualities, teaching style, and global experiences, these students explained how they were now participating more enthusiastically in study. They were becoming more 'other centered' and open to other perspectives, and were broadening their horizons. The role model's teaching style made international and comparative learning more meaningful to them. (p. 11)

This experience contributes to the students' personal growth. And personal growth is one of the elements of international competencies (ICOMs) as developed by the "KU Leuven Association Project" in 2011-2013 (Simons, Korevaar, Hindrix, & Joris, 2013).

In addition to personal growth and international disciplinary learning, global engagement and intercultural competence were also competence fields for ICOM. These resonate well with the next parts of the quote from Lilley et al.:

In summary, out of the comfort zone, interpersonal encounters, interpersonal relationships, and the cosmopolitan role model took students to the edge of their knowing and understanding. Through their exposure to dilemmas, uncertainty, disequilibrium, encounters, relationships, and a cosmopolitan role model, these students were developing a global mindset and were thinking differently. (p.11)

Lilley et al. present participants' quotes, such as: "That teacher's lectures made me think that I could do something for others, like in the future" (p. 8). Lilley et al. continue on page 15: "Four students discussed how their comfort zone in learning was challenged by a cosmopolitan role model. He or she facilitated situations for them to engage with the "bigger picture" of the world. Students began to think about their study, lives, careers, and futures differently. Students

were inspired by the role model's personal qualities, teaching style, and global experiences. The students' descriptions were consistent with Sanderson's (2011) 'ideal teacher'." Sanderson encourages teachers to explore their own cosmopolitan knowledge, outlooks, and experience; and to incorporate these into their disciplinary areas. However, according to Taylor (2008), classroom transformative learning is poorly understood with respect to the students' role in it and their relationship with the educator. This [Lilley et al.'s] research identifies the powerful potential of the student/teacher relationship for taking students out of their "comfort zone in learning" to "expand their global mind-set" (p. 15). This global mindset and the international competencies are not identical with cosmopolitanism, but contribute enormously to it. The KU Leuven's ICOM project (2013) defines intercultural competence (a competence field within international competence) through nine elements: "cultural self-knowledge, cultural flexibility, cultural resilience, cultural receptivity, cultural knowledge acquiring, cultural relational skills, cultural communicative skills, cultural conflict management skills, and multi-perspectivity".

The participants in the study of Lilley et al. indeed develop cosmopolitan thoughts and demonstrate cultural receptivity, cultural relational skills and other skills and competencies mentioned in the ICOMs project, as is shown in the following quotes: "It's that relational cosmopolitism, that capacity to enter into the imaginative world of the other" (p. 8); "I got this perspective that the world actually isn't that big... there isn't any difference between the human being" (p. 9). And even though I could offer more quotes on the development of intercultural competence, my focus lies on the role of the teacher as a role model and a prospect facilitator of change – as is represented in Lilley et al.'s study: "From his experience in travel... he taught us how to do something, not what to do, how to have more courage... he did influence me and I was excited" (p. 8).

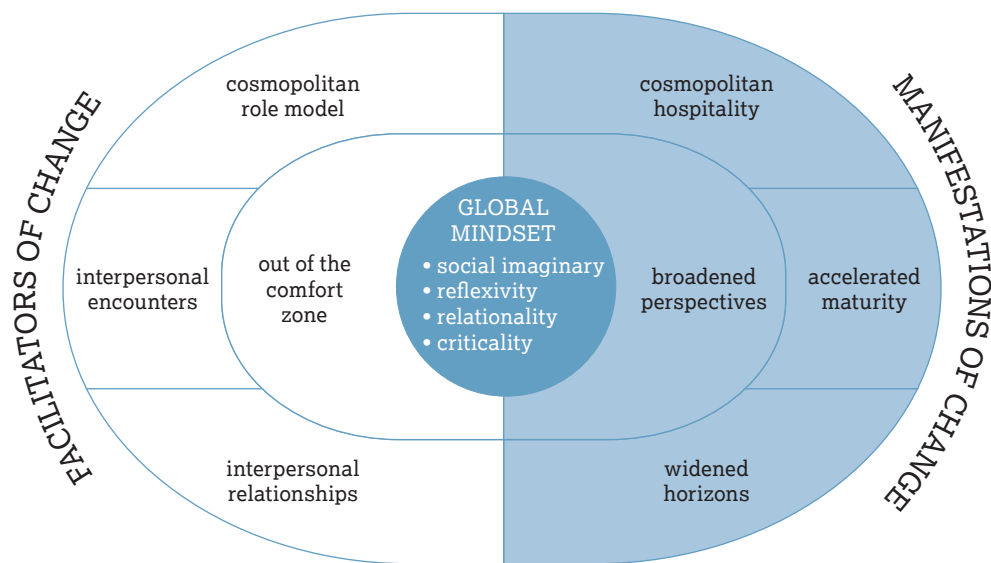


Figure 5 Conceptualizing the Process of Global Citizen Learning (Lilley, Barker & Harris, 2014, p. 10)

Thus, it can be concluded that teachers can influence students profoundly in the development of cosmopolitan traits (as Lilley et al. have illustrated in the figure above, 2014, p. 10).

Unfortunately, the students in my study were never able to associate to a picture taken in the Netherlands that included teachers, as the only two taken at the main campus were not selected. The fact that students on Bali took relatively more pictures of various staff corresponds to their remarks in the related reflection sessions: *"I think the human resources are there to be cosmopolitan [but it just doesn't translate to artefacts]"*. *"The only way I see it [cosmopolitanism] manifested is basically by the diversity within the classes and students or also the lecturers"*. *[Cosmopolitanism is manifested in HEIX] "only in people"...both people who work here and students, the staff"*. These reflections correspond very well with the findings of Lilley et al. (2014) and of Sanderson (2011), whom they have quoted. In that respect, the teachers on Bali serve as 'cosmopolitan role models' and 'facilitators of change' (see above figure).

However, this was not the case on the main campus of the university in the Netherlands.

Teachers were hardly photographed; on the contrary, they were neglected. The students in the Netherlands answered the question, *"What was missing in the pictures?"* with *"Teachers were missing, as well as persons."* This remark made me wonder: are teachers not perceived as people? Have they been dehumanised

to the extent that they are not even recognised as human beings anymore? If so, what are they? What makes up their identity, what is their role in the university community? Are they seen as mere instruments in the process of certificate obtainment? Instruments that can instruct, monitor, and assess like robots? Are they not people, coaches, mentors, trainers, experts, counsellors, and inspirers? By denying teachers the attribute of being a person, and by presenting teachers and people as two unconnected phenomena, the students made a very clear statement and classified teachers as non-persons, or even as *persona non-grata*. These thoughts made me sad and confused. I thought that some teachers had been rather inspirational and motivating. In fact, I felt that I myself had served as a transition person and a role model in some cross-cultural situations and coaching activities. The lack of teachers in the pictures and this reaction was quite a disappointment to me, I must confess.

However, there was one picture that triggered the mentioning of some teachers' names, namely the picture below, with shells. In the discussion session after the association session, the photographer explained that she had "*chose[n] pictures that were...more abstract*" to represent cosmopolitanism. However, she gave no further explanations. The picture of the shells worked really well, as it spontaneously evoked many reactions – such as thoughts, associations, amplifications, emotions, and even philosophical ideas.



SPM 1, International group

The first association with the shells (SPM 1, international group) was “*broken shells*”, and the students immediately identified themselves with the shells: “*Broken shells – a thousand pieces – unique pieces – just like our students? – From all over the world*”. From these associations, it became clear that the students see themselves as individuals sharing an international background – that they make up a vast group, and yet each and every student is special. “*Unique*” indicates that they are incomparable and one of a kind, yielding some exclusiveness to their status. Thus, students immediately think of diversity (“*different shape and colour of all shells*”) and view themselves as unique persons within that diversity, but they don’t regard themselves as equals – especially not when teachers enter the matrix: “*the shells represent the students and the stones the teachers – then why are all the shells broken? And the stones lying on top?*” From these associations that immediately followed the “*different shape and colour of all shells*”, the power relationship becomes clear. Not only are students and teachers two different entities; the students (shells) are “*broken*” and the teachers (stones) are “*lying on top*” in the dominating position, oppressing the students. Stones are different than shells, and stones have the higher position. As I just mentioned, the very first association was “*broken shells*”, which did not provide a note of discord for the subsequent ideas on diversity and uniqueness. On the contrary, later in the SPM, students emphasized and strengthened their underdog position with associations like “*all shells are empty*” and “*who needs broken shells? – broken shells become smaller when people step on them*”. These utterances indicate that students feel trod upon and inferior. Moreover, they suffer as they become (emotionally?) smaller every time “*people step on them*”. But these emotions of suffering, oppression, and belittling that affect their ego, confidence, and self-esteem do not represent everything they are feeling; they also have doubts about their future: “*who needs broken shells?*” From the associations, it also became clear that students felt incomplete. “*Aren’t we all searching for our other half or constantly developing ourselves to become one?*”, followed by “*All shells are empty*”. I felt these were rather philosophical and even existential remarks, coming from the deeper, unconscious layers of their minds. Feeling “*empty*” is not exactly in line with being inspired; a feeling as described by the students in Lilley et al.’s study (2014), instigated by the presence of diverse Others and motivating teachers.

Maybe the participants in my study were not ready to make that next step and change their feelings towards a sense of belonging and connecting? After all, they point out the differences between all of the elements in the pictures. As I will discuss later, the students immediately registered differences: “*different shape and colour of all shells*”; and they distinguish black teachers from white

teachers: *“The black stone is Mr. A. or Mr. B. (if everything represents HEIX and the stones are the teachers) – Then where are the white teachers? – Under the shells”*.

Hence, the black teachers seem to be more present and the white teachers are *“under the shells”*. As the body of teachers at the main campus is mainly Caucasian, the majority of teachers is unnoticed, invisible, and *“under the shells”*. Only some teachers are visible, their visibility boosted by their skin colour and otherness; and only a few teachers seem to have a name, an identity. The rest seem to be non-existent and nameless, and students are not interested in them. Indeed, this is actually reflected in the mentioning of names during the SPM sessions. Only a handful of teachers’ names came up in the SPM sessions – even though the hotel school where the study was situated is the biggest hotel school in Europe. As was demonstrated before, the picture of the shells brought up the names of the teachers that were represented by black stones – those of the two black teachers who I have anonymised to A and B. My guess is that their skin colour set them apart from the rest. The third name was produced during SPM 2, elicited by a picture of sabred Champagne bottle corks. With this photo, the participants mentioned the name of a wine teacher who gives wine workshops and occasionally teaches and demonstrates sabring at some events. Sabring is quite a spectacular activity as the sabreur strikes off the cork from the Champagne bottle with a sabre. This is very impressive for young students. Now, some years later, that same wine teacher was chosen as the most popular teacher of the local professional universities and elected as the best teacher of the year. It’s no wonder that the participants mentioned this teacher’s name.

A fourth name was mentioned twice – once with the Dutch group of SPM 1, and once during SPM 5, session 1. This person happens to be ‘the Chef’ and the ‘ideological father’ of the sustainable concept of Food and Beverage that the school has adopted. He has national and international recognition and students can read about him in the newspapers or use the cookbooks he has written. Finally, in that same SPM 5 session, the first name of one of the practical instructors – a person they encounter often when they are learning by working in the practice department – came up. You will ‘meet’ him again when I discuss the non-shown pictures of teachers.

Besides the picture of the shells, the corks, and the canteen as ‘name-triggers’, there was no other evidence of teachers in the sessions. Teachers didn’t play a significant role in the minds of the students.

The entire collection of pictures did contain two pictures with teachers on the main campus. However, these were not selected by the assistants and therefore were unfortunately never presented as objects for association. One showed two non-Caucasian teachers who both teach theoretical subjects; the

other depicted two male white practical instructors (coaching students during the practical elements of the curriculum) wearing uniforms and walking in the hallway behind the kitchen (taken for SPM 1, Dutch group). I can only guess that these pictures were taken because these staff members were different – either due to their colour and cultural background or to their position in the practical department.

So, all in all, the four SPM's on the main campus yielded five names during the sessions and two pictures of teachers – which were unfortunately never selected by my assistant and hence never presented to the participants as an object for associating.

Cosmopolitanism is all about relating to others – a moral concept that includes being open minded, with respect for and interest in the other and the other's culture. But the fact that so few pictures contained people, and that teachers were extremely few and far between, is to me quite distressing. Zooming in on those teachers, the first obvious conclusion must be that when students were taking their snapshots 'in an intuitive way' their intuition did not lead them to teachers. Students don't connect cosmopolitanism to teachers. Subsequently, and in contrast to the study of Lilley et al. (2014), teachers are not seen as role models of cosmopolitanism.

Zooming out, the second conclusion seems to be that from the data there is only a very weak relationship appearing between cosmopolitanism and people in general. The strongest connection between cosmopolitanism and people (including teachers) was found on the smaller Bali campus. On this campus, the student population is more diverse than on the main campus. On Bali, students shot more pictures that included people such as students, staff members, and teachers. Students reported that they deliberately went into the office where some four staff members with administrative functions were working to take pictures – obviously because they felt that cosmopolitanism was there to be found. And when these pictures were shown to the participants, their associations supported and underlined the 'cosmopolitan quality'. The campus on this international, liberal, and diverse island seems to stimulate a more cosmopolitan spirit; and Bali is considered to be a much more cosmopolitan environment with staff and teachers as role models of cosmopolitanism.

Let me finish this sub-paragraph of "No one in sight?" on the lack of teachers with an uncensored part of the evaluation of the final SPM:

“What did you miss in the pictures?”

- Literature, pictures from the library. Books from all over the world.
- Teamwork. Teamwork creates better understanding
- People. I expected more people from different cultures in the pictures. The one from the two ladies behind the PC to me (Carl) stated most clearly what cosmopolitanism is all about. Real communication between people.
- People. Some photos were only triggering complaints. Then I didn’t have a happy feeling. Cosmopolitanism = happy people, smiling faces to me
- People
- No teachers, no international teachers. Cosmopolitanism is about international, so also about international teachers
- Teachers have to be a role model for cosmopolitanism. They are in daily contact with the student. If you don’t talk the talk, don’t walk the walk.
If the teacher is not cosmopolitan, not showing cosmopolitan behaviour, how can we expect our students to become cosmopolitan?”

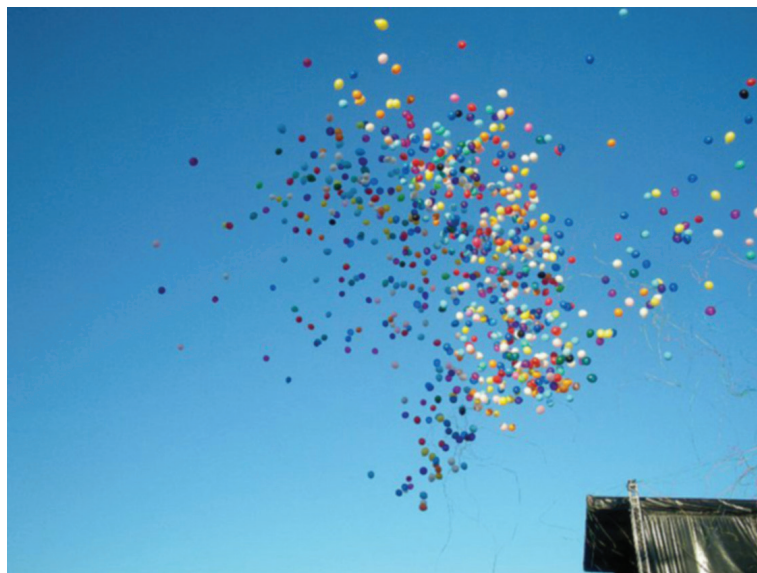
I couldn’t have formulated it in a better way. The students in this study are sharp analysts and know exactly how to lay a finger on the sore spot with their conscious minds. Unfortunately, in their inner selves, there are only very limited connectors in the associative unconsciousness that link cosmopolitanism to teachers. Or were students maybe just intimidated by their teachers to the point where they did not feel comfortable taking photos of them?.....

Differences and Sameness: how to deal with Otherness

Differences and Otherness

One of the categories that presented itself while I was coding the data was centred around differences. At first, I had discerned a number of subcategories such as ‘nationalities’, ‘different’, ‘contrasts’ and ‘culture shock’. These were based on codes related to associations, reflections, and amplifications that showed, for example, nationalities (“German”, “Chinese”, “Indonesian”) or contrasts like “black and white”, “chocolate and milk”. These often surfaced; but for practical reasons, I had to reduce the number of subcategories if I wanted to discuss the topics (Saldana, 2013). So, I combined five subcategories to one overarching one, as all the emergent subcategories were dealing with differences in one way or another. Several times, it had struck me that students spontaneously and frequently noticed and named differences – distinguishing themselves

from the Other, and thus creating a clearly emerging and repeating pattern in this research. Such differences were expressed by distinguishing nationalities, religions (*"Africa – Muslim"*), and languages (*"Dutch"*, *"Chinese"*); by contrasts (*"black and white"*); by words such as *"different"*, *"difference"* and *"foreign"*; and by distinguishing colours (*"blue sky"*, *"green trees"*, *"different colours"*, *"why blue and red?"*).



SPM 1, International group

The word 'different' often occurred: *"different personalities"*, *"different cultures"*, *"different directions"*, *"different possibilities"*, *"different colours"* but there were also associations marking contrasts: *"some are far away, some are pretty close"*, *"ying and yang"*, *"some are leaving, some are coming"*, *"some alone, others in a group"*, *"shadow and light"* (and *"light and shadow"*) – *"future and present"* – all of these were mentioned in regards to one single colourful picture of balloons being released and flying away. Some associations were even mentioned twice (*"different colours"* and *"different cultures"*).

From my coding system that applied colours, the dominant associations thrust themselves out at me with gaudy colours, forcing me to acknowledge that students instantaneously focus on what distinguishes one element from the other, one person from another, one group from another; and that they thereby focus on the 'Otherness' of others, thus implicitly promoting discrimination. How else can I explain why they see in such a colourful picture – showing a configuration that is forming one transparent whole made up of countless

similar, almost identical elements – more dissimilarities and contrasts than similarities? Students in this study seem to automatically discriminate between the elements in their surroundings (and by “discriminate”, I mean a neutral drawing of distinctions and seeing what distinguishes A from B or distinctively describes A or B – as well as pointing out how ‘Others’ differ from ‘Them’). This could very well be a logical consequence of being part of an organization: “the interpersonal world of an organization is simultaneously a group world and subject to those tensions and conflicts that appear intrinsic to group life; between the wish to belong and the need to differentiate” (Armstrong, 2004, p. 12). That, I think, might well be the case. On the other hand, something else than “the need to differentiate” (p. 12) in order to find a balance between assimilation in the group and being special and unique within that group might be applicable as well. I already referred to Erikson in the previous paragraph on relatedness and how he describes that young people in the phase of Identity versus role confusion focus on differences in order to distinguish themselves from others and to create their own identity, sometimes using stereotyping to do so. Erikson writes:

Young people can be remarkably clannish, and cruel in their exclusion of all those who are ‘different’, in skin color or cultural background, in tastes and gifts, and often in such petty aspects of dress and gesture as have been temporarily selected as *the* signs of an in-grouper or out-grouper. It is important to understand (which does not mean condone or participate in) such intolerance as a defense against a sense of identity confusion. (1963, p. 262)

But stereotyping leads to a focus on one or only a few features of others.

Several authors (such as Maalouf, 2001, Miyamoto, 2010, and Sen, 2006) write about the compartmentalisation of identity – or rather, the danger of focusing on one aspect of identity only and reducing the other from being an individual with a multiple identity to a one-dimensional being. Miyamoto draws upon Memmi (1968) to argue that simplifications and reductions like this promote discrimination, and that discrimination is entrenched in recognising differences: “Discrimination thus begins with emphasizing differences” (2010, p. 3).

Miyamoto is critical of the “celebration of differences” (p. 1) in a naïve way, obviously sympathetically and affirmatively done by so many (American) “university office[s] of diversity” (p. 1). But, as Miyamoto warns,

Such offices advocate respect for differences, in an attempt to discourage or prevent treating difference as a basis for discrimination against a given group. This agenda, which on the surface seems so plainly well intended, is enthusiastically accepted in academia. Nonetheless, today, drawing our attention to the thin, and often shaky, line between differences and discrimination, I would like to argue that celebration of diversity can in some cases be hazardous to ethical relations. Contrary to the prevailing beliefs, the uncritical celebration of difference in fact compartmentalizes multifaceted humans within particular cultural, ethnic, or racial categories, reinforcing a singular and fixed sense of identity. I believe, on the contrary, that the identity of each unique individual is more than singular, are in fact [endlessly manifold]. (Miyamoto, 2010, pp. 1-2)

Sen, in *Identity and Violence* (2006) follows the same line of argumentation, pointing out that humans have many affiliations and that they can and need to prioritize these affiliations. If they don't, it reduces them to one-dimensional caricatures of the plural identities that they, naturally, have. “Our shared humanity gets savagely challenged when the manifold divisions in the world are unified into one allegedly dominant system of classification – in terms of religion, or community, or culture, or nation, or civilization” (Sen, 2006, p. xiv). “The neglect of the plurality of our affiliations and of the need for choice and reasoning obscures the world in which we live” (Sen, 2006, p. xiv). Maalouf (2001) even states that by defining a person in such a one-dimensional way as nationality or religion or race “is a recipe for massacres” (p. 5). Maalouf's points of departure are conflict areas where it is hard for people to “sustain their multiple allegiances” (p. 5) because they are forced to take sides; but he argues that we all have deeply rooted habits of thought and expression, “because of a narrow, exclusive, bigoted, simplistic attitude that reduces identity in all its many aspects to one single affiliation, and one that is proclaimed in anger” (p. 5).

If you think this is too far-fetched and has more to do with the Lebanese-Israeli conflict that Maalouf witnessed, then let me present another picture to you that focuses on differences and also could potentially bring about such a ‘massacre’:



SPM 5, Session 1

This was the first picture of SPM 5 – a series of Social Photo Matrix sessions with undergraduate students mainly from the Hotelschool, and involving various nationalities (mainly Dutch, but also including Bulgarian, Russian, German and Chinese students). Obviously, the picture had been taken on the Dutch university premises depicting an American brand car with a German license plate and a Japanese car with a Dutch license plate standing side by side in the parking lot. In another SPM, there was a similar picture (SPM 2, Session 2); so, for students, this ‘contrast in sameness’ is obviously symbolic and meaningful.

The first thing students pointed out was “*different nationalities*”, which is not surprising with regard to the previous analysis. In fact, I myself have just described that group by two affiliations: their education and their nationality. And as I have contended, students seem to habitually detect differences. Then, via associations such as “*football*”, “*Toyota, Japanese car*”, “*different in size*”, “*shadow*” and “*sunshine*”, they came to “*World War 2*” – hence, my comparison to the ‘massacre’. Obviously, associating from the starting point of differences, contrasting countries, following the line of associations via “*football*” (the Dutch word for ‘soccer’), they arrive at World War II. Maybe it is interesting to state here that the most famous Dutch national soccer trainer Rinus Michels allegedly authored the phrase “*Soccer is war*”. Whether the students arrived at World War II via Michels’ one-liner or via the German license plate, the Japanese car, the American car, or the Dutch licence plate (all nations have a belligerent or colonial past) will remain unknown. But the fact is that they did arrive at

this association, about which they had this to say in the reflection session in response to the question “Which picture had the biggest impact?”: “The picture about the two cars had a big impact on some of the group members although the response was not very high. The reason for this could be that it was the first photo of the session. It is also a good example of typical cosmopolitanism. A German car and a Dutch car, from an American and a Japanese brand.” And weeks later, in the final evaluation, one of the participants (my ‘assistant’) who functioned as the secretary and has helped me in organising the SPM sessions wrote these minutes in the evaluation report: “The sessions were fun, but cosmopolitanism is not very clarified. Sometimes it is wondered why a certain picture is taken when the subject should be related to cosmopolitanism [!]. It was interesting that a certain picture provoked funny [!] responses such as World War II with the two cars.... Unconsciously, you are trying to look to the relation with cosmopolitanism.” (Evaluation session SPM 5).

To come back to the picture with the cars, students came up with associations linked to differences (“different in size”, “different kind of stone”, “everybody has their own space, different space” and with contrasts: “pollution versus sustainability” or “nature and human”). I think it is fascinating that when students were asked to take pictures of cosmopolitanism, they came up with these kind of pictures, showing artifacts of different cultures side by side – unified by sameness as these are not only both cars, but by also having the “same colour”. I find the thoughts that jump to their mind equally fascinating: “World War II”, “Autobahn”, and “everybody has their own space”. Here, the lines of thought take a totally different path, one that is rather imperialistic. It reminded me of World War II – especially the reflection about “own space”, which released in me the notion of ‘Lebensraum’ – a shortcut to the war indeed. As such, their associations are not exactly what one would expect from cosmopolitanism but maybe rather correspond to the words of Maalouf on the reduction of identity. They focus on differences, and not only in this picture.

This book is not based on quantitative research. Yet I was curious to find out how often students had used the word “different”. Selecting all the parts in the data supplement in which I stored the texts of all of the SPM sessions (both associations and reflections), I was able to find that the word “different” (and for one Dutch group “verschillend”) was mentioned in those sixteen SPM sessions almost four-hundred times!

When I started to calculate the percentages, I was a bit disappointed by the low percentage, as I wanted to present to you something more spectacular; but out of all the words in the association and reflection sessions, the total score was more than one per cent. Even based on the discussions in the reflection sessions

(which generated a lot of text), this ‘notion of difference’ was clearly a repeated pattern. It thus confirmed my observation that many students, especially from the undergraduate groups, had a strong focus on detecting Otherness and a habitual practice of spotting markers for describing differences.

But within that category, an interesting division appeared.

What I had already suspected from participating in all of the SPM sessions was confirmed from the research: the students from Bali were focusing much less on noticing and naming differences. The Bali students’ score for the word “*different*” was three times as low as compared to the Bachelor students in from the main campus.

Also, the Master students had a similar lower score. How can this be explained? For me, the most important reason for the students on Bali was the fact that the students were more comfortable with Otherness, and it seemed that acknowledging and mentioning it was not relevant to them. The Bali students were quite used to diversity. On the campus in Bali, there is no dominant (national) group; the composition of the groups in Bali is very diverse; the team of employees is small and varied. In fact, the whole island is a diverse place. Tolerance and hospitality are much promoted, not in the least because it is such a popular tourist destination. But this pragmatic attitude is rooted in the culture as well. Bali, the smallest province of Indonesia, is a good example of the philosophy of Pancasila – which promotes tolerance and peace, and stimulates the avoidance of feelings of ethnical or religious superiority, or superiority by descent. “Unity in Diversity”, the national motto, is embraced by many Indonesians – and also by foreigners living, visiting, or studying in Bali. I don’t want to be naïve here: corruption, the importance of status, and the caste system permeate Indonesian society intensely, resulting in bribery, visible and invisible rules, codes of conduct such as giving respect and privileges to those higher in social status. My husband and I experienced corruption and bribery several times and we were expected to pay a policeman or an official at the airport to avoid a ‘fine’. It was clear in both situations that a simple ‘arrangement’ was possible. Once they found out our important position as ‘gurus’ (teachers), or learned about our influential relationships, they quickly cleared off. Nevertheless, Balinese culture is very adaptable; people are hospitable and friendly; and on the island, people from different religions live together peacefully. Every day one can witness a different kind of colourful ceremony. People from many different nationalities live or stay on the island. This is the daily environment for the students. Besides, their own life stories often demonstrate a life of travelling, of having lived in many places, of mixed families or expat backgrounds. Some of them are third culture kids. Being extremely interested in the life stories

and backgrounds of people different from myself, I had many conversations with them. And within the framework of this thesis, I also had some interviews with them as well. There were a few Indonesian students, but the majority were international or had a mixed-culture background with parents working on international assignments and changing their residence regularly. So, these kids had been around, had had to adapt to new environments, learn new languages, make new friends, and learn to live with different people in a different setting. I am convinced that because of this context, students studying in Bali are more used to diversity, postpone judgement, are more open-minded, and are not so quickly surprised by the Otherness of people. As Pascal (with an Asian-Swiss background) puts it: *"I find that I can adapt to it [other cultures] if I have to. Sometimes I do it automatically without realizing. Especially in Bali, but if I am somewhere else I can adapt to the culture. It doesn't affect me anymore. [...] But just to people in general.... because I'm used to meeting people from all over the world. I don't come across as direct or too aggressive"*. And another student, describing the difference between international and cosmopolitan: *"I'd say, like the difference...OK,...International, is that all these countries are here but...cosmopolitanism is more the fact that these people are aware that it is very diverse. They don't feel out of place or uncomfortable by these different cultures. To me that's the difference"* (SPM 4, final evaluation meeting). These kinds of experiences and insights resulted in the SPMs on Bali having fewer thoughts on differences and being different. On the other hand, they strongly felt about something that didn't seem to bother the students in the Netherlands: religion. Not only did they criticise Pancasila for not allowing atheism and animism; but also the fact that on their campus catholic religious symbols were omnipresent. Religion and art were emerging themes in the SPM sessions on Bali.

The Balinese student population focused less on differences and otherness based on the surrounding culture, their own self-consciousness, and being at ease with other cultures; and in a way, the nature of the Master's groups was comparable: diverse groups composed of students with a more international background who were more experienced and mature. They might have gone or are moving from the fifth stage of Erikson (1963) to the sixth, in which a more stable sense of identity has been developed – and taking away the need to confirm one's own identity by stereotyping and reacting against others. It seems to me that their life-experience, age, and cross-cultural encounters also contributed to their comfort with Others, making it irrelevant to point out differences.

Sameness

Right in the very first SPM session I held with the students in the Netherlands, sameness emerged as a clear feature of cosmopolitanism. This occurred when the students reacted strongly to two pictures: one from a stewarding trolley loaded with dirty pots and pans, and one from an examination room – a big empty hall with tables and chairs in a stark black and white setting. These two pictures definitely yielded the most associations. I was quite overwhelmed by the stress these pictures caused – not so much in relation to sameness or differences; but to the intensity, speed, and volume with which the associations almost instinctively broke loose from the minds and hearts of the participants.

It became immediately clear that they don't like to work in the stewarding department: *"Chaos... – always a mess... – it never stops – who cleans this up? – I don't feel like doing this... – oh, stewarding isn't showing up today – just dump it there – no motivation – the soap is finished again – no appreciation"* etc. There were many more associations in which they complain about the stench, the workload, the uncontrollable carts, and other annoyances and dissatisfactions. The associations were about running away from work, not helping each other, having to take over each other's mess, and colleagues who do not show up. As a result, the matrix created an enormous space – 'potential space', to speak with Winnicott (1971) – for opening up and venting the frustrations, stress, and arousal that were contained in their "inner psychic reality" (Winnicott, 1971, p. 71) and accessible in the "associative unconscious [;the] mental network" within and between people (Long, 2013, p. 8). Now I would consider these kinds of associations rather un-cosmopolitan (not helping each other, hating this department and the work, trying to escape the responsibility, no cooperation), and I didn't see cosmopolitanism in the matrix. But the SPM method entails that role holders reflect and give meaning.

In response to the first question of the reflection session, *"What is your immediate feeling?"*, they answered: *"It started a bit weird" – "I thought: where are we heading?" – "There were contradictory pictures." – "I had made different pictures; my interpretation of cosmopolitanism was quite different, for example: a picture of a pizza, (with different parts that together make one whole)." The assistant did not select this pizza-picture. But the metaphor of the pizza confirms the 'diverse-but-one' thought. There might be different flavours; but eventually, all the slices form one pizza, reflecting a central thought that these students had on cosmopolitanism: we are all the same, even if we differ at first sight.*

In the continuation of the reflection session, students said: *"We have been occupied with [taking] the pictures, but when you saw them again, other things popped up"* (Reflection session, SPM 1, Dutch group).

With regard to this specific cart picture, somebody had taken it intuitively as something cosmopolitan (I assume). But the associations did not point in that direction at first sight. There was chiefly a collection of associations relating to frustration, aversion, and anger. The reflection session was necessary to reveal the deeper meaning. However, the meaning of the cart was not discussed until, at the very end of the session, one participant asked: *"Did someone see something cultural in the cart?"*, relating 'cultural' to 'cosmopolitan'. The responses indicated that for the role holders in this matrix the essence was about 'sameness': *"stewarding is everywhere (also back home)"* – *"Everybody does it"* – *"Everyone can do it"*, and *"Washing up happens everywhere (in the whole world); it's familiar"*.

I was pleased that one of the participants herself asked this question; and even though I was surprised by the answer (they were not referring to the hard work and the stress), for them it was perfectly logical, like an arithmetic sum: cosmopolitanism = cross-cultural + sameness.

It is about what we, as inhabitants of many different global places, have in common with each other: the duties we cannot escape, the anxieties we have to face no matter where we come from. This was confirmed in the reflection session with international students, when discussing a picture of a broken printer: *"At the end it still has something a little bit to do with cosmopolitanism because everybody had the same problem. For example, with the printer in the studyland-escape....One person, one world, one problem. When everybody is faced with the same problem, it is a kind of universal thing, and thus cosmopolitan."*

"So, Stephan, for you it also means, when you are all faced with the same problem, a universal problem, it has to do with cosmopolitanism."

"Yeah" (SPM 1, International).

This motif of universalism meanders through all SPMs except for Bali, where only the slogan 'same same but different' pops up with a picture of a white and brown arm close together. This slogan is often seen on T-shirts that are sold as souvenirs at local markets. There were no 'we are all the same' associations in the Master sessions. Maybe these students don't need to focus on the self by comparing themselves with others? Yet in the SPM sessions with the undergraduate students (SPM 1, 2 and 5), there were many. What about this one: *'is concentration universal?'* (Picture of two international females behind computers, SPM 5, session 2); or, with a picture of various national flags: *"everyone is equal"* (SPM 5, session 4). *'Water is universal and elementary, it's a basic need for everybody'* (picture of red and blue boxes with bottled water; SPM 2

session 3); a picture of a notice board (SPM 2, session 3) evokes *“the board is in every school in the world”, “one mind...one world”* (SPM 2, session 3); and with another car-picture (SPM 2, session 2), this time with a German and French brand: *“everybody needs transportation”* and *“same direction”*. And there are many more examples of sameness in the association and reflection sessions. Sameness, universality, things that all humans have in common: to students this is clearly related to cosmopolitanism. Or as a student put it in the reflection session after the second session of SPM 2: *“I think today it showed me, that there are some elements in life that are really cosmopolitan; Music, it is really in all cultures, food, everybody needs that, transportation, everybody needs that.”* And another one, just seconds later: *“Also the position in the picture; they are in different positions and have different jobs à The difference. But at the end they come out the same”* – thus including non-verbal communication through postures and gestures (theme of the picture) in their image of ‘cosmopolitanism in the mind’.

Also, in many associations, students would say: *“same, but different”*. This occurs, for instance, with a group of 18 students in a uniform, or a magazine with a section displayed in English and Dutch, or with the below picture about which the students had the following to say in the reflection session: *“I like the picture from the folder racks in session 4, the ‘bakjes’; then you see that the people in the world somehow have the same shape and construction but different colours.”* In the actual association session, a student said, *“same material and the same shape, just like people.”* During that session, another student connected it to *“the skin colours of the world”*; and yet another one said, *“people organise their documents in the same way”*.

There are similar pictures such as boxes with different types of water (SPM 2, session 3), various packages of fruit-milk (SPM 5, session 4); *“similar cups, different taste”*, and four identical wine glasses with different wines in them (SPM 5, session 1).

With a picture of 18 students in their uniforms, students said that: *“They all have a goal they want to achieve or an aim – same but different”* (SPM 2, session 1). It seems obvious that students are triggered by these kinds of images when asked to photograph cosmopolitanism within their university. Such pictures show the area of tension between Them and the Other, between what connects us and what divides us; they are about differences in universality, and bring together the two poles of uniqueness and universalism, of separate and connected, of distinctiveness and equality. It strongly reminds me of the fascination displayed when I took our twin baby boys for a walk – two cute little boys that people could hardly tell apart, but who were two little individuals at the same time.



SPM 2, Session 4

Sameness is of course more hopeful than pointing at differences; after all, similarities tie us together. And the good thing is that there were more associations (which are rather spontaneous) than reflections (which are more well-thought-out utterances) expressing sameness. By noticing universalism or universality, maybe a first step is made towards an appreciation of humanity and of respect for others. As Maalouf writes in relation to the consequences of globalisation:

The basic postulate of universality is that there exist inherent rights to human dignity that no one may deny to his fellow creatures, whether on the grounds of religion, colour, nationality or sex, or on any other consideration. This means, among other things, that any attack on the fundamental rights of men and women in the name of some tradition – religious or other – is contrary to the spirit of universality. (2001, p. 105)

Nussbaum writes in *Creating Capabilities* about how dignity and respect are crucial for life. To her, all citizens deserve equal respect and she continues: “human dignity, from the start, is equal in all who are agents” (2011, p. 31). Nussbaum (2012), in line with Maalouf, thinks that in order to promote democracy children should be taught about “how the global economy works” (p. 82), and learn about the role of colonialism and its consequences. Besides that, they should develop an “understanding of the world’s many religious traditions. There is no area (except, perhaps, sexuality) where people are more likely to form demeaning stereotypes of the other that impede mutual respect and productive discussion” (p. 83). For Nussbaum, it is evident that educators should

be “creating in the classroom a sense of global curiosity and respect” (p. 83). The students in my research might not be children anymore; but as they are not going beyond the acknowledgment of difference and sameness, I think an active approach would be advisable if we don’t want students to frame the Other in such a restricted way and from such a one-dimensional perspective. The point is that the discussion shouldn’t stop after the acknowledgment of differences and commonalities. It is fine and much welcomed that students see sameness in themselves and Others. But for cosmopolitanism to be developed, they would have to value the individuality and plural identity of particular humans, respect them as equals, and allow that differences can be valuable.

To come back to the picture with the balloons:

I have used it to demonstrate how students focus on differences. But there is hope. The students also associated this picture with joy and happiness: “*positive emotions*”, “*joy*”, “*smile on the faces*”, “*the people who see them, will be happy*”, “*It’s a colourful world*”. And indeed, it is a colourful world.

A fake ideal

“The seen world is a constructed world, not a passively perceived one” (Winnicott, 1971)

“The SPM allows access to some of the anxieties (and defences) that are part of the organizational psychodynamic” (Sievers, 2007)

Marketing, rhetoric and promotion: a perfect place?

As I have mentioned before, participants in this study were instructed in the first meeting to take photographs as follows (fragment from PowerPoint presentation):

- Take as many photos as you like, in an intuitive way
- Go with the flow of where your own eyes and the camera lead you.
- Your photos will be different from “professional” photos that might appear in official documents or brochures

Despite these rather clear instructions emphasizing ‘intuition’ and ‘not brochure-like’, there is a collection of pictures within the data collection that would not be out of place in a professional leaflet used by the marketing department to promote the school: pictures of colourful flags, bright balloons, artistic objects,

modern facilities, a big fancy building, and happy students sitting together, talking, eating, studying, and walking. Fancy representations of contemporary university life that are meant to seduce prospective freshmen to come and study. The participants themselves made these pictures in relation to the assignment to find images of cosmopolitanism, voluntarily capturing the beauty, benefits, and blessings of their professional university.

But on second thought, as is discussed in the previous paragraphs, if you look closer you notice the many human-less pictures. You notice that the people that you see in the pictures are turning their back on you or they are far away. There is distance, in the literal and figurative sense of the word. And if you do see people together, many of the pictures seem staged, framed, and fake – presenting an image that is not real, constructed, and empty.

Besides, after careful scrutiny of their verbal expressions from the association, reflection, and evaluation part of the SPM sessions, I came to the conclusion that the students are quite critical of these promotional, pretty pictures. I will touch upon these thoughts and expressions below.

However, despite their critical attitude, one cannot ignore that they have been affected by the jargon they were immersed in. Students have taken over this jargon and use it as normal language without realising the rhetorical calibre it implies. Orwellian expressions that I had marked as ‘HEIX speak’ as one of the categories in my coding system included notions with regards to the educational system such as “PBL”, “Cruise Minor”, and “Study Start Week”. Such notions, indicating the educational method and parts of the curriculum are quite straightforward and not that value-laden. However, it seemed that their unconscious had also effectively absorbed new vocabulary that the school uses in promotional materials such as billboards, brochures, video clips, etc. Students frequently voiced this plastic language, constructed concepts, rhetorical expressions, and popular slogans when triggered by the photographs in the SPM. Obviously, the marketing department had done a good job as the role holders had internalised this evocative rhetoric. Let me offer you some examples: “Hello World!”, “Learning by doing”, “Real world learning”, “Grand Tour”, “You can see the whole world”, “The world is out there for us”, “East meets West”, “The windows of the world”, “Career opportunities all over the world”, “Let’s smoke inside” and “Finding your talent”. Some of these expressions are used in the promotional campaigns such as “Hello World!”; others are concepts indicating a programme (for example, the “Grand Tour”). The Grand Tour© offers students the possibility to study for a limited period of time at one of the international branch campuses of HEIX. Students can study abroad within the educational system they have become accustomed to, possibly together with their friends;

they are sometimes even taught by teachers they know. It is a rather smoothly functioning, safe, and simple form of exchange. Real World Learning is a concept that the Hotelschool has adopted as a special feature for accreditation and is described by one of the members of the management team as follows: “Real World Learning (RWL) applies the social constructivist vision on learning, proposing that professional application in realistic practical situations is a crucial part of an effective learning and development process” (ECA conference presentation on February 22, 2015).

You have already come across “East meets West” in the university canteen; and the phrase: “Let’s smoke inside”, is literally on signs that function as notice boards that lead the way to rooms with exhaust hoods in which the smokers are isolated from the rest of the school. The other expressions are a collection of promotional phrases and one-liners that students come across within the institution’s communication via websites, video-clips, printed material, meetings, and information sessions such as “Open Day” or the “Study Start Week”.

This type of rhetoric could be compared to Orwell’s Newspeak, and is possibly “intended to impose a desirable mental attitude upon the person using them” (Orwell, 1980, p. 919). Through this indoctrination, students become happy followers and HEIX ambassadors. Of course, I’m a bit cynical here; and the fact is that RWL was received very well by the accreditation institution, and the Grand Tour programme is rather popular amongst students. But my point is that by “embarking on the Grand Tour” (another wonderful expression from the marketing department), students undergo a ‘Tapetenwechsel’ (an expressive German word indicating a change of environment, of ‘wallpaper’) without being really immersed in a new culture and without having to intensively interact with that new environment (in Indonesia, Qatar, Thailand and South-Africa), thereby developing cosmopolitan traits. It is a very safe way of studying abroad, a low-risk adventure with a high HEIX-proportion as to content, organisation, and educational and supporting systems (such as ICT, or point registration systems). Of course, this has to do with the accreditation criteria and with the general structure of international branch campuses. Yet as a result, students might go abroad with their friends, speak their own language, and in some cases also meet the same teachers they know from their own campus. But let me return to the Social Photo Matrix sessions and the associations some pictures yielded.

The “Grand Tour” was often especially mentioned – both on the main campus as well as on Bali. For instance, look at these two examples of internalised marketing vocabulary from SPM 2, session 3 (Globe) and SPM 4 (Bali), session 1 (Map):



SPM 2, Session 3

“Everything is connected – Grand Tour – you can see the whole world – different perspective – freedom – pink – constant movement – boundaries – the world is out there for us – which is my next travel destination – connecting cultures – more water than land – the world is kept together by the sea of culture and the sea of cosmopolitanism – shadow – dark side – future – what does the future bring? – IStudy – mismanagement – global – we are so tiny – different views – internship – which part of the world is it? – I don’t know our world – global village – opposite – upside down – another planet – the world is so small – our planet – global market – international”

5



SPM 4, Session 1

Map

“The world – HEIX – travelling – campuses and differences – map – globalisation – Europe centralised – Hello world! – connectivity – distance – global warming – paper – cultural diversity – hometown – going abroad – Sri Lanka – languages – venturing – not enough time – dreams – neutral – war – cold – tectonic space?? – decisions – puzzle – different opportunities – childhood – home – it’s a small world after all – Pangea (one world) – Economic crises – here today, gone tomorrow? – Ocean – tradings – right side only – East and West – Balinese craftsmanship – incomplete – unknown – inaccurate – no borders – regulations – Grand Tour – Red, white, and blue”

With regard to these two pictures and their related associations, both show objects, meaning that students have connected a material thing (rather than people) with cosmopolitanism. I have discussed this previously. Secondly, the topics of a globe and a map of the world are, just like a collection of flags, rather obvious representations of the world, which I have called ‘visual platitudes’ in the introduction section of this chapter. Hence, the visual material for the association part in these cases consisted of rather superfluous material representations.

These pictures yielded quite a positive set of associations that were punctuated with HEIX speak such as Grand Tour, Hello World, HEIX, and IStudy (an office for student support on the main campus). From the associations, one can read the pleasure of travelling, the excitement about opportunities, and the perceived connectedness in this ‘global world’. However, even in these rather positive matrices, there is an undercurrent of doubt: *“shadow – dark side – future – what does the future bring? – IStudy – mismanagement”*. From this, it becomes clear that students cannot be sure about a global career and a prosperous, secure future. They relate the physical shadow in the picture to their own life, which challenges the “the world is out there for us” promise. Students are not naïve. And they even come up with *“mismanagement”*, indicating that there is something wrong in the whole story as well. A similar dynamic is visible in the train of thoughts from the participants in Bali. Besides the Orwellian ‘Duck-speak’, students also utter worries that are unleashed by this picture titled “Hello World” (you can see it in the right upper corner). There is *“distance”*, *“global warming”*, *“war”*, *“economic crises”*, *“cold”*, *“Europe centred”*, *“centralised”*, *“incomplete”*, *“unknown”*, and *“inaccurate”*.



SPM 4, Session 1

My point here is that students have picked up the marketing and promotional vocabulary and have reproduced it – sometimes in a naïve way, but mostly in a rather critical fashion. For instance, in the Bali sessions, there are plenty of pictures that demonstrate that students are very much aware how marketing, promotion, and rhetoric work.

For instance, with a photo of a Balinese statue (Wajang) and a poster about Real World Learning, they notice the “gap” and juxtapose “*the real world and Bali*”, *heaven and earth*”, “*truth and lies*”, “*Holland versus Indonesia*”, and see “*contrast*”. In this matrix, students offered a lot of associations related to difference, which is as you know by now a frequent topic (“*differences*”, “*different*”, “*different standards*”). But this picture of contrasts evoked thoughts and also emotions like, “*advertisement*”, “*fake*”, “*truth and lies*”, “*where is the real world?*”, “*blank canvas*”, and “*expectations too high?*” Students critically question the language used and feel that this is not for real, but rather “*to show off*”.

To give you some more examples that students are very capable of separating authenticity, veracity, and reality from promotional jargon and rhetorical marketing vocabulary, here are a few of their responses:

With a picture of a stand that is promoting something during a fund-raising event, they say “posed”; (SPM 1, Dutch) and in the next SPM (1, International) with a picture of two banners on ‘handicap?? and study’, they ask themselves: *“Why do they translate it directly from Dutch to English and not find the actual meaning, the meaning behind the words? – What is conceived originally in Dutch or English? – What comes first, Dutch or English? – Who has priority? – Is it actually internationally oriented? Or do they just pretend to be?”*



SPM 1, International group

Undergraduate students use words like “pretend”, “artificial”, “staged”, “not for real”, “the perfect world”, “where is the real world?”, “fake” etc. with quite a few pictures. They seem to have a sense for genuine and contrived situations, and they clearly express that they can’t be fooled. They are especially critical and cynical when it comes to pictures that illuminate the qualities of the university that seem to be too good to be true. This concerns pictures that could be used in promotions – such as a picture of the university building that displays the old building and the new one. It shows the logo and the name of the university on the building. This photo of students meeting and chatting in front the building, a tree, and the blue sky on top of it is mercilessly judged as “artificial – with blue sky – not for real”. Throughout this particular association session, the students saw that the building itself and the whole promotional presentation affected their choice. They have been influenced, maybe even seduced, by means of

marketing. They know how it works: through “promotion” and clever photography. *“From this camera point of view, HEIX looks like a tremendous university”.*

On the other hand, they play along with this game of creating reality when they talk in an associative way about the university’s marketing, about the building, and about the logo. The logo is a swallow that represents a cosmopolitan. I really don’t know whether this group of students knows the significance of the conscious choice of the management of this bird – the swallow that is the representation of cosmopolitanism – but the fact is that students made several pictures of the logo of the school. Something interesting is going on when they try to find a real home for the artificial swallow: *“does the HEIX bird represent freedom and peace?” – “maybe represents achieving the heights or moving further in life” – “is the world HEIX made up or does it have a meaning?”.* In an associative manner, they go on and on until they finally question the authenticity of the situation in the picture – only to come up with a conclusion that it isn’t, or at least that it might not be (*“is the world HEIX made up?”*). But then, after some talking about the building, they happily play along, wondering about the tree between the new and the old building: *“is there any bird nest in that tree?”* I thought it was quite hilarious, the way they show that they realize that their environment is partly created by marketers and policymakers but that they can do this too: *“is there any bird nest in that tree?”*

Finally, they wonder, *“do the students like the building and are they happy with the choice they made? – do you? – depends on their options – is it a negative choice then? – does this affect the communication with each other?”* They question their own motivation, the way they were attracted through promotional materials, and how this affects the interaction between themselves – questioning how ‘real’ university life is now that they have realised that their choice was based on effective, seductive, yet misleading strategies. They haven’t found that promised world in their real life and now also distrust their interactions with the other role holders in their organisation.

Students in Bali also show that they are aware of a kind of window-dressing, of an image that was created both within their own school as well as on the island. They report a lot on staged authenticity situations, a *“real Balinese traditional situation – but just for tourists.”* And they also respond this way when it comes to ceremonies in the school, or traditional decorations and images that represent the Balinese culture on the premises of their university, which can be illustrated by remarks in the association sessions like: *“just for show”, ‘authentic marketing’, “where is the real world?”, and “a fake ceremony”.* They even talk about *“propaganda”* in a matrix in which a photo depicts a magazine and an Indonesian

newspaper. Their first association is “staged”; and after they have compared “HEIX news versus world news or real news”, they arrive at “propaganda” and “euphoria”. So, in this respect, they don’t really differ from the students who are studying on the Dutch site.

Cynicism and hypocrisy

On some occasions during the reflection sessions, students also realised that they had been influenced by the consciously created world around them and the meanings they attached to it.

Stefan, commenting in the reflection session on his own flag-picture: *“[I also would like to add something –] when I took some pictures, like this one, I took some just like that, because of the flags. When I thought about it later after the first matrix session, I thought, it doesn’t have anything to do with cosmopolitan. Just different flags, different countries. There is not one citizen of one world. So, actually this is the feeling that I had with a lot of pictures afterwards. When I looked at them the first time, I was looking for the cosmopolitan aspect. But afterwards, and I was looking at my own pictures too, and I thought: Kind of missed the topic”* (SPM 1 Internationals, reflection session).

This student came to the conclusion that cosmopolitanism is not about the superficial symbols like flags and billboards he had just photographed, that the essence did not lie in objects demonstrating differences, but in people: *“citizen[s] of the world”*.



SPM 1, International group

But then again, the students also feel that pictures with real people in them are not always real; they wonder if the picture isn't artificial, framed: *"intercultural conversations, or is it just a pose?"* (Picture above). Students appreciate the composition of the picture: *"The image of what is written above their heads"*, as they see the visual interpretation of the words above their heads, *"East meets West"*, reflected in the picture of two *"study buddies"*: *"reflection"*, *"paradigm"*. They laugh about the Dutch guy who thinks he is eating authentic Asian noodles: *"tasteless noodles, that's why the Chinese guy does not have any noodles, he is laughing at the other guy that he bought the noodles"*. Their cynicism is clear, they recognize when a situation is not authentic, when there is no real contact, no real interest. And they strongly feel that this picture is fake and staged as they think the Caucasian boy is not a real student: *"he looks like a model with the banner"* – *"I think it's a bag"* – *"I think so too but looks like a model"*. To the students in the SPM, this is not a natural picture and they wonder about the relationship between the two guys: *"it looks like they just found out that they passed the module"* – *"a snack between classes"* – *"Are they friends? Are they in the same study?"* The fact that *"they forgot the trays"* also doesn't contribute to the credibility of these two young men and that the situation is staged.

There were lots of other associations that demonstrated a sense of pretence, of presentation:

"If you want, you can explore other countries through just a conversation with a person who is representing this culture. If you want, you can understand these people. HEIX offers this opportunity in just one building. But it's funny that sometimes people just come to school, come to sessions or meetings, and then go home right afterwards. They are not interested in meeting others, learning about them. They don't care about the other people whether he or she is Bulgarian or Dutch or whatever." And even International Day (a traditional, annual event where students from all over the world demonstrate their culture in an in-school market with some 50 stands through the presentation of local food and other cultural attributes) can be tricky: [Alecse from Rumania]: *"International Day: People are not always from that country, there have to be more people who are actually from that country"* [Stephan from Germany]: *"Yes... but all the other people can be from other countries..."*. [Monika, from Germany]: *"At the International Day I was representing Canada because my sister was there and a friend of mine is from there..."*.

And this is how students report how the ideal of cultural diversity is maintained. Even though they know that it is not always for real, they gladly play along. For one day, a German can be Canadian...

It is intriguing how the SPM allowed me and the other “spectators” (Barthes, 1981, p. 28) to have a window into their world and to catch a glimpse of their feelings and thoughts.

Let’s have a look at another picture they shot and subsequently associated on:



SPM 1, International group

Although this picture does show people, and although these are students from different cultural or national backgrounds, this is still obviously not ‘it’. The students in the association session immediately notice that some things are not right. The artistic picture, shot by one of them, now fosters a critical discussion. Students notice that there are “no girls” and that the people in the picture are a bit out of place: *“Why are there no other students around? – “Why are they outside if the weather is bad?” – “What are they waiting for?”* The students in this study also take the opportunity to criticise the policies about campus art and policy in general: *“Why are the chairs not facing each other? – Is this allowed? – What kind of policy is this? – Is it supposed to be art or are you supposed to sit on it? – They look uncomfortable – It looks like an individual policy: everybody for themselves.”* To me, this was a quite shocking remark and very much contra-cosmopolitan: everybody for themselves. But it was really the first thing students noticed: *“People – different cultures – they are not looking at each other – no girls – they are all looking in different directions – it’s windy – rusty chairs.”* To them it meant something like, “Yes, we see that there are people, and they are even from

different cultures.” But whereas they are acknowledging this ‘correct’ surface, they immediately dive deeper into the hidden meaning of the picture, and they register the things that are not right: “People should be interacting and looking at each other; they should not be looking in different directions. This makes them individuals that are not interested in each other and this frustrates any form of communication.” Besides, the participants wonder why someone would be out there when clearly the weather is bad and the chairs are dirty and not comfortable: *“Don’t they have anything to do? – Why are there no other students around? – Why are they outside if the weather is bad? – What are they waiting for?”* So, they question the whole presentation and come to the conclusion that, *“I think they are posing, the picture looks arranged.”* And this rather negative, or at least critical, remark provokes the next one: *“Most of the windows are closed, and also the entrance of the university is closed.”* Now, for sure, this cannot be what the university is aiming towards: individuals that don’t connect and who are not curious about other people, who shun each other in front of a building that is not inviting – a building that does not embrace them but rather drives them outside into cold weather and on uncomfortable pieces of questionable art, keeping its doors and windows firmly closed, and thus keeping the students outside.

So, what is real cosmopolitanism then, if it isn’t really in the arranged pictures that students recognise as ‘fake’, ‘propaganda’, and ‘artificial’? Master students in the reflection session of SPM 3 commented:

“When I would take a picture now, I would do it differently. More about communicating and interacting and with people in it. It can also be with food e.g., Asia. If I would have taken a picture now, it would have been one from the study landscape with people communicating.”

A similar insight of how ‘real cosmopolitanism’ could have been captured was reported in Bali during their final evaluation:

“tourists mingling or sitting down drinking arak. Or something like that. Yeah, I agree, more people in the pictures.” And later on: *“[Cosmopolitanism is] people having some diverse backgrounds,...also people in new places,...experiencing new things. The Grand Tour students in Bali, the Western students in Asia. [Cosmopolitanism at HEIX is] only in people; both people who work here and the students, the staff.”* Students want to see people in authentic situations, people from different backgrounds, connecting and interacting and experiencing new things. To them, that is the essence of cosmopolitanism. But all too often, they were confronted with a fake ideal and a carefully manipulated image. And what is really disturbing is that they themselves are the co-creators of that fake ideal and the creation of that identity. Students reported that while taking the photos, they asked others to pose (SPM 1, Dutch): *“I walked around and asked three*

girls to stand together". Many other pictures were recognised as 'staged authenticity', reinforcing the fake ideal that they themselves have exposed in their associations and subsequent reflections and thinking. However, they keep the cosmopolitan dream alive. What can be the reason for that, I wonder?



Intermezzo II: Reflection 2.0

What happens in the interaction between a facilitator and the students investigating cosmopolitanism?

As I have said in Intermezzo I, I am applying the two-step approach of the SPM and am moving – after an initial ‘quasi association phase’ as expounded in Chapter 4 – to the ‘second stage of digestion’ in this second intermezzo, probing my triple lens and offering new or alternative ‘food for thought’.

In Intermezzo I, I discussed my perceived indignation over the marketing rhetoric, whereby ‘noble cosmopolitanism’ was sold off and exploited in favour of student numbers, thus making empty promises and creating unrealistic expectations. This indignation resulted in an ‘enabling bias’ (Etherington, 2006) for me, furnishing the motivation for my PhD work. However, it is important to note that it also caused negative feelings that I might have taken for granted or, maybe even worse, assumed to be ‘right’.

This section is an attempt to make my own position clear and unearth some of my taken-for-granted assumptions, thereby addressing the normative context. As I have pointed out, a researcher can never be a neutral, impartial, objective observer. But qualitative research standards request that she scrutinise her own position through self-reflexivity, thus enhancing sincerity and credibility (Tracy, 2010).

Instead of re-editing the original text in Chapter 5, I decided to make visible my own process of becoming aware of my normativity. As you were able to see, I started out with ‘balloon talk’; but this creative form did not serve my purposes very well as it was rather distracting. Before, I explained about the ‘layers in the text’, enabling you to follow my own process. I have thus removed but not deleted the text boxes, instead placing them in Appendix I. Hence, quasi-parallel to the second step in SPM, I will now offer you a reflection of how I read and described the data set I gathered. Stepping away from reflexive commentaries per photo, allows me to reflect thematically.

I will take a few themes and, while reflecting on them, interweave some more generic topics that pertain to qualitative research and the associative unconscious. Moreover, I feel I can’t avoid writing about a period in my life that

took place in the middle of this PhD trajectory: a severe burnout. In an attempt to assess the potential influence of that critical period on my working with the data, I will try to practice a kind of ‘action-replay’ (see *Intermezzo I*) while trying to change my paradigm, allowing you to view the data from another perspective. However, that perspective is limited, as the SPM strongly empowers the participants, the role-holders of the organisation in the sense-making process. Nonetheless, I went through the data again with a more optimistic perspective, looking for alternative approaches to the visual and textual material.

Hence, I have organised this second ‘*Intermezzo*’ in such a way that I critically re-examine the process, review a central topic, describe how my burnout affected me, and provide a rough outline of an example of “the cosmopolitanism with a happy face” (Hannerz, 2005, p. 204). Finally, I end this ‘*Intermezzo*’ with some remarks on what is missing from the data.

Central assignment for students

The question that I had asked students was: “Where do you see cosmopolitanism in HEIX?” Even though I had consulted my supervisors before choosing this as the leading question for the SPM, it caused some intrinsic and procedural issues. With regard to procedures, on multiple occasions, it became necessary to define what was ‘in HEIX’ during the data collection phase. I had to draw a sort of boundary line to create a physical research territory where pictures were to be taken. One reason for this was that the first SPM was done in cooperation with my first assistant (see Chapter 5), who also was using SPM for his thesis. As he had been a host in Hestia – the international lounge that I initiated – he had chosen the “students’ perception of Hestia” as his topic. Consequently, he located his SPM zone in and around Hestia; and thus, we decided that the rest of the university’s premises would form the area for my participants. In an attempt to be consistent, I excluded Hestia from the following SPM groups as well.

On Bali, students asked me whether or not they were allowed to shoot their photos outside of the school. This presented a dilemma for me as I had been rather strict towards the participants on the main campus, not allowing them to leave the premises of the university. However, the situation there was quite different: the building was shared with other parties and entire floors were rented out to other, Indonesian educators; moreover, our space was quite small, making students’ data collection area rather limited. My answer to them was to be flexible, requesting them to focus as much as possible on the local HEIX buildings and premises, yet allowing them to take their cameras elsewhere.

In retrospect, I have to acknowledge that excluding Hestia from the research area produced a severe lacuna, as it is probably one of the most cosmopolitan spaces at the university, and it is run by a diverse student team for an equally diverse visitor group – and I consider this extracurricular facility a great asset to the university.

Another reason for the restricting the area was the fact that participants from the main campus had handed in pictures of the city or other completely different places, ignoring the assignment. We did not allow these pictures, as they did not meet the assignment's requirements.

Besides the location issue, the assignment also raised some intrinsic issues. First of all, students had no idea what the word 'cosmopolitanism' meant. This left me with two choices: to explain or not to explain. In close cooperation with Sievers, one of my supervisors, I decided to give all of the participants an explanation in the introductory session. In this way, all of the students would start off with the same information about 'cosmopolitanism', or at least my moral-philosophical interpretation of the concept. All the students in the study were informed in the same way with the same keywords: "An ethical world view; Global citizenship; Citizens of the world; recognises and respects the humanity of all our fellow human beings (no matter ethnic origin, social class, gender etc.); feels at home everywhere; appreciates the cultural identity of the other; demonstrates affective openness and interaction". Moreover, the final keywords were: "Part of HEIX policy" (SPM Intro session May 2011 PPT).

This approach ensured that all participants in the study started with the same frame of reference. On the other hand, they were 'infused' with my interpretation of cosmopolitanism, thus narrowing their scope. Moreover, I already had my own understanding of 'cosmopolitanism' and carried this preconception with me into the matrices, unconsciously infiltrating the "pool of thoughts" (Long & Harney, 2013, p. 9) that make up the "associative unconscious" (p. 9) from which the participants drew their thoughts during the matrix. I was not aware that my paradigm (see Intermezzo I) had programmed me like this – creating a filter that absorbed anything that approached it. A good example of this was my indignation over the lack of people in the pictures that the students took. I will dwell on this in the next paragraph.

Another example of how my 'ought to' version of cosmopolitanism affected me is my discussion of the third picture of the "Integratie" statue. After discussing the 'positive' sides that students mentioned (such as "*integration*", "*relation*", "*learning together*", "*support*" and "*freedom*"), I zoomed in on a 'negative' side: "But obviously, again they notice a downside as well: '*shadow – I saw a shadow*'. In all three pictures, processed in an SPM session of three different groups,

there was always a sense of negativity that they noticed despite a general feeling of happiness, optimism and connectedness” (Chapter 5, second paragraph). Could it be that I unconsciously only allowed for a sunny depiction of cosmopolitanism? After all, cosmopolitanism is not a simplistic, one-dimensional concept. Just like ‘light’ is multi-layered and exists merely by the grace of shadow, ‘cosmopolitanism’ is a multi-faceted construct as is expressed by the countless interpretations of it. Nonetheless, I interpreted the shadow as “a sense of negativity”. Could it be that this was just an interpretation evoked by my unconsciously held stance? Have I interpreted negativity into the matrix? Let me repeat Etherington here: “Unacknowledged negative thoughts and feelings may block our ability to hear participants clearly or influence how we make sense of what we are hearing” (2006, p. 86). I think I have to admit that I was influenced by my own unconsciously held negative feelings in the sense-making process.

I realise that I am rather self-critical and possibly am going beyond self-reflexivity by discussing my bias and ‘wrongdoing’ in a kind of confession. However, the metaphor of the confession matches well with the role I unconsciously took – namely, that of the dogmatic missionary who wanted to convert others and prove the marketers wrong. Having said that, I too have a shadow side. But rather than condemning myself for this let me just admit it – as that side contributes to the personality that I have brought into this study and without which I would not have been as inspired and dedicated as I feel I still am.

People or Things

The most strongly articulated line of thought that I developed throughout the data chapter was my argument that cosmopolitanism requires human beings and interaction; yet by contrast, the participants and I observed material ‘things’ and empty spaces without human presence in the pictures. Building on the contributions of the participants, I have argued that this materialistic orientation demonstrated a lack of interiorised cosmopolitan traits, which seemed to be more like a shiny, trendy façade for an empty commercial notion.

Of course, it is logical for the marketing department to position the educational product in a positive light in the minds of prospective students. After all, a university can only exist through the presence of paying students, which first need to be attracted. And my university is unique in that it has its international outlook already manifested in international branch campus sites. The Hotel School of HEIX has been recognised and certified for being an excellent

international institution. Nonetheless, the rhetoric created a deep reaction for me. But before moving to that, let me return to the lack of people in the photos.

A basic assumption within constructivism is that social reality is constructed – allowing for multiple realities that are context-bound, local, specific, and dependent on the individual(s) who (co-)create them; and for allowing manifold understandings of reality that can all be valid (Denzin & Lincoln 2011, Patton, 2015, Merriam & Tisdell, 2016). In the previous chapter, I spun a narrative around the photos that demonstrated an absence of people and instead contained ‘things’ and empty spaces. Patton writes: “One barrier to credible qualitative findings stems from the suspicion that the analyst has shaped findings according to his or her predispositions and biases” (2016, p. 653). Patton advises novice researchers for the sake of integrity to “look for data that support alternative explanations” (p. 653). In a similar fashion, I will look at what else the same data could reveal.

Students offered many pictures that included material objects (such as cars, furniture, flags, buildings, cooking and serving utensils, computers, art, food, beverages, and books). In my presentation of the data and the accompanying texts, I focused on these ‘things’ as unsuitable replacements for ‘people’. Alternatively, one could also look at these things as representations of something else – as symbols or artefacts. For the students in the study, these material objects carried meaning that they related to cosmopolitanism. They probably expected these ‘things’ to be a source for associations and an invitation for symbolisation when they shot the pictures and sent them to my assistant. Possibly, these artefacts represented something else than is now presented in Chapter 5. Possibly they represent the people we (the participants and I) missed so dearly. They might have been in the pictures – invisible, yet present through the symbolic nature of the artefacts. After all, the picture is only a medium intended to open up transitional spaces – not the end goal. However, whatever additional symbolic content was hidden in the photos, is something we will never know. I would have to start all over again. In the five rounds I did with students, the pictures did not evoke associations that disclosed the symbolic presence of people. On top of that, I have tried to ‘read’ some material as having “symbolic relatedness”. What I can say is that I did not invent anything; the contributions the students made are authentic. Yet the selection of the topics, the interpretation of the combination of associations, reflections, and photographs, the text in which I have embedded these primary data, the ordering, the presentation.... this was my doing. And one may wonder: was it an act of repression that I have allowed certain topics and perspectives to dominate others? Have I given the participants ample opportunity to go in all directions with their associations? Have

I encouraged them enough to do so? Did my contributions in the matrix invite them to explore the associative unconscious without hesitations or a sense of compulsory direction? Did I give them enough time to relax and open up so that associations could pop up? Or, was my unconsciously held personal representation poisoning the “pool of thoughts” (Long & Harney, 2013, p. 9) in the matrix? Long and Harney describe the associative unconscious as “a mental network of thoughts, signs, and symbols or signifiers, able to give rise to many feelings, impulses, and images. The network is between people, but yet within each of them” (p. 8). Long and Harney compare this collective unconscious to a jig-saw puzzle where all individuals hold a piece; it is not identically present in all of us. However, through the placing of the pieces, individuals have “the capacity to symbolise and co-create meanings” (p. 8). The idea of the associative unconscious presupposes “shared representations” (p. 9), at various levels, evoked by social relations. Thus, there can be representations or symbols that are shared by groups or cultures, and these may coexist with representations within those entities at the same time. However, the bigger picture, the system, the jigsaw puzzle, forms the associative unconscious.

Individuals can “introject” (p. 9) and thus contribute to the bigger whole, which can be expanded endlessly. Thus, the associative unconscious “is the infinite of human thought in all its possibilities [through which]...new thoughts and new combinations of thought are possible” (p. 10). Long and Harney grant that individuals might be blocked in accessing the associative unconscious through the repression of intolerable experiences, memories, feelings or thoughts. Likewise, I assume that through reasons of role confusion, and my mental and emotional state at the time, I might have unconsciously repressed some thoughts, thus injecting or blocking (parts of) the process. Nevertheless, during all the stages of the SPM I always consciously activated the group, following the steps as described in the method chapter in the most faithful way. Notwithstanding my ethical designation of integrity and “the recognition of the infinite, of not-knowing, of being in doubt and uncertainty” (Lawrence as quoted in Sievers, 2013, p. 148), I too cannot escape the unconscious and the interaction between the associative unconscious and my own unconscious by merely putting on the ‘researcher hat’. Below that hat, my own complex and undivided “me” remained. I think (but can only hope) that I offered enough containment for the students to have felt free to associate and reflect in order to find hidden meanings about what was, thus far, “unseen,...unnoticed and unthought” (Sievers, 2013, p. 129). In my study, SPM enabled me to “ensure an adequate dialog between the researcher[s] and those with whom...[she] interact[s] in a meaningful way” (Angen, 2000, as cited in Denzin & Lincoln,

2011, p. 105). Together, we certainly have revealed new meanings of cosmopolitanism – different from what we had consciously expected. In my role as the “bricoleur” (Denzin & Lincoln, 2011, p. 4), I have amalgamated the elements (various outcomes of the SPM in the form of unconscious associative and conscious reflective textual data plus visual data), applying coding to select the most significant elements and my interpretation as an amalgam. The results demonstrate the strongest echo of the data. In that sense, it was “*the best fit*” (Patton, 2016, p. 654). The reflections in Appendix I illustrate my attempts to use a different amalgam, forming another, less cynical composition by questioning my initial interpretation. I cannot redo one isolated single step (for example that initial interpretation) of the research as all steps in the process are syndetic. Therefore, I have left the results unchanged but accompanied them with my *intermezzi*. What I must acknowledge however is that with another researcher the interaction within the SPM stages might have led to different results. Had I been a psychologist or therapist, interventions might have been different. I tried to repeat, mirror, and invite students to elaborate on their contributions. Or I was silent. Or I shared a thought. Had there been another personality instead of me facilitating the sessions, the results might have been different. Obviously, my individuality matters. This forces me to look underneath the surface of the researcher and reveal a few aspects of myself, because in qualitative research “We are studying ourselves studying ourselves and others” (Preissle, as cited in Denzin & Lincoln, 2011, p. 104).

Beneath the surface of the researcher

Writing the *intermezzi* as I have is a result of my inclination for sincerity and credibility. You were already able to take notice of my biography in Chapter 2. I have deliberately voiced my thoughts and feelings throughout this book. But I have also hidden them in story lines, arguments or interpretations – even from myself. I have made a few ‘confessions’ on the preceding pages. I have mentioned being ‘triggered’, I have hinted towards ‘repression’, and I have acknowledged the lack of ample experience with the method. I have repeated Etherington, who speaks of unrecognised mental and emotional predispositions that distort perception and presentation. In *Intermezzo I*, I quoted Patton, who said:

Reflections on how your data collection and interpretation are affected by who you are, what’s going on in your life, what you care about, how you view the world, and how you’ve chosen to study what interests you is a part of qualitative methodology. (2015, p. 2)

As you could read in both *Intermezzi*, I speak of ‘enabling bias’, ‘bias’, ‘negativity’, ‘paradigm’, ‘taken-for-granted assumptions’, and the like.

For a long time, I tried to avoid going beyond my attribution of such feelings to an indignation of the commercialisation of a moral concept. However, that indignation had to be rooted in something, as it could not possibly ‘fall from the sky’ or appear ‘out of the blue’. Hence, if the inclination for sincerity and credibility is genuine, I have to address reasons for the bias that I have indicated.

“We don’t see things as they are; we see them as we are.” (Anaïs Nin)

It is not my aim to present an extensive personal analysis or psychological diagnosis here. Nonetheless, Etherington’s remark made me ponder the origin of such a disposition. This is difficult. I have a great job at a great school, of which I am truly proud. I teach intercultural sensitivity and intercultural communication. My employer is supportive (as is witnessed in Chapter 2, enabling me to set up Hestia, the Rooms for prayer, welcoming me to the research group, and allowing me to obtain my doctorate in the field of cultural studies). The people who I work with are genuinely internationally oriented and achieve great things. I find my work rewarding and the students extremely stimulating. Yet I cannot deny the cynical undertow in my critical stance. It brings about an inward conflict that is puzzling. One credible explanation I can give is to zoom in on the time when I set up the study and collected my data. That period was marked by a latent burn-out, which turned into a severe burn-out, forcing me to stop working or doing research for more than a year. The burnout developed very slowly and I only recognised it when it was rather serious, and professional help was inevitable. When I read back the minutes of the intake I had with a psychotherapist, I noticed that cynicism was mentioned during the two intake-meetings. It had gotten hold of me as a coping strategy in an attempt to deal with the numbing stress. Cynicism and frustration (as I was told) are frequently occurring symptoms of occupational burnout. Cynicism had become a weapon for me to deal with the demands of life.

In Chapter 5 you may have noticed a cynical undertow in the text. It could well be that the unrecognised, developing burnout was a reason for this cynical, critical perspective. That particular perspective led to judgements, either consciously or unconsciously. However, there might have also been other reasons that I had never really dared to explore, until I was forced to think about myself in the presence of an occupational psychotherapist.

So how did I end up on that famous couch? Where did the burnout come from, if I had to exclude reasons like ‘out of the blue’ and ‘falling from the sky’? Why didn’t I want to write about it? Although I will refrain from discussing

some painful personal and professional events and circumstances, I think it is inevitable that I share some information with you about what might have contributed to the burnout and my reluctance to write about it.

First of all, I thought it was **irrelevant** and I did not want to write about it as I had recovered; I had successfully integrated again and have only been ill for one day after my long period of sick leave. Moreover, I had benefitted from the mindfulness training I was encouraged to follow as part of the treatment. I was cured. Would I have had the same reluctance writing about that period, had I overcome cancer or a car accident? This is a bit tricky. I think not. I think and feel that there is some sense of shame in writing about a burnout. In fact, I didn't believe – and I did not want to accept – I was ill. I was just tired, had some concentration problems, sleeping problems, intestinal complaints... but me, a burnout? No way. That was a sign of weakness, of not being able to cope, something shameful. Indeed, the records of that period show that I denied being ill for more than half a year. The psychotherapist kept on saying that I denied my illness. But I was not convinced. It was only when he started to explain the physical dimensions of burnout related to the chemical processes in the body, that I slowly started to listen to him. I was not mad, I was not a loser, I was not weak; instead, the hormones in my body were crippling my brain, affecting my day-night-rhythm, numbing my emotions, and influencing several other processes in my body. Being able to attribute my situation to somatic factors made it easier to accept. Nonetheless, giving in to acceptance still seemed to be a shameful kind of weakness.

Second, I did **not** consider a record of my burnout and related complaints to be **a contribution to the credibility or sincerity of this research**. On the other hand, when I read back through Chapter 5, I have to admit that I am not that neutral – if this is possible at all (I would argue it isn't, see Intermezzo I). Moreover, I have already argued that if another researcher would have done this research, the outcome might have been different. Hence, my state of mind seems to matter.

Third, there is always this thought in the back of my mind: what will others think? At home, when I was a kid, there was always this concern of my mother (what the neighbours would think, what the family would think, etc.). **This sensibility towards the opinion of others** (even though my mother would also claim to be independent and could do what she felt was right) created a kind of radar in my mind, whereby I was always looking for clues of 'what others might think'. I simply didn't like the idea that others, when reading about something so intimate as a burnout, would **judge me and condemn me**, and not take my writing seriously. Brown (2006) writes about the 'shame web': women perceive

themselves as being trapped in a web of ‘who you should be’ – ‘what you should be’ – ‘how you should be’; falling short leads to shame: “An intensely painful feeling or experience of believing we are flawed and therefore unworthy of acceptance and belonging” (2006, p. 45). Brown describes a current culture of ‘never enough’: never good enough, never slim enough, never smart enough’, and so on. Women arm themselves with distrust, cynicism, and numbness. Indeed, already during my intake with the psychotherapist, one of the topics discussed was my extreme focus on reason and my denial of feelings. It was almost impossible for me to express emotions. What’s more, I clearly recognise the distrust and cynicism from that period as well.

Fourth, I strongly believed that **this dissertation was** about cosmopolitans, about students, about the adoption of an ancient ideal in education and how students respond to that – and **definitely not about me**. However, eventually that assertion was not tenable. I had to account for my own influence on the research as this was a constant topic in the discussions with my supervisors: “Why do you interpret the data like this? Do you think there are other scenarios? What makes you disappointed about what the students say? Why do you feel triggered?”

Fifthly, I have to admit that I am **not just ‘neutrally’ observing**; perception is always coloured. I had read in Daniel Gilbert that what we perceive is only part of reality; we complement the rest with what we think we already know. (Gilbert writes about this in his 2006 book *Stumbling on Happiness*). I am happy to have my data supplemented with records of literal expressions – written down by an assisting student and not coloured or influenced by my perception. Moreover, the inclusion of the participants in the reflection session also decreased one-sided and biased interpretations (decreased, but not entirely prevented).

Sixth: During the burnout and the meetings I had with the psychotherapist, I came to realise that I was **looking for recognition** in my professional and personal life. It turned out that I was constantly aware of my **own imperfection**. This was also one of the reasons why I was trying to prove to myself and to others that I was OK all the time, that I could do things right, that I could work hard, go that extra mile – without complaining, of course. I embraced hard work and always wanted to impress others. I was proud that I worked 30% overtime for the tasks that I had adopted, and that I was able to deal with that. I derived a sense of worth from my work (over-)production. It gave me a kick when my students thanked me for helping them achieve great results, when my boss would ask me to slow down, when my parents would be so happy that we took them out for a day, which I also could have spent on just relaxing, or when I was able to help the kids with something. One of the best motivators came from satisfied

students (or even their parents). Not that my life was balanced. In fact, this was part of the diagnosis as one of the reasons that caused the stress. It also turned out that I wanted to excel in all my roles: as a teacher, as a trainer/coach, as a mother, as a wife, as a friend, as a colleague, as a daughter, etc. Very tiresome; however, I think not unusual; it is said that women frequently suffer from such craving for perfection. One of the reasons could be the shame issue above (point three).

Seventh: At a certain moment, in fact after a long and wonderful holiday, I realised that I wasn't getting anything done; I couldn't get my head around anything, I hardly slept, I could not concentrate. This was very frustrating. It demonstrated my imperfection. Having to **deal with imperfection was not easy at all, and I became very negative.**

When I went over the material (my homework) for the sessions with the occupational psychotherapist or the mindfulness-meetings, I noticed that he was focussing on having me say and experience positive things all the time. Fortunately, as there was a manual full of such exercises, I was obviously not the only one. Yet it was extremely difficult for me to say positive things about myself, about being worthy. I was more comfortable with the negative feelings about myself resulting in a need for compensation through recognition and compliments. Moreover, another element of the therapy was me trying to 'reach' my emotions again. He had analysed me as somebody who responded with the head, and not with the heart or gut. I was more used to being effective than being affective.

Now, when I think about these things again, and about my "inner psychic model" (Sievers, referring to an organisational reality, 2013, p. 132), and if I allow myself to brainstorm a bit and relate these experiences to my writing style in the previous chapter, there is this wild idea: could it be that I, in search of recognition and aware of my frustrating imperfection **have projected my own imperfection on the organisation I work for and the students who study there?** Does it help me to deal with my own imperfection when I point at others, when I judge? Am I responding to shame about my own shortcomings by blaming others? Was projection and cynicism a coping strategy? Frankly, I don't know. After all, there was a lot of cynicism in the reactions of the students in the SPM. And I had by then successfully addressed those paralysing influences stemming from my own mind and had found more balance again. The burnout was history.

Moreover, I also thought **that being critical was part of doing research.** The books and articles I had read by Bauman, Featherstone, Gabriel, and

Alvesson on consumer culture and its effects on Higher Education confirmed the indignation I felt. However, I have decided not to examine critical sociology in depth, but instead to reflect on the empirical data and my own role in the research.

The cynicism from the participants that I sensed and described might also be caused by what Brown describes as **the gap between aspirational values and practiced values** (2012). The way I perceived cosmopolitanism was a value-laden, moral cosmopolitanism, and I had explained it to students as such in the introductory session. I think there might be three gaps in this situation: (1) The gap between what the university claims to aspire towards and how students perceive and signal reality and daily practice; (2) The gap between what I heard the students say in their interviews, conversations, and self-assessments about their own cultural sensitivity and cosmopolitan qualities and what I actually saw in their daily lives and the SPM's (see Chapter 5); and (3) the gap between what I myself preach as aspirational values stemming from moral cosmopolitanism and what I do in my own life, and how my behaviour sometimes contradicts the values that I claim to hold. The first two gaps are easily explored: I can point at others, I can distrust, I can blame, I can be cynical. The third gap is obviously much more difficult to handle: it is a source of failure (causing shame again), and leads to the feeling that I don't do enough to practice my aspirational values. Especially when I step into another pitfall: **comparing myself to others**. Now, of course I know that I have accomplished some things that resulted from my aspirational values (see Chapter 2). The problem is that I am still inclined to magnify my shortcomings. The lessons I have learned, however, from that period of illness are to be more compassionate with myself, and to be friendly towards myself. This is what I try to do. However, although knowing this is easy, feeling it is much more difficult; and convincing myself is almost impossible. So, there might be a difference in what I consciously construct and what I unconsciously perceive. That incongruence might also be a reason for the critical undercurrent.

Just a few months before my burnout, I had finished my data collection. Possibly, the developing burnout can partly explain the cynical outlook that shows itself in my writing. But I certainly can't turn back time and 'correct' the data. Instead, I will try to discern between cynicism and criticism and choose my words carefully, mindful of Patton's advice to look for alternative explanations.

For that reason, I will offer you an alternative representation of a topic which emerged, demonstrating the sunny side of cosmopolitanism. But before I do so,

let me also offer you some thoughts on other reasons for the critical voice in the previous chapter.

I consider myself to be very engaged. You could read about this in Chapter 2. Being engaged means that you allow others to enter into your living world, that they matter to you. The pitfall of being too engaged is that one can become moralistic, which obfuscates one's view. I could see this in some remarks of Chapter 5 (such as the last sentence of the second paragraph). The inherent danger of reacting moralistically is to become judgemental, comparing a 'should be' situation to an 'actual' response or behaviour.

Moreover, I was also brought up in a culture with an orientation towards doing, rather than being (as can be found in Asian cultures). Doing-oriented cultures foster different values and behaviours than being-oriented cultures. Motivation for behaviour in being-oriented cultures is internal; for doing-oriented cultures it is external (Kluckhohn & Strodtbeck, 1961). As a consequence of a doing-orientation, people are looking for activities that are valued in themselves and approved by people in their external environment. This results in a focus on comparing and evaluating, problem-solving, reason, limited perception of the here-and-now, focus on the content of thoughts, quick activation of the emotions, little attention for subtle feelings, limited capacity for enduring uneasiness (leading to quick responses), and a focused approach. In contrast, being-oriented cultures are characterised by: observing without judging, a holistic world-view, allowing to be what is, strong awareness of the here-and-now, fewer automatic thoughts, focus on thinking as a process, capacity to switch between automatic responses, emotions that are activated less quickly, more attention to subtle feelings, capacity to endure uneasiness.

On top of that, I am a teacher. It is part of my job – and, I would argue, a second nature – to observe, to analyse, to argue, to assess. As we teachers need to show results and keep an academic record, teachers constantly need to judge students by their performance, leading to habitual role patterns. Similarly, Todd (2007) contends

that teaching is inherently involved in making judgements...more often than not, such judgements happen without much reflection: the immediacy of their required response often does not allow teachers much time for thinking. Instead, relying on well-worn strategies and rules of engagement, teachers frequently perform their professional role like a character in an old, familiar play. (p. 28)

This in itself is not a problem for Todd; it allows teachers “to respond quickly, efficiently” (p. 28). However, judging should be a conscious act, not a habit. Drawing on Arendt and Levinas, Todd discusses why ‘judging’ is difficult – both in relating it to cosmopolitanism, and disconnecting it from the same. Judging in the light of respect for cultural differences is inherently problematic, yet there is no fairness without judging. Who then, decides what is just in education? Teachers cannot rule out their personhood, and cannot simply judge from a role:

Judgements are statements of our prioritised responsibilities and of the results of weighing the elements of a situation in order to reach a verdict. They say something about us to the world, and thus signal our own implication in it. (Todd, 2007, p. 28)

Thus, we need to become aware of what we bring of ourselves to our judgements. In my case, it is my personal biography (and the accident of my place of birth) that has led me to be a white female university teacher in the Netherlands; this is what makes up the “community sense” (Todd, 2007, p. 32) from which I judge. Yet within cosmopolitanism, that ‘community’ is defined differently and cosmopolitans have to adhere to two communities: the local and the world community. They need to appreciate the particular and the universal (see Chapter 3). “Judgement is...an engagement in a world, rich with diversity; it is a cosmopolitan activity” (Todd, 2007, p. 32). Integrity thus demands that one develops “a capacity to think beyond oneself in order to judge” (p. 27). Eventually, Todd arrives at the conclusion that “judgement cannot rely on any script, even one as attractive...as cosmopolitanism” (p. 25). Todd argues that when teachers need to judge in “cases of a sensitive nature, such as cultural conflict” (p. 35), where there is no clear script, and given the fact that teachers “often [do] not [have] a lot of time for thinking” (p. 35), teachers are inclined to fall back on the routine of their role “in an attempt to escape the discomfort and unease that conflict entails” (p. 35). Instead, Todd urges teachers to think about their roles when they have to “carry out judgements concerning complex matters of values, rights and equality” (p. 36), to act in a conscious way, and to accept the imposed commitment to the self that is inherent in judging. According to Todd, accepting a ‘cosmopolitan’ “openness to the indefinite” (p. 36) is a desirable trait for teachers who can “think cosmopolitan” (p. 36) instead of “thinking according to cosmopolitanism” (p. 36), thus liberating themselves from their limiting scripts. So, I am thankful for her contribution in light of the central theme of this Intermezzo related to judgement. Indeed, judgement is an important part of my work, which I have internalised and which has become a habit, also outside the classroom and, unfortunately, also with my ‘researcher’s hat’ on. Yet I do find comfort in her analysis of the complicated nature of it, gladly accepting

her lessons that “rules or standards (morality, quite simply) are not the stuff of judgement; rather it is the unique thinker who is responsible for the judgements she makes” (p. 35). Awareness is always the first step of improvement.

However, a new question arises: besides my emotional-mental state, my ‘doing – oriented cultural background, and my job as a teacher, why do I seem to appreciate judging? Perhaps it is because judging provides a sense of security to those who are uncertain and thus it contributes to the creation of stability. This was probably another reason why I embraced Nussbaum’s moral philosophy – as it was based on a notion of stability – creating order in a confusing world.

What have I left out from the data?

This study involved five groups of students who collectively associated to, amplified and discussed some hundred and eighty pictures. All data was laid down in a data document which I used for data analysis. After a process of mining the data, I coded it in several coding rounds. The categories emerged from the data. The role holders’ voices were recognised and heard; participants identified topics during the reflection session, and I analysed the entire body of visual and textual data. The entire process was marked by rigour.

For this doctoral dissertation, I have made a selection of topics. Basically, I looked at the themes that were most present in my transcripts, constituting the most salient topics.

However, I was not able to discuss all the topics that presented themselves due to the limited space in this doctoral thesis. In order to promote ‘sincerity’ (see Intermezzo I), I will now present an overview of the categories I was able to identify. Some were categories based on a rather limited collection of expressions, others were more omnipresent. I think I could have written at least one more extensive chapter on the themes that resulted from the assignment: “Where do you see cosmopolitanism in HEIX?”

These were the topics that I was able to discern; I have addressed the green categories in Chapter 5:

1. Presence, absence of people
2. Languages spoken
3. Use of words like international, intercultural, multicultural, or a mix
4. Colours
5. Cosmopolitan

6. Building: architecture, lay-out, atmosphere, places, spaces (prison, hospital, sterile)
7. Sameness
8. Nationalities
9. Use of terms like culture shock, culture clash, cultural differences, bias
10. HEIX speak
11. Use of words like connecting, togetherness, unified, integration
12. Use of words like diversity, different, contrasts, cultural bias, foreign
13. Communication
14. Emotions; anxiety and stress
15. Art, artistic, music
16. Religion, faith
17. Symbols
18. Contrasts and opposites
19. Food and drinks
20. Philosophical thoughts and expressions
21. Use of words that address rules, restrictions, orders,

A category that I also found fascinating was category 6. A discussion of this theme would relate the photos' associations, amplifications and reflections that the SPM sessions had yielded to topics like: 'the identity of spaces', 'securing and obscuring power through the organisation of the building', 'embodied politics', the 'materiality of space', and related themes (following Dale and Burrell, 2008); 'the relationship between space, management and organisation theory', 'moving bodies and connecting minds', 'the conceptualisation of special arrangements' (Clegg and Cornberger, 2006); 'belonging and aesthetics' (Warren, 2002, 2006); as well as 'fear, atmosphere, and containment' (Sievers, 2007).

What I definitely could have done with this topic, is relate it to a potentially universal theme connected with the anxiety, intimidation, and fear that people perceive when they are in big buildings, with long hallways and empty spaces. I had read articles by Burkard Sievers and Sam Warren; and my own findings were fascinatingly in line with what Sievers writes in his 2007 article "Pictures from Below the Surface of the University", from which I would like to offer the following:

"That none of the pictures actually showed one of the professors also confirmed the above impression and reinforced the idea that *there is no relatedness between students and professors*" (p. 245). Although the role holders in 'his' SPM led to 'contempt' as a theme, I found it striking that students were displaying almost the exact same behaviour in the university where Sievers' research took place. Teachers were absent in their pictures, as well as students. However, the

participants related that absence to the ‘confrontational’ and ‘shameful act’ of taking a picture of a person, an issue that I have touched upon in the method chapter.

This [just before this quote, Sievers referred to anonymity and loneliness, to not-belonging of students] was further confirmed by the fact that there were extremely few photos showing people. This raised the question of what it might elucidate about us, the photographers. The fact that only one photo explicitly showed ‘nature’, i.e., a tree on top of a hill, led to the remark that the university apparently had a way of viewing (and thinking) in which living objects were either not well regarded or even useless. Students were timid about taking pictures of their co-students and felt ashamed to make ‘real life’ pictures of working and learning people. (p. 246)

In a similar fashion, students in my study noticed the absence of people, and there were also pictures with some ‘nature’; however, my participants tried to reason away the absence of people with suggestions of ‘taking *different* pictures’ ‘*a hot day, people are outside*’ or ‘*holiday*’. On the other hand, they also spoke of places that are used to ‘*park students*’ – as if they were nothing but objects.

Sievers writes:

All photos of this session showed parts of buildings and were empty, sterile, mainly frightening spaces. The very first picture showed a view through a glass door with a sign asking to keep it closed in order to prevent, in case of a fire, smoke extending into further parts of the building, opening up the view into an empty part of a hall in front of an elevator. Like most of the subsequent photos, it raised associations of prison, clinical laboratory, and psychiatric hospital and fantasies of persecution and annihilation: ‘*This is a zone of high danger. The atmosphere is precarious.*’ ‘*Maybe the students are already evacuated.*’ ‘*The wire grid in the door adds to the feeling of being imprisoned.*’ ‘*The picture reminds me of the movie “One Flew Over The Cuckoo’s Nest” – or “The Cub” in which people were trying to escape.*’ ‘*The photo is mirroring two decisive dynamics: you have to take care of either not going mad or not getting an infection.*’ ‘*Smoke and fire alarm are the only security and safety devices the university does provide.*’ (2007, p. 243)

To be honest, I was amazed to find these fragments when I reread Sievers’ article. Again, these could have been my participants in my own research, as the students in my study had made very similar associations regarding this emerging theme. I described in Chapter 5 how students related the picture of a round table to an interrogation and to being in prison. There were more literal associations or thoughts of prisons and hospitals: ‘*I’m wondering whether the outside of the building (looks like a jail, like a factory, a crematorium) is in line*

with the inside (very international, colourful, there is a lot of happening)” (SPM 4, session 2, Reflection). “I have the same feeling: HEIX’s shape gives you the feeling that it is cold; they could make more round shapes so it feels more warm, friendly, easy going. Some facilities aren’t used that much, e.g., the chairs on the grass. If you don’t recognise the HEIX logo you would not recognise that it is a university. It could be a hospital” (SPM 4, session 3, reflection). “The outside of HEIX gives a cold feeling. Outside could be improved to attract more international students. How? Last time there were teachers coming over from a Chinese school to visit. I met one lady at school and she doesn’t know about HEIX, and she said that “it does not look like a school from the outside”. This is not only about the inside; the visitors get a first impression from the outside too, this is important for the promotion” (SPM 4, session 4, Reflection). Salient point: this student obviously cared about the promotion of HEIX.

Associations like “mental institution”, “it is more like a hospital”, “it is sterile and white”, “it is boring and sterile”, “prison”, “cold atmosphere”, “school or prison?”, “stairway to heaven” – “bright” – “tunnel” – “danger” – “one way to leave” – “we all want to go to a safe place” – “everyone understands it” – “fire alarm” – “international sign”, “looks like a screen from security cameras” – “can they see us as well?”, reminded me of Foucault’s panopticon. Students had taken photos depicting grids and fences that were often artistically impressive, but which led to associations of anxiety and fear.



Unfortunately, I could not discuss all of the topics in Chapter 5. However, this means that I will at least have some material that can be developed into future articles.

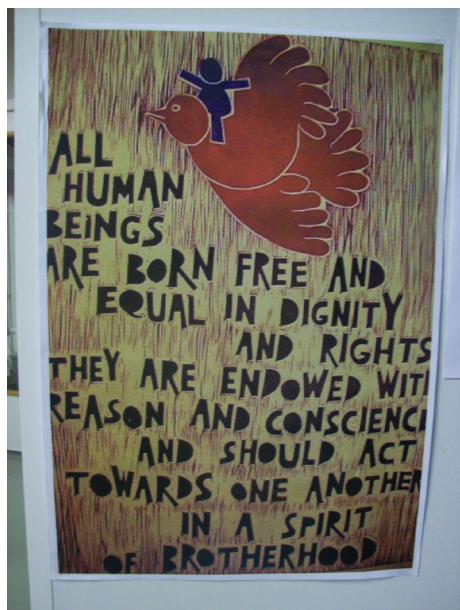
The short overview I presented above pertaining to the category related to the building and the anxieties it triggered, might be perceived as ‘negative’. However, I have announced that I also wanted to demonstrate a ‘positive’ account resulting from the SPM’s, without the undertow of judgement and criticism. The category ‘Cosmopolitanism’ was a result of all the text(s) that I marked purple because what they had in common were remarks, feelings, and thoughts about cosmopolitanism. In an attempt to balance the ‘judging’ character that I have discussed in the previous part, I will present the students’ accounts of cosmopolitanism without judging their artifacts as “visual platitudes” (Chapter 5, first paragraph). After all, artifacts are important keys to organisational culture and representations of organisational dynamics; they can function as containers of emotions and memories. Sievers understands them as having “an important impact on the unconscious relatedness between people and organisations” (2007, p. 249). Instead of judging the many pictures of flags, maps, and globes as un-original and worn, I could have viewed them neutrally as the contributions of participants – contributions that are meaningful. In that sense, let me give such pictures and texts the respect they deserve as objects that can open up the transitional space in which new meanings can be found and created.



SPM 5, Session 4

Cosmopolitanism with a happy face

Basically, all of the pictures that students sent were in response to “Where do you see cosmopolitanism in HEIX?” Hence, all the pictures I have already displayed show ‘the cosmopolitan university in the mind’ of the role holders. Some paragraphs in Chapter 5 addressed themes that I felt were not in line with moral cosmopolitanism as described in Chapter 3, and instead displayed emptiness, loneliness, un-relatedness, or a fake ideal. But, as I have also mentioned in Chapter 3, there are different strands within cosmopolitanism.



SPM 3, Session 2

Maybe the students’ understanding of cosmopolitanism is that of cosmopolitanism with a happy face? Cultural Cosmopolitanism? The cosmopolitanism of cocktails, glossy magazines, and big city life? Why not?

Going over ‘the purple parts’ in the data supplement (as this was the colour that indicated utterances on cosmopolitanism in the SPM), there was one rather philosophical association to a picture of a globe: “*the world is kept together by the sea of culture and the sea of cosmopolitanism*” (SPM 2, session 3). That session started with the picture below. Some associations repeated parts of the picture, others related to values: “*freedom – equality – one mind – one world – take care – belief – faith – trust – dignity – human rights – right for every person*”. However, not all of the students believed in this image of the “*happy bird*” and the “*fairy tale*

story". Nonetheless, I think this picture represents the moral ideals of cosmopolitanism as the concept was understood by the students. In that same session, the picture of a globe was displayed, provoking the idea of a spiritual "*sea of cosmopolitanism*" that connects and holds together the different parts of the world. The globe activated a range of 'HEIX speak' that reflected marketing language – but also connectedness and travelling. Students also noticed the "*dark side – shadow – what does the future bring – mismanagement*", demonstrating what Sievers had indicated about artifacts (following Beumer): "artifacts always have a double function, an instrumental one referring to their potential use as 'tools' and an expressive one related to emotions, memories, former or present owners etc." (2007, p. 249). The globe unleashes 'instrumental' thoughts of travelling and connectedness, but also functions as a container of the threats of the global world entering the students' life world.

In similar terms, frequently occurring artifacts were flags, food and drinks, collections of objects from all over the world, music, and interaction and connection. Such artifacts indicate that the students related cosmopolitanism to 'travelling the world' – either in an imaginary sense, symbolically, or practically. However, there is also a strong focus on 'international' and the opportunity to exchange cultural experiences: "*HEIX provides cosmopolitanism; with the cooking, the International Day. They give it a chance to be cosmopolitan.*" This relates well to what Pichler (2011) describes as "cultural cosmopolitanism": "Cultural cosmopolitanism expresses itself in increased adaptations of elements from diverse places such as food, fashion or music" (p. 23).

Students relate cosmopolitanism to what is universal (see Chapter 5); as such, Da Vinci's Vitruvian man "*represents the best cosmopolitan of the world*" (although this association is accompanied by many critical thoughts pertaining to skin colour, weapons, and marketing efforts on emerging markets) – (SPM 1, Internationals). Students also relate cosmopolitanism to integration, connection, diversity, and openness (for instance in SPM 2). In SPM 3, a girl says: "*Cosmopolitanism is being open to cultures. Being open for whatever you are used to. Showing that you are open to new cultures.*" Yet she also feels that "*I'm at home everywhere, I am a foreigner everywhere*", indicating universality and detachment at the same time as well.

Books can open a new world, and are for that reason related to cosmopolitanism. Especially on Bali, students frequently took pictures of books. Art was another important topic. Bali-based students also felt that tourism is part of cosmopolitanism; tourists, in their opinion, are more open-minded and curious about other cultures.

And although students indicated that the word itself is not clear and not frequently used, they see that their university makes an effort to bring about cosmopolitanism. Students have mixed feelings about the reasons for that effort and the success of it; but in general, they are positive about the cosmopolitan idea, which they relate to travel, cultural exchange, openness, diversity, and universality. How that cosmopolitan basis can be further developed will be discussed in Chapter 7.

What was missing in the data?

Going over the data, over and over again, revealed another remarkable point: What I would have expected from young adolescents – away from the social control of home, surrounded by fellow students of their own age, with hormones raging in their young bodies, and surrounded by the Western world in which sex always seems to be present in commercials, video-clips, soaps and movies – was not there. In a university where at least some students have (sometimes cross-cultural) romantic relationships with each other, and at an age when young people are experimenting and discovering their identity, I was expecting to find expressions of sex. In fact, there were no photos that obviously depicted emotion, affective relationships, intimacy, and the like. How am I supposed to make sense of that, when it is such an elementary feature in their life? ‘Sex’ as a topic was not discussed in the reflection sessions, nor in the evaluations – and neither were closeness and intimacy. And although students strongly expressed the idea that ‘sameness’ connects people in a cosmopolitan fashion, there is not a single picture that hints towards bodily intimacy, and no expression like: *‘everybody does it’*. What am I to make of that?

For now, I will just report it. Maybe in the future I can study Freud and Lacan more intensively. I could suggest, of course, that the lack of sex indicates a repressed desire brought about by oppressive forces in the university. Or I could study Foucault, and his trilogy on sex, and relate the lack of sex to his notions of control and the medicalisation and psychologicalisation of sexuality.

But I feel unable to make such claims now. Nonetheless, it would be a logical ‘spin-off’ of this research to zoom in on the lack of sex in the student representation of the educational organisation, to which students in general devote some four years of their lives. So, I will close this Intermezzo with the mere observation that a specific topic – one that is so central in the life of adolescents – was not manifested in the data.



Duiven / Push

6. Adopting a new methodological perspective

Introduction

The previous two ‘Intermezzi’ are interludes, which break the train of thought; they interrupt the argumentative presentation I initially had in mind for this thesis. When I started with my PhD, my plan was to research how students perceive cosmopolitanism, presuming that I knew what it was. My plan was to describe my reasons for engaging in this research, its purpose and central question; and to provide an analysis of what moral cosmopolitanism entails, a justification and description of the method I employed, and a presentation and subsequent analysis of my data – followed by a conclusion. It was a rather straightforward design that started out with a clear subject-object separation. I was the researcher and the students were the researched. I wanted a methodology that would provide high-quality interaction with the researched students – one that would surpass the socially desirable, conscious answers of students and would give me in-depth insights of what was going on, inwardly. Thus, I employed the SPM, aiming to find the cosmopolitan educational organisation in the minds of the students.

Even though the participants and I found intriguing images and had fascinating sessions, I did not quite employ the SPM in the way Sievers designed the method.

More and more, I had to acknowledge that the way I was writing up my research, forced me to look at myself as a person, as a researcher, and as a teacher. During the research process, I increasingly started to reflect on myself. Thus, I came to the following conclusion: I am the object of my research as well; the initial clear subject-object division is fading.

Let me describe the process of writing my thesis with a metaphor, and how that process led me to an additional methodological perspective.

The oyster and the pearl

My point of departure was an interpretivist stance with a preference for visual methodology, as I wanted to research the image (which can be interpreted both literally and figuratively) of cosmopolitanism in the minds of students. Thus, I gathered my primary data – which consisted of hundreds of photos taken by participants and the transcripts of the multiple sessions I held with them (see Chapters 4 and 5). After a process of coding and mining the data, I started to write about the emerging themes, thus creating Chapter 5. At the same time, a few other processes took place – one of them being acquainting myself with the relevant literature on cosmopolitanism and qualitative research. I was determined to let the data drive the research process. As time went by, I produced a chapter on my personal development regarding the topic, started one on moral cosmopolitanism, and finished another chapter on the methodology. Moreover, I envisioned a final chapter aiming at interpreting the findings, findings that I found to be disturbing. Thus, the central part with the empirical data formed the nucleus of this thesis and I had prepared or planned some chapters to surround this central part. In that sense, I wanted to form layers around the research core. And here is where the metaphor starts to build and the image starts to unfold, especially when I envision a nucleus to be something round: the figure of a pearl, growing as layers are developed. So far, I am depicting the more honourable side of my doctoral thesis – a slowly expanding pearl, an organically developing gem.

Of course, I saw my supervisors on a regular basis. Their questions confronted me with issues I was not aware of. Those questions were triggering, usually stimulating, sometimes frustrating, always consciousness-raising as they made me aware of taken-for-granted assumptions and unrecognised bias. And just like an oyster needs an irritant to initiate the process of pearl-making, my supervisors' questions and remarks stimulated the development of new material – material that I had not anticipated. As a result, I wrote two 'Intermezzi' – parts of this book pertaining to research quality criteria that the thesis apparently was in need of. I placed these two Intermezzi around the nucleus, like two shells enclosing the pearl-in-becoming. Despite the fact that the Intermezzi were quite reflective, I did not really open up entirely and kept some cards close to my chest. Eventually, I could not remain behind the façade and had to show myself even more. Thus, the thesis increasingly developed into a highly reflective piece of work; and even the chapter that I was developing on cosmopolitan theory ended up as a kind of dialogue, a reflective conversation with two proponents of cosmopolitanism and their ideas. The research had become

messy. It had become complex. In fact, it started to represent my own complex mind – my confusion, my doubts, my insecurities, my ideas, my inspirations, my realisation of not-knowing enough, my indecisiveness, my impulsiveness, my fears, my ambitions, my role confusion, my idealism, my disappointment, my sense of inability, my aspirations.

Of course, I was studying my own students at my own university; I was a teacher who had become a researcher, and as such,

any serious examination of professional practice – and how it evolves – inevitably involves the attention to the *being* of practitioners and not simply to their tools of trade or to the curricula and formal learning processes through which those tools are acquired....[T]he process of knowing, doing, being and becoming...is a continuing personal journey...; practice is not something that can be separated from the person who enacts it. (Cherry, 2010, pp. 89-90)

However, although Sievers had included a ‘Reflection phase’ in SPM, he did not reflect on his own personal feelings, fears, frustrations, emotions, etc. in his writings on the SPM. Instead, he devised the role of the SPM facilitator as a structuring, facilitating, and stimulating one; and that of the Matrix as a container for anxieties, projections, and thoughts – thus creating a safe space which enables the thinking of new thoughts by the participants through “systemic thinking and reflection” (2013, p. 129). In his subsequent writing about the SPM, he is never as present as I am in my thesis, because his focus is on finding the deeper meaning of the participants’ associations by encouraging them to look beyond the artefacts they have photographed, and he helps them find second and third level interpretations of their associations and reflections through systemic thinking. Mersky (2012, p. 35) writes about the delicate role of a SPM host after she has described the host’s formal tasks:

As to informal tasks, one critical one is to lead the event, keeping in mind the delicate balance between the need for clarity of task and boundaries, and the fluidity and regression necessary for unconscious processes to emerge. In a sense, while facilitators/hosts have an expertise in running these events, they also – like the participants – are entering something totally new and infinite each and every time. They associate and amplify, as well as contain and lead. Therefore, I would say – both for their own self-management and for the management of these methodologies [she discusses several socioanalytic methods in her article] as a whole – they [hosts] need to maintain both clarity about the task in each element and a capacity to contain, meaning to be able to absorb and live with the anxieties present in the group without being defensive or punishing.

Indeed, I found it rather challenging to combine the host's tasks during the Matrix and Reflection sessions. According to Mersky (2012), these tasks consist of: "Contain. Associate & Amplify. Link & Hypothesize" for the Matrix phase; and "Facilitate. Set clear tasks" for the Reflection phase (p. 35: headings in the chart that depicts the phases during the SPM with regards to "Key Tasks of Hosts"). Facilitating sessions in my role as host was indeed challenging, yet certainly doable – as Mersky grants the hosts quite some space in deciding how to act, and what to contribute.

However, when I analysed my data and wrote down my findings, I could not deny my presence and its effect on my research. I had to acknowledge and reflect on it. This resulted in the *Intermezzi*.

The growing complexity, the increased reflective nature, and the inside-out approach – all adding layer on layer around my central data – forced me to take a step back, zoom out, and look at the bigger picture.

Epistemological perspective

This bigger picture revealed that a central pattern had emerged: If I want students to be cosmopolitan, I have to research not only what cosmopolitanism means to them, but also what cosmopolitanism means to me. It became clear to me that if I wanted to be consistent in my work as a teacher, I had to research my own understanding, learning, and teaching.

While I thought I was researching the students' perception of an ancient ideal in modern times, revolving around my problem statement "*How have students incorporated the notion of Cosmopolitanism, an element of the strategy of their International Institution of Higher Education, within themselves?*", the focus had shifted slowly, but increasingly, to my own perception of their perception.

It turned out that the emphasis in my assumption "I was looking at **students**", had gradually changed into a reality of "**I** was looking at students". And in doing so, I inevitably also had to look at myself to render account for the presence of the researcher. Thus, taking a step back, zooming out, and looking at the thesis-in-becoming, I realised that the central question should include: "*How can I understand and develop myself as a lecturer inspired by cosmopolitanism?*"

Consequently, and following this shift of focus, I had to reconsider the methodology and epistemology that were framing my research. Using Crotty (1998) and Denzin & Lincoln (2011), I had already described myself epistemologically as a 'bricoleur', employing an interpretivist perspective that was informed by a constructionist stance (see *Intermezzo I*). This typology did not have to

be changed drastically; however, some fine-tuning needed to be put in place. Whereas my initial outlook was based on social constructionism, my approach had to be tweaked toward professional constructionism and critical pedagogy in order to promote consistency and “meaningful coherence” (Tracy, 2010, p. 840). Tracy urges qualitative researchers to make sure that their research “meaningfully interconnects literature, research questions/foci, findings, and interpretations with each other” (p. 840; see *Intermezzo I*).

Hence, I arrived in the domain of educational research; or to be more precise: educational action research. This domain was shaped by scholars like Altrichter, Argyris, Carr & Kemmis, Elliott, Schön, Stenhouse, and Whitehead and developed concepts like ‘Teacher as Researcher’, ‘Inquiry Learning’, ‘The Reflective Practitioner’, and ‘Living Educational Theory’ (Elliot, 2007; Hammersley, 1993; Whitehead, 2000, 2009a). Higgs and Cherry write about this type of inquiry: “The starting point is usually a problem, challenge or opportunity that is confronting a group or an individual. The dimensions of the situation are usually fuzzy, and conflicting views and interests are often involved” (2009, p. 9). In my case, they hit the nail on the head: I have been confronted with the application of an ethical ideal, which to me was incompatible with its application as a promotional or marketing tool or as the image of a trendy, fashionable style. Thus, there was tension between my values and those of the organisation and the students. Obviously, there were several views on cosmopolitanism. Moreover, the interests at play ranged from ‘selling the education’ (the perspective of the university), to ‘selling myself’ (the perspective of the student), to one of ‘educating responsible, respectful, open-minded students who appreciate diversity’ (my perspective). In short: economic reasoning versus humanistic values. Higgs and Cherry continue on the same page: “The work is often driven by a value set that change is needed and that people can be empowered through action and learning from action.” Indeed, inspired by the value set, which I described in Chapter 2, I felt that students could be empowered if we equipped them with a cosmopolitan mindset; and that it would provide a sense of direction and purpose to their lives in their increasingly globalised, diverse, interconnected world. In the long run, I argued that such a mental disposition would not only enrich their lives, but also help them to cope with the inevitable development of a “cosmopolitanization” (Beck, 2006, p. 9) of the world; a world that is already globalised and now on its way to become a place where interdependent people develop “multiple loyalties” (p. 9), take part in “diverse trans-national forms of life” (p. 9), and are faced with “non-state” or supranational actors – whether they be political, economical, ideological etc. “Cosmopolitanization” is “a *multi-dimensional* process” (p. 9) that impacts and changes the lives of young people

who can no longer rely on national or cultural patterns of behaviour, and who will (so I think) need to replace these with cosmopolitan qualities (which I have discussed in Chapter 3).

My ‘problem’ was more related to the exploitation of what I considered a noble philosophical concept. My concern was about the ‘selling and buying of an image’, and the assumption of both parties that such an attitude would be the logical result of exposure and nearness to culturally others; while to me, the value-laden content (its central notion) mattered enormously and its acquisition was complicated, requiring lengthy, confrontational, and at times difficult processes.

Therefore, while examining the range of ‘Educational Action Research Options’, I was less interested in concepts like the ‘Teacher as Researcher’ or ‘Inquiry Learning’, as these were primarily focused on curriculum and in-classroom teaching practice. What appealed to me more was the idea of ‘The Reflective Practitioner’; however, it seemed to me that by emphasising the value of tacit embodied knowledge being made explicit through ‘reflection-in-action’, instead of the teacher-centred transmission of factual professional knowledge and skills, the concept was set-up as a critique to ‘technical rationality’ (Schön, 1983). Moreover, Argyris and Schön were questioning how the relationship between theoretical academic research and the daily practice of practitioners was shaped and valued. As Schön puts it:

The question of the relationship between the kinds of knowledge honoured in academia and the kind of competence valued in professional practice has emerged for me not only as an intellectual puzzle but as the object of a personal quest. (1983, p. 6)

But since the eighties, many battles have been waged and academia and professional practice have drawn closer. Scholars like Elliot, Kemmis, and Schön have initiated and brought about educational and academic reforms that have changed the educational landscape, in which I am now operating.

To come back to the educational research approaches, what I liked best and found most suitable for my study was Jack Whitehead’s “living educational theory” (2000, p. 92; 2009a, p. 91), which he frames as “an epistemology of practice” (2000, p. 91; 2009a, p. 95). Like Schön, Jack Whitehead also questions the claim of academia of being exclusively competent in generating research-based educational theory within the disciplines of education: namely, “philosophy, psychology, sociology, and history of education” (2008, p. 104). In relation to this, Jack Whitehead refers to “the mistake [of] the *disciplines approach*” (p. 104). He contests that “the disciplines of education, individually

or in any combination, could explain adequately an individual's educational influence in their own learning and in the learning of others" (p. 104). Whitehead's focus on learning appealed to me. And to be honest, what also contributed to my choice was the fact that I had met him a few years ago, on the occasion of the defence of a fellow PhD student. I liked his way of asking questions, and of explaining what mattered to him. He inspired me when he was talking about how we as teachers have an influence on the learning of our students – which for him also included "energy, values, emotions" (lecture notes, 27 November 2012), and which could best be demonstrated via the use of visual aids. You have witnessed already my struggle with my assumptions, emotions, and values in the previous chapters. But most of all, I had several 'Yes! – experiences' when I started to read his articles. My 'Yes! – experiences' were brought about by quotes like: "However, the question to which the research offers an answer is rarely clear at the beginning but emerges in the course of enquiry" (Whitehead & Huxtable, 2013, p. 223) ('Yes!' – see beginning of this paragraph); "He [Whitehead] experienced himself as a living contradiction in the sense that he could see himself denying in his practice values that he claimed to hold" (p. 222) ('Yes! – he too??' – see Intermezzo II); "As researchers develop their enquiry they often produce some reflective writing on formative experiences in their life.... These narratives often reveal to the practitioner the ontological values, the values that give meaning and purpose to their lives, which are at the heart of their practice and why they are seeking to improve" (p. 223) ('Yes!' – see Chapter 2 and Intermezzo II); "Visual narratives permit the communication of relationally dynamic meanings" (2009a, p. 93) ('Yes! This (and more) is also true for my use of the SPM'). Those 'Yes! – experiences' made me enthusiastic as I recognised common ground with somebody (a respectable scholar even) – someone who shared a dedication and passion, yet acknowledged his own imperfection; who demonstrated an awareness that professional and academic growth do not add up to a frictionless, untroubled process; and who allowed a sense of incongruity between aspired-to values and values-in-practice.

I felt that Whitehead combined the strengths of his American and British colleagues, while focusing on a timeless aspiration that I recognised as a shared concern based on a seemingly simple central question that had remained the same over thirty years: "How do I improve what I am doing?" (Whitehead, 2000, 2009a, 2009b). His question was not directed at curriculum and teaching only, but expressly focused on values and on the teacher as a facilitator of learning and how that facilitator can enhance and support the learning of her students. I decided to adopt Whitehead's epistemology, and thus, his notion of 'Living Educational Theories' (LET) became the second methodology employed in this

study. While Sievers' SPM granted me a deep insight into the students' collective unconscious through their intuitive, visualised conceptions of cosmopolitanism at HEIX, Whitehead's LET enabled me to regain my agency as an educator. The pieces of the puzzle started to fall into place when I realised that I needed two strands to examine the positions I had employed: the separated subject-object position, and the subject-as-object position. Employing two methodological perspectives was the only way I could do justice to the intended and the emerging focus points of my research.

Living Educational Theories: An epistemology of practice in practice

Adopting LET and relating Whitehead's theory to Crotty's typology of social research (1998, p. 2) implies a constructionist interpretative epistemology of practice that follows a 'living educational theory' approach – a framework that relates the educational professional environment within Higher Education to an ideological central value (namely cosmopolitanism in my case). But, what does Whitehead mean by 'Living Educational Theory'? And why is it an 'Epistemology of Practice' or of "reflective practice" (2000, p. 93)?

Nutshell version of the building blocks of Whitehead's argument

As I have mentioned above, the starting point was the central question: "**How do I improve my practice?**" (Whitehead, 2000, p. 93; emphasis added here and in the below parts of this paragraph). This starting point was usually raised by a "**concern**" (p. 93), but it could also be caused by something that "excites, puzzles or challenges you in the here and now" (Whitehead & Huxtable, 2012, p. 223) – for example, a perceived tension between the values of the practitioner and the values of the organisation or other stakeholders surrounding the practitioner. Following this anxiety, an "**action reflection spiral**" (Whitehead, 2000, p. 93) is set in motion:

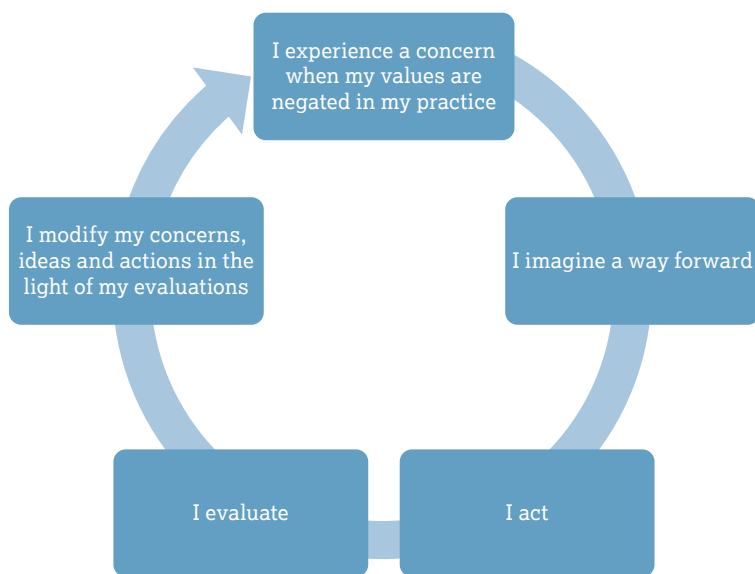


Figure 6 Building Blocks of Whitehead's Living Educational Theory

As a consequence, a practitioner learns. And when she publically shares her explanatory insights about her **own learning**, the practitioner becomes **a researcher who has created her own unique living theory** (p. 93), **and she produces knowledge**. This process constitutes a “distinctively ‘educational’ research methodology” (Whitehead, 2000, p. 93). Because the production of the theory is **grounded and validated in the practitioner’s experience** in educational practice, Whitehead refers to this as an **“epistemology of practice”** (p. 93). In a nutshell, this is the essence of Whitehead’s significant and ground-breaking academic work. However, this nutshell version does not do justice to his contributions, and I will thus go into more detail about them below. Before I do so, I have selected two more building blocks of his argument that were real eye openers for me: “At the heart of a living educational theory is **individuals’ responsibility for accounting for their influence in terms of the values they believe carry hope for the future of humanity**” (Whitehead, 2014a, p. 516, emphasis added). Needless to say, for me this had to do with values pertaining to cosmopolitanism and to the values of honesty and credibility. Moreover, what also prompted me to continue with Whitehead’s living theory was his fundamental idea of **“the inclusion of ‘I’ as a living contradiction”** (2000, p. 93, emphasis added). In the following parts, I will provide examples of the importance and ‘translations’ of these two building blocks. Moreover, I will try to elaborate a bit more on the nutshell version of LET that I have just offered.

What does Whitehead mean by ‘Living Educational Theory’?

Whitehead has worked on the development and advancement of LET during his entire professional life – which started in 1967, and has not stopped after his retirement from the University of Bath in 2009 and other appointments. He is still very active in teaching, consulting, supervising, writing, speaking, presenting, publishing, etc. Whitehead seems to have an abundance mentality, and is willing to share many of his contributions on the internet, especially via <http://www.actionresearch.net>.

The shortest definition of LET as expressed by Whitehead that I could find is: “a living-educational-theory is the unique explanation produced by an individual” (2014b, p. 82). Individuals that Whitehead refers to in his publications are usually practitioners within education. The ‘unique explanations’ they produce are developed in action research and function as inspirational theories with “explanatory power” (2009a, p. 86). LET was developed because Whitehead deemed the ‘explanatory power’ of traditional propositional theories, generated from the ‘disciplines approach’ (see second paragraph of this chapter), as being insufficient; they were inadequate in “explain[ing] his [Whitehead’s] educational influences in his own learning and in the learning of others” (Whitehead & Huxtable, 2012, p. 222). Thus, Whitehead perceived a gap between academic, conceptual, abstract theory, and real world educational practice; and it is this gap that started the development of his theory. His theory was not propositional but **dialectical**. Central to the dialectical nature of the theory is Whitehead’s notion “of ‘I’ existing as a contradiction in the sense of holding together a commitment to live certain values with the recognition of the denial of these values in practice” (Whitehead, 2009a, p. 87). Moreover, his theory is characterised by **inclusionality**: “I [Whitehead] understand inclusionality as a relationally dynamic awareness of space and boundaries as connective, reflexive and co-creative” (p. 87).

Let me dwell with the **‘I as a living contradiction’** (emphasis added) for a short while. It is a returning topic in Whitehead’s many publications, speeches, and video clips. For Whitehead, this notion is “the nucleus” (Whitehead, 2000, p. 93) of his theory. In a very open, truthful way he discusses this crucial element of LET. He describes “the experience of holding together two mutually exclusive opposite values” (p. 93); and offers the example of having a value like fairness, yet being unable to consequently demonstrate or apply fairness in daily practice. This was something I could immediately relate to as it is something I recognise from my daily practice in many of my roles in life (such as a

mother, a wife, a coach, a teacher, a daughter, a trainer, a neighbour, a volunteer, a supervisor, and a friend).

For Whitehead, this is a point of departure that he constantly returns to; and in doing so, he reveals a sense of modesty in his ability to put things in perspective. I agree that this is a crucial point, and indeed it is ‘the nucleus’ of LET.

The awareness of the imperfect contradictory self pushes Whitehead to ask the central question: **“How do I improve my practice?”** (p. 94; emphasis added). He tries to answer that question by applying a practice of questioning and answering, of doing and evaluating, of being creative and critical, of applying the action-reflection-spiral, of developing alternatives for propositional knowledge (Whitehead, 2000) – while honouring and maintaining “the value of insights from the disciplines of education” (Whitehead, 2009a, p. 92). Personally, I recognise this effort of looking for the possibilities and advantages of different approaches, seeking to synergise positive aspects rather than criticise. My guess would be that this stems from his positive outlook and his commitment to abundance – but this is merely an assumption.

Working with his essential idea of ‘I as a living contradiction who seeks to improve my practice’, he arrives – via reflective practice in action research – at “the creation of ‘living’ educational theories” (Whitehead 2000, p. 97), by producing “descriptions and explanations [for the] own learning [of and by] individual learners” (p. 97).

Finally, Whitehead argues that we as educational practitioners should **“use our values as educational standards to create our disciplines of education”** (p. 98, emphasis added). A value-based approach can offer a compass for daily life, providing stability and direction. Moreover, Whitehead aspires to a value-based mode of professional behaviour in order “to live [his] own values more fully”, (p. 98) as well as to “assist students...to improve [their] learning” (p. 98). For me, this has to do with being genuine, by living by your own standards, by taking responsibility, and by thus being reliable and truthful. Formulating these aspirations as questions rather than statements implies that it is a kind of process, and not a fixed stability. Whitehead expresses a vision and a determination to achieve it; however, it is a direction and a route – not a destination. Human emotions influence this process. Whitehead offers the example of his need for recognition, which is related to emotions like anger, shame, and pride (a topic that I have addressed in *Intermezzo II*).

For Whitehead, values are intrinsic, and not instrumental to teaching (2000, p. 99). They matter to the teacher, they inspire. “Educational learning is informed by values that carry hope for the future of humanity” (Whitehead, 2009b, p. 107). This means that educators hold these values intrinsically, that these are what

make them tick. When educators research their own practice and produce ‘living educational theories’, the “*individuals generate their own explanations* of their educational influences in their own learning [and that of others]. The explanatory principles in living theory explanations are **energy-flowing values embodied and expressed in practice**” (Whitehead, 2009a, p. 87, emphasis added). Such energy is “life affirming” (Whitehead, 2009b, p. 108) and the inductive knowledge of the educator is often personally embodied (p. 108). This is the reason why Whitehead recommends the visual presentation of theories, as text on paper or words alone can insufficiently communicate the meaning of the generated theory – as such texts do not allow for us to experience their deeper meaning and their “affective side” (p. 110) through our sensory perceptions.

For the question of **how** the action research should be executed, Whitehead and Huxtable (2013) refer to one of Whitehead’s PhD students, Laidlaw:

Living theory research is...a multidimensional and relationally dynamic process. Rather than trying to impose a structure, each living theory researcher evolves methods of enquiry that help them to recognise, as they emerge in the process of enquiry, the values that give meaning and purpose to their lives and which form their explanatory principles and living standards of judgement...of their practice. (p. 223)

Elsewhere (2014b, p. 82), Whitehead mentions that the researcher can be inventive and borrow from other methodological perspectives. In Chapter 4, I explained the method that I chose for this doctoral thesis, which is certainly in line with the ‘relationality’ and ‘inclusionality’ that Whitehead stresses. I agree with Whitehead and Huxtable (2013) that the choice of method is a personal one and an important one. I also agree with them that researchers within the ‘epistemology of practice’

often produce some reflective writing on formative experiences in their lives... which reveal to the practitioner the ontological values, the values that give meaning and purpose to their lives, which are at the heart of their practice and why they are seeking to improve. (p. 223)

In this thesis, I have presented such narratives throughout the chapters, and especially in the ‘Intermezzi’.

What does Whitehead mean by an ‘Epistemology of Practice’?

The ‘epistemology of practice’ is created through the production of ‘living educational theories’. These are the accounts by teachers who have examined their

practice and who have generated their own living educational theory. Such a theory is an answer to the question ‘How do I improve my practice?’; and the answer provides “an explanation of educational influences in one’s own learning, in the learning of others and in the learning of social formations” (Whitehead, 2014a, p. 515). The theory is developed in the practice of the researcher, and can thus serve as a source of knowledge for other practices (Whitehead, 1989); it is intended as a

valid explanation for an individual’s influence [in the form of] explanatory principles [that] are not abstract generalizations [but] energy flowing values and understandings the individual uses to give meaning and purpose to their life and to explain their educational influences in learning. (Whitehead, 2009b, p. 110)

Whitehead addresses the issue of validity for living educational theory by taking as his point of departure the personal knowledge of a practitioner developed in her own educational practice:

In grounding my epistemology in Personal Knowledge I am conscious that I have taken a decision to understand the world from my own point of view, as a person claiming originality and exercising his personal judgement responsibly with universal intent. This commitment determines the nature of the unit of appraisal in my claim to knowledge. The unit is the individual’s claim to know his or her own educational development. (Whitehead, 1985 as cited in Whitehead, 1989, p. 45)

Whitehead draws on Habermas’ criteria for the standards of assessing validity:

Comprehensibility – does it make sense; truth – does it contain sufficient evidence to justify assertions; rightness – is there an awareness of the assumptions in the social and cultural background within which the account is written; authenticity – does the writer show, over time and interaction, that [she is] committed to living the values [she] espouse[s]. (2009b, p. 109)

Whitehead proposes a dynamic, relational, practice-based, multi-dimensional type of educational theory – a theory that pertains to ontological values that can be used, changed, and negotiated by those who are involved in the practice it addresses, through discussion and dialogue. He proposes to validate theory by quality standards. This form of educational theory is quite different from a propositionally formed theory (Whitehead, 1989) validated by positivist standards. Whitehead stresses the dialogue with and involvement of the practitioners for whom the newly created, validated, value-based theory will be relevant. He seeks ways to generalise theories:

To the extent that the values underpinning the practices, the dialogues of question and answer and the systematic form of action/reflection cycle, are shared assumptions within this research community, then we are constructing an educational theory with some potential for generalisability. (p. 46)

In conclusion, ‘living theories’ combine the strengths of propositional and dialectical forms of action research. They are developed in practice by teachers or educators researching their own practice, producing unique accounts of explanations for their concerns in the forms of life-affirming energy and values that are central to their actions. “In life’s journey an individual cannot do anything without the expression of energy. Actions need energy and values distinguish actions and learnings as educational” (Whitehead, 2009a, p. 89). There is a dynamic relationship between practice, the LET accounts, and professionals to whom these accounts matter. LETs are grounded and validated in practice; and therefore, Whitehead designates his “living logic” (p. 95) as an “epistemology of practice for action researchers” (p. 95).

Applying LET to my thesis: feedback loop

As I mentioned at the beginning of this chapter, “the growing complexity, the increased reflective nature, and the inside-out approach, leading me to add layer on layer around my central data, forced me to take a step back, zoom out, and look at the bigger picture”. As I discovered Whitehead in a relatively late phase of the PhD, I could not re-do my entire design or re-collect the data. More importantly, I am very happy with SPM as a method and wouldn’t have wanted it any other way.

However, the teacher and my personality were interfering with the role of a present, yet emotionally distant researcher. I had to acknowledge that my thesis was not a ‘pure’ account of the Social Photo Matrix that I had applied. Within the SPM, I could not address myself. Yet I cannot deny that a second strand, a second layer, a second path, had emerged. ‘I’ came in and thus I had to render account of my presence. Whitehead’s LET gave words and significance to what had ‘spontaneously’ happened in the process of writing, by offering the concept of the ‘living contradiction’; the educational professional who is struggling with the values she holds, the way she shapes and performs her education within the context of her educational institution, and her increased learning as she seeks to ‘improve her practice’ through the newly gained insights via purposive reflections on her research-actions.

LET urges educational action researchers to produce educational theory, to acknowledge their influence on the learning of self and others, and to take

responsibility. This starts by feeding back into the organisation what the action researcher has learned, followed by making the theory known more broadly (e.g., by publishing it). Ultimately, LET encourages educational professionals who engage in research to “demonstrate their capacity to contribute, through educational theory, to the formation of the kind of societies that are a manifestation of the values that honour and sustain humanity” (Whitehead, 2006, p. 167). This is quite an ambitious claim – yet for me, ‘cosmopolitanism’ qualifies as a value worthy of that claim.

According to Whitehead (2008, p. 104), “a living theory is an explanation produced by an individual for their educational influence in their own learning, in the learning of others and in the learning of the social formation in which they live and work.” It is fair to state that this entire thesis is, in fact, a LET. Thus, a separate, explicit, and ‘condensed’ LET is not imperative from a methodological point of view. However, (1) as I did not start out with the intention to engage in Living Educational Theory, and (2) as the focus of this PhD heretofore was more on my own learning and the learning of the participants, and (3) as I have not expressly emphasised my educational influence on the learning of others and the social formation in which I live and work through an explicit “action reflection cycle” (Whitehead, 2008, p. 110), nor (4) answered the questions which Whitehead and McNiff (2006) and McNiff (2007) have posed, there are essential questions that remain pertaining to the development of my LET. As such, I wish to put into effect an “action reflection cycle” (Whitehead, 2008, p. 110) in a creative and expressive way.

In the next sections, I want to present my own unique living theory – one which is grounded and validated in my experience in educational practice. Thus, I want to transfer the knowledge that I have gained while examining the questions “*How have students incorporated the notion of Cosmopolitanism, an element of the strategy of their International Institution of Higher Education, within themselves?*” and “*How can I understand and develop myself as a lecturer inspired by cosmopolitanism?*”

For this knowledge transfer, I would like to propose a scene change, providing a stage for those involved in Higher Education (HE) whose task it is to equip students with competencies that will enable them to confidently navigate a rapidly changing globalised world – one where borders are fading, international relations are shifting, and inter-cultural dynamics and insecurities have replaced the accepted and the familiar.

The students’ future world is a world of perpetual change, insecurity, and instability. New perspectives and different lifestyles based on different value-sets

enter students' lives. Thus, students need a compass, a moral grounding which provides direction. A cosmopolitan outlook might provide such a compass. Thus, teachers are challenged to develop a cosmopolitan outlook in their students which equips them for these "new globalised conditions" (Skrbiš, 2014, p. 1) and prepares them to operate in a culturally diverse context with ever-changing circumstances and conditions.

This could be extremely challenging in professional universities – ones which educate students for a specific profession, branch, or industry; and whose core business did not evolve from the humanities. I wish to use such a Professional University, an Institution of Higher Education, as the background for the presentation of my Living Educational Theory. Therefore, I will apply a 'change-ment à vue', and introduce a common scene of action in education: A Meeting.

Setting the stage for the Meeting

In the previous chapters and 'Intermezzi', I sketched my development throughout the period of writing my PhD and engaging with cosmopolitanism in Higher Education. You as a reader have witnessed a series of dialogues with Nussbaum and Appiah, with students, and with myself; and I have rendered an account for my authorial 'I'. Certainly, there has been a lot of 'conversation', to quote Appiah.

My 'I' is to be understood as "a living contradiction, as one whose enacted values and actual behaviours are not always in line with those one espoused" (Whitehead, 2012, p. 515). In an earlier (draft) version of Whitehead's contribution to the Sage Encyclopedia of Action Research, Whitehead (2012, p. 4) referred to "the 'I' as an ontological not egotistical 'I'". Even though the editors of the Sage Encyclopedia have omitted this part, I like this observation. Being reflective is not about indulging in navel-gazing; its goal is to contribute to learning.

I would like to stress that 'I' was in the text for three reasons: (1) To fulfil quality criteria pertaining to qualitative, ethical research, in particular "sincerity" (Tracy, 2010, pp. 841- 842); (2) To represent the 'teacher-as-researcher'; (3) During the SPM, I was also the 'host' and 'facilitator' of the association- and reflection-sessions. Although I have assumed a more 'present' role than Sievers did in his SPM-sessions, it is indeed common practice to write from the I-perspective of the host/facilitator – role within the SPM.

Now, I want to take this doctoral thesis to another level. I wish to merge the reflective ‘I’, the researcher, and the SPM host, and present her to you in a new setting by creating a feedback loop in the “action reflection cycle” (Whitehead, 2008, p. 110) via “The Meeting” (Chapter 7). I will thus present to you a simulated meeting, based on my experience in education and research. I will attend this meeting as a guest lecturer who presents her LET and tries to exercise her “educational influence in [her] own learning and in the learning of others, and in the learning of the social formation in which [the I] live[d] and work[ed]” (Whitehead, 2008, p. 104).

Thus, after interaction and reflection, it is time for the construction of my LET in the educational setting of my professional practice.

From this position, I can examine what can be concluded from the interactions with students’ images and thoughts, the literature, and the reflective practitioner of my research. Which account can I provide? What can other practitioners gain from my insights and my grappling with cosmopolitanism with its various exponents and manifestations? Hence, I shall enter the domain of the pedagogy of cosmopolitanism, and elaborate what teaching cosmopolitanism implies for engaged, responsible teachers. I take my inspiration for this from Hugo Letiche, Jean McNiff, and Jack Whitehead. By describing a meeting of professionals in Higher Education, I hope to pull all the strings of this PhD together to arrive at “My Living Educational Theory” (McNiff, 2007, p. 308; Whitehead & McNiff, 2006) in a creative, narrative, and playful yet ‘realistic’, way. In Chapter 7, I will present a ‘Task Force’ of educational professionals in Higher Education who are holding a meeting during a ‘Study Day’. This ‘scene change’ enables me to creatively answer a methodological issue posed by the theory of Jack Whitehead, which requires a feedback loop to either the students and/or to fellow educational professionals. I simulate a situation in which educational professionals try to think through what cosmopolitanism means to them in their educational context, thus outlining a feedback loop. Via my presence and contribution to the meeting, I will formulate my own unique living theory as knowledge which is grounded in my own experience as an educational practitioner (Whitehead, 2000, p. 93).



7. The meeting

Welcome to the Task Force Team Cosmopolitanism (TFTC) meeting

You are invited to witness a meeting of committed staff members of a professional university that has decided to adjust its education to meet the demands of the 21st century. The Board of Directors has decided to adopt five central values, one of them being 'Cosmopolitanism'. Five Task Force groups have been formed to present viable suggestions for curricular implementation and extracurricular activities to enhance the development of the selected values. As the policy implies that all staff should adopt, teach, and demonstrate the chosen values, Task Force Teams (TFTs) are composed of staff members from across all university departments.

One of the TFTs has just entered a classroom where their first meeting will take place.

These are the TFTC members:

Sophie Gibson

Sophie is a Team Manager; she used to be a language teacher. Sophie has strong organisational skills, and excels at strategic, rational thinking; thus, she likes to plan and organise. In her leisure time, Sophie co-ordinates refugee aid in her community, and is a member of a national social aid network. Sophie values benevolence and fairness. She is interested in philosophy and meditation. She likes to do 'power yoga'. Sophie is learning Arabic. She is dedicated to team work and expects high quality work from others, as she does from herself. She dislikes bureaucracy. Sophie is the chairperson of the meeting.

Oliver Taylor

Oliver teaches Management. He used to be the General Manager of a hotel and later was an interim manager before he became a teacher. Oliver is interested in the stock market. He likes to sail and he loves fine dining. Oliver appreciates directness and efficiency; he hates vagueness and wasting time. Generally

speaking, he has a no-nonsense attitude. Oliver has strong leadership skills. Oliver's mottos are: "Be true to yourself" and "Work hard, play hard".

Grace Miller

Grace is a student counsellor. She is a good listener: she is careful, precise, and empathetic. Grace values justice. She cares about animal welfare and is concerned about how animals are treated in our society. She experiences a sense of rush and restlessness in modern times, and feels she is always running behind, in our rapidly changing world. Grace dislikes injustice, noisy dark places, and people who are late. Grace wants to find balance in her life and combines her job with cooking, reading, gardening, and amateur acting, in her leisure time. She is a volunteer in several organisations and serves as a part-time co-ordinator of the local organic city farm.

Emma Choi

Emma is both a researcher and a teacher of Research Methods. Emma is an analytical thinker who likes abstraction. She appreciates intelligent students and challenges all her students as she hates laziness. She dislikes postponing matters, as well as intolerance. Emma is dedicated to continuing her PhD in philosophy and lives according to the values she holds: integrity, ethics, reason, and logic. She is modest, as she feels that the more she knows, the more she is aware of what she doesn't know. Emma likes to read, she is an amateur writer, and likes to visit places that are not mainstream tourist destinations. In the future, after she has finished her PhD, she wants to facilitate a summer course in philosophy in the Provence, France.

Jack Roberts

Jack is a communications expert and communication trainer. Jack's hobbies are politics, soccer, and running. Jack appreciates clarity in communication, and cherishes fairness and honesty. Jack dislikes lying and corruption, especially in sports. He is an active sportsman and is involved in managing various sports organisations. In this position, he often combats doping. Jack is a pragmatic and results-oriented person, who is still a bit frustrated about his divorce. Jack works at the university, but also has his own in-company training business.

Anand Gothari

Anand is a teacher of ICT, Social Media, and Web Marketing. He likes legal hacking, and is a forum member involved in protecting companies from spyware. He helps companies prevent themselves from being hacked. His other hobbies are movies, sports (especially cricket), and computers (especially Apple). Anand values curiosity, ambition, creativity, privacy, and health. He is fascinated by the increasing technical opportunities of the 21st century, and loves to think and fantasise about robotics that can assist or replace humans. Anand is wary of the downsides of ICT, the internet, and Social Media. The idea of human vulnerability, cybercrime, artificial intelligence in the wrong hands, terrorism, and the possible misuse of Social Media for creating fake knowledge or triggering public hysteria, make him feel small.

Sophie chairs the meeting and welcomes the other Task Force members to the Study Day. She briefly summarises the goal of the meeting:

“As you all know our Professional University wants to present a new Vision Document for the coming 10 years. Our Board of Directors has identified five core value orientations. We have been asked to discuss one of these five, namely ‘Cosmopolitanism’, and to investigate the possibilities of integrating this value orientation into our professional education.

The outcome of our Study Day should be to formulate a Learning Outcome for students on the University Level and to come up with some suggestions to operationalise the concept in our curricula.”

The agenda for the morning meeting is quite short:

1. Getting to know each other in the Task Force Team Cosmopolitanism (TFTC) (45 minutes)
2. Brainstorming about the meaning of cosmopolitanism and how we can integrate it into our education (45 minutes)
3. Coffee break (15 minutes)
4. Anne Keizer presents her ‘Living Educational Theory’ on cosmopolitanism in Higher Education (45 minutes)
5. Discussion and formulation of a draft Programme Learning Outcome (60 minutes)

After two hours (and with a half-hour delay), the whiteboard looks like this:



The Meeting: Brainstorm on Cosmopolitanism

The TFTC members have made very different contributions: Emma has made many 'philosophical' contributions; whereas for Jack and Oliver, 'cosmopolitanism' has a more 'mundane' character that is related to consumerist aspects. On the other hand, Anand takes a very practical approach and connects the concept to Indian lifestyle and a cosmopolitan city, as well as to his professional field of work. For Grace, the key word is 'responsibility' – something Sophie connects to with her work with refugees. All TFTC-members relate 'Cosmopolitanism' to aspects of their own diverse lives, and connect to it in one way or another. However, their conceptions are still worlds apart; and Sophie, the chairperson, has had to stop discussions which spontaneously cropped up, several times.

After the break, Sophie introduces me as the guest who has studied Cosmopolitanism within the daily practice of Higher Education. As you have read the previous sections of the thesis, I can keep it short, and list the elements of my presentation.

Presentation: A Living Educational Theory (LET)

In my presentation, I would address the following points:

- I would explain the title of my presentation, and would answer: What is a LET?
- How do I define Cosmopolitanism? What is Moral Cosmopolitanism? Why focus on this particular strain?
- How have I researched Cosmopolitanism? What is SPM?

After this, I would systematically build up my own LET, by answering the questions posed by Whitehead & McNiff (2006), and McNiff (2007). Addressing these crucial questions (which were derived from the earlier work of Whitehead & McNiff) is what constitutes a unique living educational theory. They are:

1. What is my concern?
2. Why am I concerned?
3. What kind of experiences can I describe to show the reasons for my concern?
4. What can I do about it? What will I do about it?
5. How do I evaluate the educational influence of my actions?
6. How do I demonstrate the validity of the account of my educational influence in learning?
7. How do I modify my concerns, ideas, and actions in the light of my evaluation?

(1) In a nutshell, my concern has to do with the selling and buying of a desirable image. To give you an impression of the text of my presentation:

“I was looking for expressions of the socio-ethical concept I initially equated with cosmopolitanism, namely a concept centred around responsibility, justice, cross-cultural interaction, curiosity, connectedness, and broad-mindedness – instead, I found the results of ‘branding’ in students’ minds.

Surely, this should not come as a surprise, when we look at the society in which many of our students grow up. Students are also consumers and thus potential buyers, customers, clients, and guests, who need to be attracted, and persuaded to buy. They are constantly swamped with commercials and other expressions of promotion. The importance of marketing has increased rapidly; also in Higher Education – as schools and universities have to compete for students. Educational institutions employ marketing and promotion strategies to attract (prospective) students. This is where my concern is rooted. Educational institutions must sell their programmes, which they will consequently dress up, and present as

attractively as possible. Education has become a complicated matter. No longer is it only about the quality of the programmes and meaningful curricula; educational institutions need students to offer those programmes and curricula to – students who want to take their courses, and who are willing to pay tuition. Schools and universities must balance many interests. They have to comply with many rules and regulations set forth by governments and supra-national organisations. They must care about the quality of education but also about their image. Thus, they have to present to students, what their particular school or university has to offer that can contribute to the realisation of students' aspirations. Those aspirations surely are not exclusively materialistic. Far from it. I believe that young people want to do good, and intend to achieve great things. (I believe many schools and universities want this too, including the one I work for). Maybe this is why 'cosmopolitanism' could be an appealing concept with which prospective students can be attracted; it is a disposition of beneficence, concern and openness, which contributes to 'Bildung'. But there is also a danger, that cosmopolitanism is viewed as 'cultural capital'; a universally desirable disposition that can enhance students' future career opportunities (Igarashi & Saito, 2014) – changing an intrinsic value into an instrumental value."

(2) In this fashion, I would continue to highlight my concern about the superficiality that now accompanies what is intended as a set of moral principles; and I question the misplaced cross-cultural confidence that some students display, based on their experiences as tourists, travellers, and internet-surfers. I also wish to criticize universities for their assumption that a cosmopolitan attitude is the logical result of exposure and nearness to culturally others. I wish to contend that both students and universities engage in a supply and demand game, satisfying each other's needs without realising that they thus devalue the concept of cosmopolitanism; it can become a hollow notion, an empty shell.

(3) Next, I would show my findings from the SPM as you know them from Chapter 5. I would discuss the pictures with the audience (for instance, the pictures of flags and maps), which provoked marketing rhetoric, which revealed an internalisation of consumerism rather than of cosmopolitanism. I also would use these pictures to demonstrate the differing conceptualisations of cosmopolitanism: what does cosmopolitanism mean to students, and what does it mean to me? My moral cosmopolitanism is not their practical, consumption-oriented cultural cosmopolitanism. I would share the findings from the data chapter. I would relate the emerging topics to an unconscious orientation towards individualism or even egoism, which is stimulated by capitalist consumerism. I would conclude that the *"students' inner worlds worry me deeply."* The audience,

I believe, would be surprised, and even shocked by the themes, which nobody expected in relation to Cosmopolitanism. Especially my quote from a SPM session: *“Teachers were not seen as cosmopolitan role models”* should evoke reactions amongst the Task Force members.

(4) I would explain how developing a LET and sharing my knowledge with other professionals is a form of ‘doing something about it’. My LET, I hope, can help others to learn, leading to a modified curriculum or new educational approaches. Moreover, I would point out that cosmopolitanism cannot be institutionalised. Each student must develop his or her own cosmopolitan mindset. Educators need to purposively teach reflective cosmopolitanism, and be wary of ‘cosmopolitanism light’. I would share some of the theory I have discussed in previous sections of this book to support my statements. I would stress the importance of values; and how educators should adopt, live, and teach, their intrinsic values as these transmit energy. Other forms of ‘doing something about it’ pertain to publishing, presenting, and advising – but most of all to living cosmopolitan values.

This would lead me to Whitehead’s concept of ‘living contradictions’. Although some people in the meeting might display some doubts and might respond with patronising kindness, others would seem to be relieved, and would smile. I would have the feeling that I am not the only ‘living contradiction’ in the room.

(6) In the last part of the presentation, I would focus on the quality criteria of the research as presented in Intermezzo I, to address McNiff’s and Whitehead’s question about the validity of my account. The TFTC members might be a bit sceptical about the ‘enabling bias’ and the presence of the ‘reflective I’ in the research, as they might be suspicious about such elements in qualitative research. However, after a while, I am confident that I would be able to make my point about the fulfilment of quality standards pertaining to qualitative research. I would point out that not only I have learned from the research, but that the students – participants, role-holders, and co-researchers – have also learned: *“SPM contributed to the validity of this study, as it brought to the fore a reality that students did not expect, yet one that was present within themselves, influencing their thoughts and behaviour as role holders in an organisation.”* The fact that the students came to this insight powerfully stimulated their learning and their subsequent spontaneous feedback to other students and their school.

I would continue: *“Through SPM, a method which focuses on the collective unconscious in an organisation which uses and addresses conscious and unconscious dimensions of organisational role holders, I could arrive at an account which was ‘reasonably fair and accurate’ (Whitehead & McNiff, 2006, p. 97) and which*

had high significance for the students, the organisation, other organisations, other practitioners, and myself.”

(6) Finally, I would discuss possible didactical approaches to translate my newly gained knowledge into educational practice. After having discussed Rönnsström’s four roles of cosmopolitan education, I would remind the TFTC of the lessons I have learned from Appiah, and I would focus on the importance of conversation, and engagement with arts and literature, via a widened epistemological outlook, which has respect for differences. *“Translating these broad ideas into exercises, lectures, training etc. would aim at developing cosmopolitan knowledge, skills, attitude and motivation which is a lengthy process that needs to be executed carefully and conscientiously. At the same time, we would have to think about ways to evaluate how well students have mastered the challenges we have designed for them. In this way, we can ‘evaluate the influence of our actions’ (McNiff, 2006, p. 320)”*.

(7) After 30 minutes, I would begin to round off my presentation and I would address the final question: “How do I modify my concerns, ideas, and actions in the light of my evaluation?” Thus, *“I have come to realise that cosmopolitanism is a multidimensional concept that I initially approached with a rather mono-dimensional, fixed idea of what cosmopolitanism should be. Thus, I was judgmental and cynical. The paradoxical conclusion from my research could be that while I was trying to impose cosmopolitan values onto the students of an educational institution that claims to be cosmopolitan, I was not always living my own values, and was reacting in an unc cosmopolitan way: the proverbial pot which calls the kettle black. My personal development however can also be applied to institutional development – if indeed there is the sincere wish to adopt cosmopolitanism as a strategic value. I have learned that I should be less judgemental; take little steps; plant the seeds; give students time to grow; be gentle; be patient; and be less ambitious.”*

I would finish the presentation by saying, that *“cosmopolitanism fits very well in a confident, future-oriented modern Institution of Higher Education, which seeks to develop excellence, while preparing students for a sustainable future in a globalised world. In a world characterised not only by a confusing superabundance of options and opportunities, but also defined by turmoil, threats, and insecurities, students need to be rooted in a future-proof value-set and be equipped with a widened epistemological outlook. It is our duty as educators to establish that basis and the necessary cosmopolitan mindset to empower our students.*

The challenge will be to design a programme which aims to achieve transformative and cosmopolitan learning, which can take root in our future citizens and leaders. Such transformative, identity-forming learning takes time. Quick fixes, hyped-up marketing language, wonderful images, great promises, and short-term

plans will not contribute to it; on the contrary, a long-term value-based vision grounded in critical understanding of the self might.

After I finish my presentation, the discussion would start. My presentation would have summarised my own leaning based on my thesis results, and offer input for the ‘Task Force Team Cosmopolitanism’. Based on my experience in education, what kind of responses can I expect from teachers and other colleagues in Higher Education to my presentation? The following ‘Discussion’ provides examples of what I would expect.

Discussion: How can cosmopolitanism be translated from university strategy into educational practice?

Sophie welcomes the group back, and connects my presentation to the initial brainstorm, and briefly reminds the Team of the agenda. Thus, the TFTC knows that time is limited and that the Taskforce must be focused. Emma starts.

Emma: *“Thank you for the presentation. I have never heard about the social unconscious but I really liked your approach. Having students reflect on their own associations to their own pictures was very interesting. But to come back to cosmopolitanism: I agree that it is a basically unconditional concept. When we want to adopt this value, this moral orientation, we must take it seriously and do it right. But is this possible in a professional university with students who have signed up for an education that is practice-oriented, and that educates them for a professional field?”*

Emma’s remark about the unconditional aspect provokes discussion in the group. A heated debate starts on the feasibility of adopting cosmopolitanism as a signpost for strategic direction within a professional university. Jack makes a joke and suggests they finish the meeting, Emma continues:

Emma: *“Come on, Jack. I really think cosmopolitanism is an unconditional concept. After all, it emphasises that we are all members of humanity, we are one community. And as such, I owe that community, my community, something. I have a moral duty to my community, a responsibility. And that responsibility does not stop after work time. Just like I care about and would care for my children, my aunt, my sick neighbour.....cosmopolitans in principle have an unending or endless responsibility. Maybe for that reason, we should not adopt it as a value. It is impossible.”*

Sophie: *“The idea of one community of humankind is my drive for working with refugees. I feel very strongly about that obligation. As teachers, we should encourage the development of a ‘we-feeling’ in our students.”*

Grace: *“I agree. We must foster in our students a sense of commitment and responsibility. More and more, I see students who drop out because life is so busy, even in school...”*

Oliver: *“Oh come on! We are here to prepare them for their future careers. Life is tough, they should get used to it and we’d better prepare them for that. So, I am not so sure about ‘cosmopolitanism’ as a ‘strategic value’. Unless ‘cosmopolitanism’ is related to marketing, economics, and management: their future work-field. Tourism can be cosmopolitan. Retail can be cosmopolitan. Consumption can be cosmopolitan. Leadership can be cosmopolitan. We must be practical and pragmatic. Like Emma said, this is a professional university, our students come here to learn a profession and to develop themselves professionally. Yes, life can be a rat race so we’d better equip our students for real life out there. If they want to study Ethics or Philosophy, they should study elsewhere.”*

Grace: *“No, Oliver, it is also our task as educators to teach them norms, business ethics, etc., to develop responsible entrepreneurs and citizens. Cosmopolitanism sounds like a viable option to me.”*

Oliver: *“But we have business ethics in our programme, and sustainability, and social entrepreneurship.... We don’t need any more of this. For me, cosmopolitanism is too vague and we can’t translate it to the curricula. And besides, why do we always have to change our programme? Sometimes, I get so tired of all these changes. We have less time, more work, and are constantly changing directions and conditions. Really, when we’ve just gotten used to something, we have to change again.”*

Sophie: *“You have the feeling that ‘cosmopolitanism’ is just another change, and that it will not be an enduring, inspiring concept, Oliver?”*

Oliver: *“Yes I do. And if you ask me, it probably has to do with the accreditation which is coming up in two years.....”*

Anand: *“I see your point Oliver. Yet from my perspective, students already are quite cosmopolitan. All we have to do is make them aware, give them the vocabulary, and*

offer cases and other exercises to develop the kind of moral cosmopolitanism we just heard about in the presentation. They are young, idealistic, and open-minded. They are not afraid of change, for them change is normal. I wouldn't be so pessimistic."

The other team members respond to this from their own frame of reference. In the following discussion, the TFTC questions the choices for strategic orientation. However, Sophie proposes to come back into focus, and continues:

Sophie: *"Let's work with what we have. Our management has already formulated their basic principles to meet the demands of 21st century education. The strategic core values have been decided on. Let's try to think from our expertise and experience as professionals in education, how we could integrate cosmopolitanism. Or even better: view it as the foundation for our educational policy. I believe you are all experts in various fields. It is great that Emma is here, and that she has a solid basis in philosophy – after all, cosmopolitanism is a philosophical concept. But we also heard that it has a mundane flipside. We have heard some very practical ideas, and we can see this in our own notes of the brainstorm too. Just have a look at the whiteboard."*

Emma: *"Maybe I am making things even worse. But Anne brought up the unconscious. We all have an unconscious; we know that. But often that unconscious is strange to us, as if there is an Other within us, a strange Other deep down in us, yet who is the essence of the Self, the repressed Self. Isn't that what cosmopolitanism is ALSO about, the recognition that Self and Other are basically the same, within us, and between us? Anne talked about Sameness and Otherness before, and I thought...well...I thought maybe we all have some of the Other in us? Don't you think that young adolescents are forming their identity and are constantly inspired or affirmed by Otherness and Sameness?"*

Oliver: *"I am sorry Emma; you know that I am direct in my communication style. But, if this is cosmopolitanism, we cannot use it in our university. This is so vague and incomprehensible... our students are action-oriented youngsters. They are not interested in philosophical and psychological talk."*

Sophie: *"You think it is too abstract, Oliver?"*

Oliver and Jack, simultaneously: *"Yes."*

Sophie: *“Well, maybe we should make a distinction between the theoretical underpinning of university policy, staff development, and student teaching. I think what we can do in this Task Force is to come up with ideas about how we can shape these three elements. Emma could take the lead in outlining cosmopolitan principles and perspectives. But we will also need to be pragmatic: how can we translate theory into practice? Let’s pick up the differences in our Task Force again. I think we can capitalise on our differences when we explore them carefully. We need to discuss ways to develop a desirable cosmopolitan outlook in our students and our staff without teaching moral philosophy.”*

The team is happy that Sophie is taking a pragmatic approach. Slowly, some of the resistance seems to drain away as the focus is re-directed towards a more hands-on approach. However, Emma disagrees and urges the group to discuss the concept more in-depth. She expresses the need for a shared understanding of the philosophical idea under discussion, and wants to take the discussion to a more scientific level. Grace supports Emma, yet acknowledges that an exclusively theoretical approach will not work. The conversation that follows shows very different ideas about what cosmopolitanism means and could imply for the students’ studies. The discussion is marked by engagement and a high sense of responsibility, which unfortunately turns out to be something that the team members react to quite differently. Jack and Oliver want to establish to-do-lists, criteria, measurable outcomes, and practical connections to the work field. Eventually, Sophie breaks in and proposes returning to the brainstorm to identify the most important values related to cosmopolitanism. She proposes steps which pertain to the operational and practical merit of the concept to arrive at the teaching and learning of Cosmopolitanism, formulated in a Learning Outcome.

Sophie: *“So, I repeat: Working from our selected values,*

- 1. What should be the core elements of teaching and learning cosmopolitanism?*
- 2. What should be the core elements of the Learning Outcome?”*

The group discusses the contributions on the whiteboard and selects what they feel is crucial for cosmopolitan education. These include: *Open outlook to the world – Willingness to engage – A set of norms – Stoic – Responsibility – Respect – A moral disposition – An ethical mindset – Understanding – Co-Existence – Broad-mindedness – Duties – Values – A global perspective.*

Grace: *“So, do we feel that these are the central values for Cosmopolitan education?”*

Jack: “Yeah, for the time being. I am sure there are more; such as empathy, and I heard Anne mention critical thinking... but let’s work with these values. How can we teach and develop these? How can students learn and adopt these values? I think they learn best from learning by doing, from interacting with others.”

Anand: “ICT and social media are also great tools..... for instance, we could organise intercontinental dialogue...”

Emma: “I will check out the Stoic values and principles, but I remember that Kant introduced ‘hospitality’ as a condition for everlasting peace, and he related this to cosmopolitanism. Maybe we can encourage our students to be hospitable by organising ‘stay over activities’, for example, international students stay for a weekend with Dutch students. Maybe that could also be a way to stimulate the ‘willingness to engage’. Or maybe we could initiate projects that appeal to them, you know, organise a theme week with a central topic and let them be in charge... we would encourage them to take responsibility, and duties....”

Oliver: “We could work with cases on international leadership and include some moral dilemmas... you know, in a sense, that what is right or logical in one culture, could be wrong or discouraged in another culture....”

Jack: “We could have them switch places...You know, to encourage them to take the perspective of the Other...”

Grace: “How, Jack? I was thinking....maybe in role play, or through acting, in a play they have to write and perform?”

Jack: “Hmm.... I don’t think students like role playing, after all, this is not a drama academy. One of our majors is management and economics. Maybe we can think about ways to combine our ideas.... I play sports, and through sports you can also achieve and develop some of the values we have discussed.”

Anand: “Yes! Let them organise a cricket tournament! And then they also have to learn about this sport and why it is so popular in India and Pakistan...So they would have to learn about history, politics, and sports...and fair play and becoming a team...”

Sophie: “Well, I think that is quite creative. The problem with this is, of course: how are we going to translate it into a curriculum, into exercises and tasks and

assignments that can be assessed. Maybe someone is a great actor or cricket player, but a lousy cosmopolitan...."

The team laughs.

Sophie continues: *"Although ideally it might be best to study the theory first, and to develop an institutional policy rooted in cosmopolitanism, this group's strength might be in education rather than in conceptualisation. Working from the values might be a way to combine conceptualisation and education. Let's not forget: what I understood from Anne's presentation, is that her main concern is that cosmopolitanism requires an intense encounter with the concept, which can be confusing at times. Her conclusion, I believe, is: Besides replacing marketing rhetoric by more modest and genuine cosmopolitan aspirations, she found that developing a cosmopolitan outlook was a struggle, especially for teachers who are used to assessment and to judging levels of competencies. Moreover, she found it shocking to find out that she was not acknowledging other forms of cosmopolitanism than her own understanding of the concept. It took her quite some time to understand that developing cosmopolitan traits in young adults is definitely not easy, and it demands a very open attitude from educational staff. She had to learn to accept insecurity, a position of 'not-knowing', and certainly of welcoming different views and interpretations of cosmopolitanism."*

Emma: *"I think what Anne tried to tell us was that reflection is extremely important. We as educational professionals must reflect on what we are doing, how our encounter with cosmopolitanism affects us, our thinking, our feeling.... And how we approach the students. What is fair to expect from them? And how can we encourage them to reflect?"*

Oliver: *"To be honest, that is still a bit vague to me. Or maybe I should say: overwhelming. This is not something you can teach, like in Business Economics, when you discuss the core elements, and have students apply these in assignments. In fact, from what I hear, offering classes on Cosmopolitanism or Global Citizenship may not be sufficient; we may need to look at the entire curriculum, and make this value a kind of core value, or an underlying inspiration to our programme."*

Jack: *"Ridiculous."*

Grace, ignoring Jack: *"That's right, that's why they have included it in the university's strategy."*

Emma: *“And we have to understand that this is not a subject we teach only; we first have to engage with the concept ourselves. We as teachers must widen our outlook, we should accept and adopt or even embrace cosmopolitan ideas. It will affect and possibly change us. I believe Anne said something about cosmopolitan values not being seen as instrumental but rather as intrinsic. Thus, we have to walk the walk first and become more cosmopolitan ourselves.”*

For a while, the group is silent. Emma’s and Grace’s contributions are quite impactful. Somehow, the team is more aware of the challenges they are facing.

Sophie: *“Hmmm... everybody seems a bit stunned. I guess the question is: How can we use Anne’s experience and what she has discovered when we develop cosmopolitanism as an educational strategy? That will be our challenging task.”*

After a while, Anand breaks the silence:

Anand: *“From what I hear, I think it would be best to encourage or even force students to...I don’t know... to meet each other. I remember when I first came here from India, there were some shocking things, like dogs in the houses treated as best friends, or homosexuals who could openly demonstrate”*

Sophie interrupts: *“Sorry Anand, we are running out of time. Do you have some ideas about translating the ideas into education?”*

Anand: *“Well, true conversation, perspective taking and openness seem to be extremely important, and I agree. And reflection on experience. So, what I think we need to define next, are pedagogical forms. I think of activities whereby students have to achieve something in collaboration with culturally others, by encouraging them to spend some time with others or in another cultural environment, be it far away or close by. Likewise, they could spend some time in India and reflect on it...”*

The TFTC is getting enthusiastic and everybody brings up ideas at the same time.

Grace, Jack, Oliver, even Sophie: *“Role play...Supportive classes on intercultural communication.... A training from the Student Counselling department.... Excursions....World religions....Global politics...internships at NGO’s such as United Nations and Greenpeace and...Teaching English in refugee camps...introducing a culturally Other into your family...cooking together....Organise debates on*

global competition and sustainability.... Envision tomorrow's world....Workshops on interconnectedness....Digital encounters...let them reflect more on the cultural aspects of their international placements...give them assignments before, during and after a period of going abroad to make them more aware...give bursaries to some talented refugees who don't have a refugee status yet..."

Emma: "Quiet down please! Shouldn't we first have a more fundamental discussion of the implications of adopting Cosmopolitanism as a strategic value? Everybody is so focussed on action, whereas I think we should make more time for thinking and reflection."

Sophie ends the discussion: "I am sorry that I have to end the discussion. It's good we have had it. Anne allowed us to look at cosmopolitanism from the perspective of the students' unconscious, and we can learn from the emptiness and anxiety she has identified. We should be wary of 'cosmopolitan light' and of quick fixes. Let's all take some time to let this sink in first, before we continue next time."

On the other hand, we still have to formulate a Learning Outcome. I've looked at some examples in the literature. Here's a case study on the design and implementation of Learning Outcomes at modular and programme levels based on a global outlook. Maybe we can use it?"

Grace: "Would you like to start on a programme level? Shouldn't the outcome be derived from the institutional mission statement and vision, so from the value set and the strategy? I don't know..."

Oliver: "You mean, we should work top-down. We could also just come up with an example on a programme level, to inspire the management. I do agree that we cannot work yet on a modular level, or semester level... we should derive those from the programme level. Can't we divide some work and create some to-do-lists which we can work on? I like a practical approach, even to abstract ideas. By the way: I have a format from our educationalist advisor on writing Learning Outcomes... I'll bring it next time."

Grace: "I am not sure whether we should do this in such a short time. I think we should dedicate an entire study morning to it, after we have thought more about cosmopolitan education and about writing learning outcomes. It is really not that easy. Here...I have brought a model developed on programme level that I found. It is already ten years old, and it is not based on what Anne called the cosmopolitan

imaginary, but I think it might be useful for us...and it is maybe the kind of practical tool that Oliver likes."

Grace distributes an overview, which is warmly welcomed. It seems that others have seen similar models and the team agrees that they like to work with them.

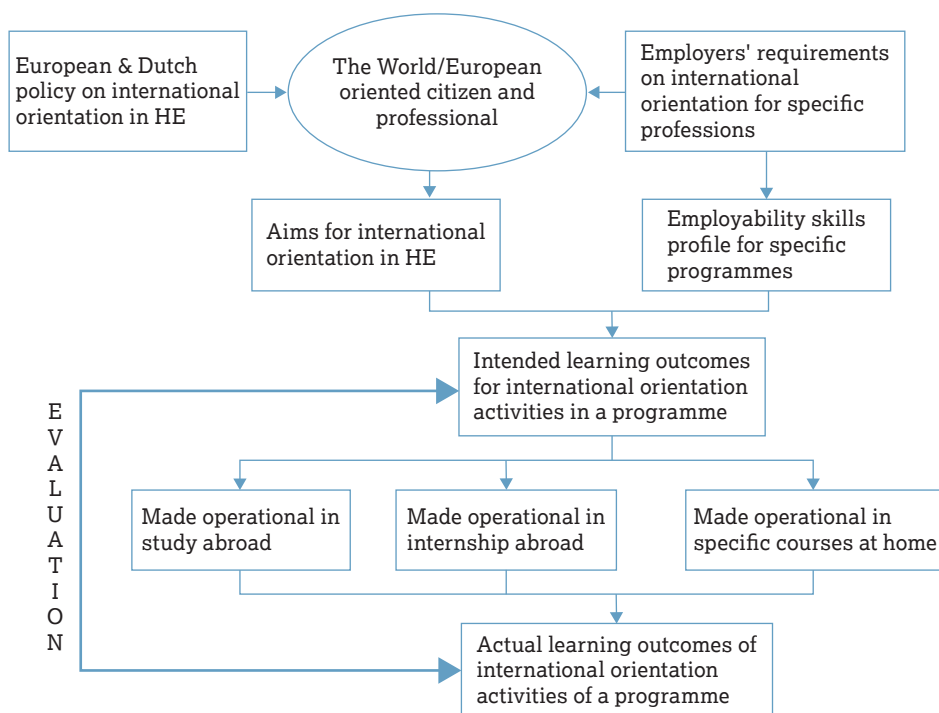


Figure 7 Framework Representing the Current Trend in the What, Why, and How of International Orientation Activities in Dutch Higher Education (Stronkhorst 2004)

Sophie: “Let me propose a way forward. It is great that we have these sources, which can help us to formulate professional learning outcomes based on a cosmopolitan imaginary. But I don’t want to go on without at least an attempt at clarity. Let’s plan to look at:

1. Grace’s model;
2. Some basic sentences I saw in the 2013 article of Jones and Killick, which I just gave you. Here...let me read out some ideas from page 172; we could replace ‘global outlook’ by ‘cosmopolitan outlook’. We simply have to be pragmatic, I’m afraid:

'Students will be able to

- explain how [specific aspects of practice] impact upon the lives of people locally and in diverse global contexts;*
- critically review...practice through reference to practice in [two] other countries;*
- present an analysis of [the subject] appropriately for an audience of diverse cultures and first languages;*
- make a significant positive contribution as a member of a multicultural/international team work project...'*

Now, these are just a few ideas, but you get the idea, right? This can serve as a kind of format, with the appropriate verbs, but let's use Oliver's format as a starting point, as it is part of the educational philosophy of our university. Anyway, we could include one more thing, namely.... number three...

3. Some key words related to cosmopolitanism as a core value and to cosmopolitan education as we have discussed today.

Shall we do that? I think that should be feasible. Can I ask you to individually write down five keywords on a sticky paper that should be included in a Learning Outcome (LO) formulation? I think by now the concept of Cosmopolitanism has become clearer and everybody will have some ideas. Let's get to work. I will distribute some coloured Post-Its."

After five minutes, Sophie asks the team to finish their Post-Its.

Sophie: *"We have worked pretty hard. Let's hope they offer us a cosmopolitan lunch. We've earned it. Anne, you are invited too! Thank you all!"*

All the others: *"Let's go for lunch!"*



Intermezzo III: A letter to Sophie

Dear Sophie,

Two weeks ago, I was your guest in the meeting you chaired about formulating Learning Outcomes for Cosmopolitanism as a new strategic element of the curriculum in your Higher Education Institution.

I want to thank you again for inviting me; it was an inspiring meeting. I recognised the confusion, the struggling, the resistance, the enthusiasm, the curiosity and the willingness to innovate and change in the face of 21st century challenges. I think you have a great team; its diversity reflects your diverse educational staff, and its range of opinions, attitudes and beliefs towards cosmopolitanism. You encouraged them to tap into their creativity, which is rooted in their varied sources of expertise. Moreover, you respected their personal experience, education, career paths, and interests; and you enhanced the exchange of ideas while making use of the unique knowledge, passions, and skills of your colleagues. It seems to me that you have demonstrated a cosmopolitan attitude!

I think it is important that you establish a solid base. Take the time to define the concept well. The literature on cosmopolitanism often lacks educational practicality; however, there is a vast body of literature on related concepts such as intercultural competence, which aims to describe the development of skills, motivation, knowledge, and attitudes. You might find this inspirational and useful. I could provide a list of relevant literature if you like. Of course, you should be wary of 'recipes' and 'how-to-lists' – I hope I was able to explain the need for a long-term approach, based on a transformative concept to develop and enhance a cosmopolitan mindset in staff and students.

It might be helpful to take cosmopolitanism as a starting point; Emma will be good in outlining this. Yet at the same time, and with the help of your Task Force Team members, create your own conception – define ideas that are in line with the identity of your university and with 21st century demands. These ideas need to be robust, relatively simple, and future-proof.

Presenting my LET to you has helped me to deal with myself as a 'living contradiction'. It forced me to think about my own research, about myself as the main tool of research, about my aspirations and idealism, and moreover, about the scientific value of my research. Although I have been rather open and

self-critical, I also hope I have conveyed the opportunities of a viable, inspirational concept that is rooted in a long tradition, yet is also timeless and most appropriate to answer the challenges of our complicated modern times.

Going over my PhD and current literature from a pleasant distance (I could zoom out a bit) helped me to put things into perspective. As a researcher, one is so focused and preoccupied with one's topic. Yet a topic will lose value when we are not able to translate it into the hectic reality of our daily lives. I was rather cynical as a result of my tunnel vision on cosmopolitanism; however, the session with you and your team revived the enthusiasm I have always felt for this enduring concept.

Stepping out of the armchair in my study into your classroom, helped me considerably to review cosmopolitanism as a viable 21st century concept. Going over some literature again, and reviewing some new material, enabled me to confirm the findings of my study that were based on the collective unconscious of our future world citizens – interconnected, active, committed cosmopolitans.

The insight that there is not one 'right' type of cosmopolitanism, and that our students have to redefine their sense of belonging, loyalty, and identity (as Rönnström, 2016 argues) during a period of 'Sturm und Drang' in their adolescent lives, against a scenario of complicated global issues, has softened my judgement. Moreover, what helped me to be less judgmental towards my students and my university, were Rönnström's ideas about the "*globalist imaginary* that shapes educational realities today" (p. 124) – a scenario, in which "education is primarily seen as promoter of human capital and a nation's ability to stand up to global competition" (p. 124), implying students are instruments for competition in a consumerist society. I gained another insight from recent critical publications on "negative perceptions of students to intercultural group-work" (Gregersen-Hermans, 2015, p. 75) and of findings that underscore that 'birds of a feather flock together' (p. 75). Gregersen-Hermans quotes authors like De Wit, Leask, Deardorff and other prominent researchers who are critical towards assumptions held by Institutions of Higher Educations that assume that cross-cultural exposure will result in intercultural capacity. Gregersen-Hermans also confirms that students "substantially overestimate their own level of intercultural competence" (p. 85). She contends that "a pedagogical approach is needed that is intentional and helps students to recognize and reflect on cultural differences and commonalities; and that guides them to effectively and appropriately address their differences" (p. 88).

Thus, I'd claim that the question for you is: How do we create a meaningful cosmopolitan environment for students based on a meaningful university mission and vision that involves not only the curriculum (be it formal, informal,

or hidden), but also the campus atmosphere, the attitude of the staff, the cosmopolitan capability of the university, and a long-term, enduring, purposeful cosmopolitan policy.

I would be happy to assist you with future research to monitor developments and I would strongly advise the use of qualitative assessment methods, or a combination of qualitative and quantitative tools to evaluate cosmopolitan qualities and dimensions. Moreover, I would advise you to focus on your educational agency, based on the value-laden activity of learning; only then will your efforts be educational (refer to Whitehead's videoblog of 9 February 2009 on You Tube) – your values need to confirm cosmopolitan qualities as I have described them in my LET.

It would be great if your Task Force Team dedicated to Cosmopolitanism could present its own Living Educational Theory in the near future.

I wish you and your TFTC all the best. May you succeed in establishing a fundamental, all-encompassing cosmopolitan concept at your Institution for Higher Education. You will need openness, resilience, stamina, creativity, imagination, flexibility, an interest for other perspectives, respect, acknowledgement of multiple identities, and relational competency – as well as many other cosmopolitan qualities. Please remember what we have discussed about the importance of self-reflection and organisational reflection. As you know, the transference of my developmental experience to a broader circle of colleagues is challenging. Yet I am sure that you will make your cosmopolitan vision work. After all, our students are young, used to change, and open to new ideals. Their identities are still being developed, and we can have an influence.

Cosmopolitanism remains a worthy topic that can serve as a moral and behavioural compass for students in their development towards mature, empathetic, responsible, open-minded citizens – ones who are oriented towards Others as they realise that the 'local' and 'global' have grown towards each other, that the familiar can be enriched by the foreign, and that the foreign has become part of the familiar.

Best wishes,
Anne



8. Coming to Conclusions & Making the action-reflection spiral work: How do I improve my practice?

In ‘The Meeting’, ‘My presentation’ in that ‘meeting’, and ‘A letter to Sophie’, I have formulated my LET. What’s more, the entire thesis serves as such. My initial search for cosmopolitanism in an Institution for Higher Education not only led me to the collective unconscious of HEIX, but also to explorations of myself, my relationship with cosmopolitanism and my relationship with education. Moreover, it revealed tensions between ideals and reality, ideas and processes, assumptions and ‘truths’, theory and practice, image and identity, cosmopolitan philosophy and consumerist culture – just to name a few.

What was intended as a socio-analytical study of cosmopolitanism in Higher Education, has expanded from images and thoughts from the associative unconscious beneath the surface of cosmopolitanism and related associations – via amplification, reflection, systemic thinking and meaning-making – to a discussion of what happened in the interaction between a facilitator and students who investigated cosmopolitanism in the setting of Higher Education. All of which has led me to accept that the study organically developed into an account of an educational practitioner – that practitioner being ‘a living contradiction’.

By drawing ‘cosmopolitan’ concentric circles, which are basically endless, I can represent the educational field in which my study took place, and imagine the infinite “psychic pond” (Lawrence, 2005, p. 85) beneath. I hope I have successfully illustrated the mental, unconscious forces which affected all participants in the study. The physical space of Higher Education in which students and teachers interact is permeated by the collective unconscious, in which emotions, thoughts, dreams, and memories all float around. “One way of regarding consciousness in relation to the unconscious is to imagine the world as not only natural and physical, but also as a psychic pond. This is the matrix of the mind through which everyone is connected” (Lawrence, 2005, p. 85).

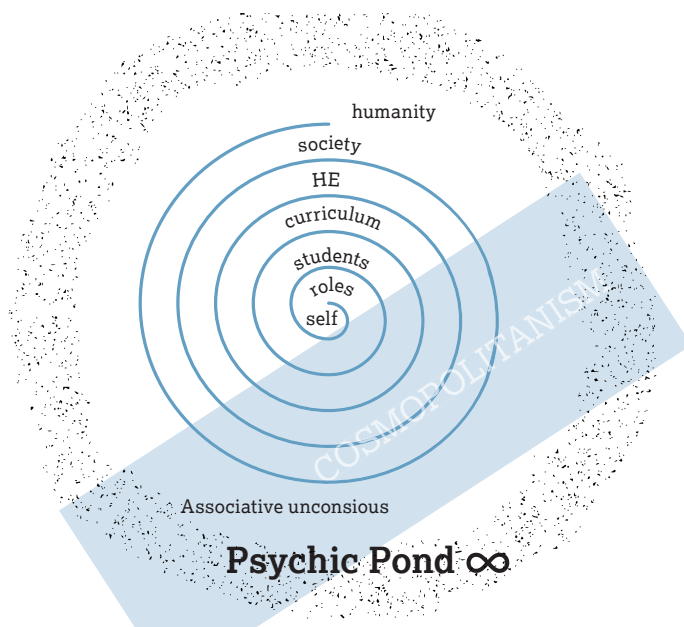


Figure 8 Educational Field of the Study on Cosmopolitanism in Higher Education: Above and Beneath the Surface

For purposes of clarity, I have left out arrows representing the forces between students and their environment, between myself (from my various roles) and the students, between myself and the concept of cosmopolitanism, between students and cosmopolitanism, between cosmopolitanism and society, between my various roles, (e.g., as teacher and researcher) between curriculum and society, within the unconscious, represented by the endless (∞) ‘psychic pond’, etc.

Such arrows would have obfuscated the drawing, which was intended to function as a simplified reproduction of the complex environment in which the study took place.

From this complexity, I wish to return to some very practical questions:

- What have I discovered about cosmopolitanism by exploring educational processes and the educational context in which cosmopolitanism was introduced?
- What have I discovered about education by exploring cosmopolitanism in socio-analytical depth?
- What have I discovered about educational research given my attempts to explore both cosmopolitanism and educational processes?
- How can I make sense of what I have discovered?

- How can I use what I have learned to develop new theory and incite the ‘action-reflection spiral’?

What have I discovered about cosmopolitanism by exploring educational processes and the educational context in which cosmopolitanism was introduced?

First of all, I have learned that ‘Cosmopolitanism’ is an attractive concept for Institutions of Higher Education and students in an era in which the world is rapidly globalising, loyalties are shifting, interconnectivity is increasing, taken-for-granted assumptions are challenged, and students increasingly encounter Otherness. They have to find ways to deal with this confusing, dynamic, insecure, broadening context. From my interaction with the literature on moral cosmopolitanism, I was able to describe the enduring philosophical idea in terms of its history, its development, and its characteristics. These characteristics include values, skills, norms, attitudes, and morals. In Chapter 3, I listed cosmopolitan traits which all contribute to a noble ideal that is worthy of pursuing as it can provide a compass to navigate our rapidly changing world. However, I have also stated that the concept allows so many interpretations, that it runs the risk of being positioned anywhere in a web of meanings – varying from ‘a meaningless abstraction’, to a ‘marketing segmentation tool’, to a “philosophical perspective concerned with the moral equality of all human beings and emphasizing loyalty to the community of humankind as a whole” (Rovisca & Nowicka, 2013, p. 4), to ‘hospitality’, or to the ‘mindset of a globetrotter’ – thus making it a ‘One-size-fits-all-concept’, which can be attractive for too many diverse reasons.

But just like I acted and thought based on my conceptualisation of cosmopolitanism, others in my educational environment did so, too: the marketers; the educational theorists designing the intended curriculum (which, as Voogt and Roblin [2012] stated, is something else than the attained curriculum); the students; and the educational staff. Thus, I wanted to find out what cosmopolitanism means to the students, beyond their ‘Orwellian Newspeak’. SPM gave me the key to underlying layers within students, between students, and beneath the physical educational environment expressed in the consciously held representations of cosmopolitanism. I learned that educational institutions assume that students will become cosmopolitan by the mere presence of culturally others. Moreover, the opposite effect of nearness is ignored; namely, that students withdraw from cross-cultural interaction, feel insecure and threatened, avoid cultural others, and become more biased, prejudiced, or even xenophobic.

As Appiah said: “an unprepared interaction can be bad....If you don’t help people, it’s sort of natural...to withdraw from the intercultural encounter” (K.A. Appiah, personal communication, April 13, 2011). Mere exposure is not enough; a university needs “to set them up in the right way” (K.A. Appiah, personal communication, April 13, 2011). Studying the educational context of cosmopolitanism has led me to believe that when students are simply placed in diverse groups without appropriate coaching, the intended effect of educating cosmopolitans will not be achieved.

Indeed, the participants and I learned that ‘cosmopolitanism’ meant something different for students than it did for the university, or for me. Despite the fact that students (with some help) can explain the concept in terms of its philosophical meaning (and happily identify with it), they have not internalised the concept in their inner worlds. On the contrary: what the participants and I found underneath the university’s surface had to do with fear, rejection, alienation, commerce, marketing, distance, un-relatedness, frightening spaces, and things more than people.

So, despite the first line in this section that ‘cosmopolitanism’ is an attractive concept pertaining to the idea that (all) people are worthy and interconnected – an idea with which HEIs like to parade – the concept seems to have taken root in the students’ minds and collective unconscious in an unexpected and even undesired way. Therefore, educational institutions need to implement ‘cosmopolitanism’ in an entirely different way.

What have I discovered about education by exploring cosmopolitanism in socio-analytical depth?

Cosmopolitanism may best be described as an idea that may serve as an ideal for society to be pursued via education. Cosmopolitanism has a huge potential to equip children and adolescents – future citizens – with a moral compass for a globalised, continuously interlocking world in which they will increasingly be confronted with ‘the Other’. Moreover, it can provide a ‘savoir-faire’ that can enable them to navigate that world. The idea is valuable to convey to young adults, whose world is dynamic and insecure, as I stated in Chapter 3, Chapter 6, and Intermezzo III. Young people can no longer rely on national and cultural patterns of behaviour, as they engage in “diverse forms of trans-national forms of life” (Beck, 2006, p. 9). Cosmopolitanism may “mobilize moral commitment to global others” (Rönnsström, 2016, p. 124), provide scope for their abilities, and

present an anchor from which they can exercise influence. Thus, the concept of cosmopolitanism has great potential for modern education.

However, my findings have demonstrated that cosmopolitanism was not internalised in students from my Institution for Higher Education, which explicitly aspired to cosmopolitan education. On the contrary, what was internalised was anxiety, rejection, and un-connectedness. Hence, current education in cosmopolitanism seems to have shortcomings and stands in need of a different approach.

Currently, HEIs articulate their educational strategies by means of 'objectives' and 'student learning outcomes'. Such 'learning outcomes' are supposed to be the product of education, and they are comprised of concrete – measurable – knowledge and skills. 'Learning outcomes' function as standards for teaching, learning, and assessment, and focus on attainable, pre-formulated end-goals. Even though such end-goals can be described as competencies and capacities, they cannot adequately capture the essence of cosmopolitanism, as cosmopolitanism probably cannot be defined in terms of measurable knowledge, skills, and competencies, but instead as a desired disposition and attitude. From the focus on the formulation of knowledge-, skills-, and competency-based learning outcomes, it follows that HEIs concentrate on 'products' rather than on 'processes'. By imposing the educational system upon our students, we raise young adults who are torn between reality and ideals – leading to destructive social and psychological consequences. The educational system creates 'living contradictions'.

My findings demonstrate that the students in this study neither mastered the knowledge regarding cosmopolitanism, nor demonstrated cosmopolitan skills convincingly – and they certainly have not incorporated cosmopolitan attitudes within themselves. This is not to say that I have not met true cosmopolitan students in my university; however, their disposition was either an accidentally developed attitude, or one based on interest and open-mindedness outside the curriculum, or they had a cosmopolitan biography (having been brought up in several parts of the world, having lived in and experienced other cultures, and/or having been purposefully raised by parents and educators with cosmopolitan ideals). So the question is: how can we inspire and teach students to open up so that they dare to take a vulnerable cosmopolitan position, and engage in an affective relationship with the Other? Relationships cannot be established overnight; moreover, it takes two to tango. Relationships require courage, open-mindedness, the willingness to engage, curiosity, respect, postponement of judgement, vulnerability, a long-term perspective, sincerity, basic trust, the capacity for 'Appian conversation', mildness, an intention to connect;

and the acceptance that one might be rejected or misunderstood – all of these traits and dispositions require time and energy for cosmopolitanism to develop.

I have discovered that Higher Education should engage in purposeful, reflective education which focusses on ‘process’ rather than on ‘products’. This did not come as a surprise to me. In fact, in an attempt to enhance an educational unit on Global Citizenship, my colleagues and I had incorporated a so-called “Otherness-activity” into the curriculum. Students were required to step out of their comfort zone and purposefully interact with people who are culturally, socially, mentally, and emotionally different from them (such as refugees, the homeless, people who suffer from a mental disease like dementia or autism, people with a physical disability etc). Students have even visited and entertained those who were spending the final phase of their lives in a hospice. Such encounters led to valuable experiences, deep insights, widened perspectives, and an increased awareness of one’s relationship to Others and had an impact on students’ mental and emotional universe. Some students were deeply touched and surprised by the impact they could have on other people’s lives – and vice versa. They were excited to find out, how much they had in common with the ‘Others’ – and they truly felt ‘worthy and connected’. However, I note that their activities had to be connected to the theoretical concept of ‘Global Citizenship’, transferred into a presentation, followed by a student-led discussion, and – in order to be eligible for assessment – completed with a written reflection report. This element of the curriculum was assessed and rewarded with 3 ECs (European Credits). Thus, I have to acknowledge that a process which was carefully designed and set in motion, was in a way abandoned to grading, assessment, and traditional means of schooling. Subsequent mid-term or long-term attitudes were not supported, moulded, supervised, coached, further developed, monitored, or questioned in any way.

If we as educators, deem a cosmopolitan attitude important, and want to foster that cosmopolitan outlook in our students, we will have to redesign our curricula and focus on long-term processes rather than on clearly defined, short-term-achievable ‘products’. We must design purposeful, reflective education, and adopt a more long-term perspective. We have to focus on processes, by creating and designing experiences for students, which are to be discussed with others, and reflected upon. We must allow insecurity and seemingly reduced control over the ‘output’ or ‘product’. We must accept that students can be negative, suspicious, or judgemental. Yet we have to make them aware of that. We as teachers should not act as moral judges. It is okay for students to feel uncomfortable with cultural others. At all times, we must stimulate discussion. We must plant the seeds, look after them, nourish them, practice patience, and allow for

diverse flowers – and weeds. We must emphasise the process and communicate to students, that they are embarking on a journey, a learning experience, that might last a life time. Moreover, we must make students aware of, and allow their loyalty to their own culture and ancestry in order to develop cosmopolitan qualities: “[R]ooted attachments can bring about extended moral commitment to distant others” (Rönnström, 2016, p. 135). Consciously learning about, and becoming aware of their unconscious loyalty to their own roots, in combination with carefully designed encounters with Otherness during a well-monitored and carefully coached open-ended process, can result in confidence and curiosity rather than in fear, rejection, or a focus on difference and anxiety. However, current educational politics demand the ‘product’ focus.

What have I discovered about educational research given my attempts to explore both cosmopolitanism and educational processes?

One of the most important things I discovered about Whitehead’s Living Educational Theory, is that **values** are central in this form of educational research. The starting point for my PhD was the tension between the values of the various stakeholders in the educational environment of HEIX (a “concern”, Whitehead, 2000, p. 93). LET is an excellent method to develop “a unique explanation produced by an individual” (Whitehead, 2014b, p. 82), as LET acknowledges the individual’s concerns and values to be vital to the improvement of education. Insisting on values as a central factor of education, enriches the educational process, the teacher’s life, and one’s professional satisfaction. Equally, it enables students to enrich their learning and their lives.

While I was exploring the value of cosmopolitanism both in its conscious and unconscious manifestations within education, I came to realise that I was driven by Whitehead’s central question: “How do I improve my practice?” (Whitehead, 2000, 2008). I became aware of how I “use[d] [my] values as educational standards to create [my] disciplines of education” (Whitehead, 2000, p. 98) – admittedly, initially in an excessively judgemental way.

Values imply a critical approach and a dynamic process to develop them. Educational research recognises these dynamic, sometimes fuzzy processes, and addresses them without excluding the self (the educational professional) or the values the educational professional holds. Educational research like LET does not assume an ‘objective’ reality. On the contrary, it puts the subjective teacher in the centre, and empowers the teacher to initiate change. Such educational

research appreciates the specificity of the particular teacher, with her particular value orientation, and her distinctive influence on educational processes in a specific educational setting. Educational research is about recognising the potential for improvement; allowing the professional to be imperfect as she is not always fully living up to her values; setting change in motion; monitoring the process; engaging in ongoing and cyclical processes; appreciating creative, innovative, and experiential ways of research; remaining focussed on a specific value-set and how that value-set is enacted; and being committed to improving practice. Educational action research looks beyond the curriculum and learning outcomes; employs a critical stance; is driven by hope; views values as “energy-flowing” (Whitehead, 2009a, p. 87); focusses on processes; and produces by its iterative nature an “action reflection spiral” (Whitehead 2000, p. 93).

My educational research revealed my concerns, my emotions, my values, and my expectations of education. It also revealed my ethical stance towards marketing communication and intended curricula – my own hypocrisy and judgement. I have been confronted by the educational processes at HEIX, the students’ conscious responses to cosmopolitanism, and the students’ unconscious responses to cosmopolitanism, which led to surprising findings. SPM, the experiential action research method I used, not only revealed those “surprising facts” (Mersky, 2014, p. 20); such a “socioanalytic diagnostic intervention” (p. 20) also helped me to make sense of the findings.

How can I make sense of what I have discovered? How can I use what I have learned to develop new theory, and incite the action-reflection spiral?

This study started as a qualitative, visual study in response to a concern that was deeply felt – a kind of intuition. Presenting it as an intuitive concern means that I oppose it to a rational, reasoned concern. But, maybe, I simply picked up my concern from “the organisational psyche [at HEIX] at war with itself” (Sievers, 2007, p. 251). After all: “we know more than we know”, as Krantz (2013, p. 31) reminds us. Thus, my intuition may not have been grounded in a personal sensibility, but in a collectively held organisational unconscious beneath the surface of HEIX. Mersky (2015, p. 293), when discussing Bion’s idea of collectively held “unconscious thoughts”, reminds her readers that “these emerging thoughts are clues to the problems underlying any system” (p. 293).

My intuitive dissatisfaction with the perceived exploitation of cosmopolitanism by Higher Education resulted in an ‘enabling bias’ (Etherington, 2001). By way of that enabling bias, my voice manifested itself in various shapes – such

as the reflective (and reflecting) 'I'; the idealistic, yet judgemental, educator; the cosmopolitan inspired idealist; and the teacher as a 'living contradiction' (Whitehead, 2000). In the beginning, these voices appeared in disguise. For instance, through my affective and judgemental comments on the SPM sessions (such as "I was disappointed by..." which expressed my judgement). As these voices were hard to tame, I gave them a stage instead; and brought them into the spotlight, thereby rendering account of them while contributing to 'sincerity and credibility' (Tracy, 2010), and honouring the acknowledgement of subjectivity as an accepted and valid approach to the creation of knowledge (Mersky, 2015, Long, 2013).

To redirect us to my position as a socioanalytical researcher – as opposed to the reflective (and reflecting) 'I' whose voices I have just mentioned – I need to return to the Social Photo Matrix. The participants in the photo matrices have transmitted their reality of the cosmopolitan university, a reality which they powerfully captured in hundreds of photos, "giving primacy to what is visually perceived" (Prosser, 2007, as cited in Patton, Higgs, & Smith, 2011, p. 115) as 'cosmopolitan'. Their assignment was to intuitively take pictures of cosmopolitanism at HEIX, thereby avoiding 'brochure-like' pictures. As a result, an intriguing collection of photos was created which represented the cosmopolitan "organisation-in-the-mind" (Armstrong, 2005, p. 6) of the students, as found in their daily lives at HEIX. The students responded to the photos, which served as "the medium of discourse" (Sievers, 2013, p. 133), opening up a "transitional space" (Winnicott, 1991) in order to provoke 'thoughts' from the shared, social unconsciousness. A systemic approach to the associations and thoughts from the sessions encouraged thinking about "the hidden meaning of what in an organisation usually remains unseen,...unnoticed and unthought" (Sievers, 2013, p. 129). This thinking produced knowledge via a 'social' and 'democratic' (Sievers, 2013) process about cosmopolitanism at HEIX. In the reflection sessions, the students and I thought about the meaning of our associations.

SPM allowed for a new way of relating to the research object of 'Cosmopolitanism at HEIX' from the perspective of the students through their collective unconscious, which has revealed unconscious dynamics.

But what can I as a researcher conclude from the SPM? How can I use what I have learned to develop new theory, and incite the action-reflection spiral?

Drawing on Polanyi's concept of 'tacit knowledge', Mersky writes about SPM: "We attend totally to the particulars of the [photographs]...in the matrix, and from there we move to the integration of the whole in the reflection process" (2014, p. 11). Thus, the final question needs to be: "What does 'the integration of the whole' look like?" It is important to realise that the SPM is a 'socioanalytical'

methodology, which aims to surface the unconscious dynamics that influence the behaviour and dynamics between the people in the researched organisation.

Mersky (2014, pp. 11-14) offers “the three epistemological concepts” that underpin SPM:

1. the collective unconscious is a source of thinking;
2. knowledge is generated collectively;
3. systematically processed subjective experience generates knowledge and insights”.

Mersky relates these concepts to: (1) the matrix phase of SPM, (2) the reflection phase of SPM, and to (3) “follow-up work in an organisational diagnostic process” (pp. 11-14). Mersky refers to the “abductive logic” of Peirce (p. 15; Long [2013, pp. xxii-xxiii]; Long & Harney [2013, pp. 3-20]), and to Bion’s theory of thinking (1961, 1984). With this epistemology, she links SPM to the research process to produce an ‘Integrative Schema’:

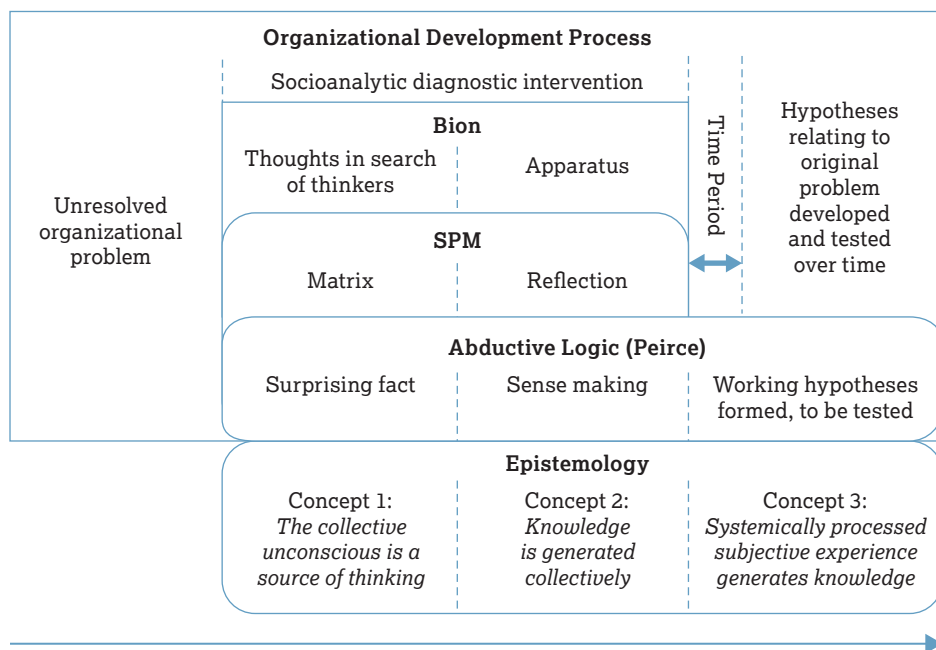


Figure 9 Integrative Schema (Adapted from: Mersky, 2014, p. 20; [manuscript version]).

The last step in the research process is to formulate “working hypotheses” (Mersky, 2014, p. 20), which need to be “tested over time” (p. 20) and which aim

to ‘make sense’ of “surprising fact[s]” (p. 20), by offering a “coherent entity” (Polanyi, 1996, as cited in Mersky, 2014, p. 14). Mersky views such “surprising fact[s]” as expressions of unrecognised, unexpressed emotions and problems. SPM “sets in motion the release of unexpected, as yet not articulated and often deeply felt underlying processes” (2014, p. 19). As a researcher who has employed SPM, I need to develop a working hypothesis, which integrates the “surprising facts” (p. 16), and I need to “seek to understand from where [these] might emanate” (p. 16). Thus, I have to focus on the underlying processes and ‘zoom out’ to discover the larger picture which may have brought about the pictures and associations of the students by applying “a logic of association” (Long & Harney, 2013, p. 20) and by “making sense” (p. 20). Hence, following Long & Harney, I should outline an explanatory working hypothesis based on “abduction as a logic of creativity, discovery, or insight” (p. 20), which brings together the seemingly ‘strange’ pictures and thoughts which I have presented in Chapter 5 by sketching out something larger and introducing new ideas; “a proper fit of elements within a whole system” (Mersky, 2014 p. 14).

The working hypothesis, which should function as an invitation for further research, builds on the empirical work from SPM and LET. Moreover, it points to the following ideas:

- HEIX aspires to be and presents itself as a value-driven Institution of Higher Education with cosmopolitan aspirations.
- Ultimately, economic principles are underlying the business of education. In HEIX, just like in other HEIs, the administration aims to meet targets set by the government (failing so would result in budget cuts), and is focussed on economic survival, beating competition, and maximising profits (Sievers, 2006a). Thus, HEIs function as a “production line” (Sievers, 2007, p. 253; Sievers, 2008b; Alvesson 2013), in which staff and students are “economic objects”, or “human resources and consumers” (Sievers, 2006a, p. 106). The economic focus produces anxieties which teachers cannot contain.
- HEIs work from a “globalist imaginary” (Rönnström, 2016, p. 124) in which “education is primarily seen as a promoter of human capital and a nation’s ability to stand up to global competition” (p. 124) in a consumerist society.
- Cosmopolitanism is exploited by HEIs as career-enhancing forms of “cultural capital” (Igarashi & Saito, 2014, p. 222) to dress up curricula vitae.
- HEIs employ “grandiosity” (Alvesson, 2013) techniques to present themselves in a more attractive way. Students are consumers “driven by the need to...remake themselves into attractive commodities” (Bauman, 2007, p. 111). HEIs use marketing to create and sell ‘brand identity’; for HEIX, this per-

tains to a cosmopolitan identity. Students play along with this ‘grandiosity’ which both their HEI and the mass media conveys to them (Alvesson, 2013).

- Students in contemporary Western societies have grown up in and are shaped by a competitive consumerist culture. Their moral orientation for ethical behaviour has shifted from ‘the Other’ to ‘the Self’, led by “Consumerist ideals [of] immediate gratification, hedonism, and expectations that the world is there to satisfy our wishes” (Alvesson, 2013, pp. 27-28).
- Conversely, cosmopolitan moral orientation focusses attention to ‘the Other’ and proposes a community based on values like empathy, compassion, plurality, equal human dignity, open-mindedness, the pleasure of conversation, worth, connectedness, and respect.
- SPM revealed tensions, demonstrating how students unconsciously perceive the university as a prison, in which they must struggle and fight. The SPM sessions showed that students have to deal with threatening competition, and that they are afraid that they cannot live up to the expectations and demands. Because teachers cannot contain the students’ anxiety, the students feel that they are being trampled upon by the teachers. In addition, students perceive a heavy workload and a fear of failure.
- Students at HEIX not only see the opportunities of globalisation, but also experience the threats that globalisation causes, as ‘intruders’ invade ‘their’ space and enter the competitive employment arena. Thus, globalisation poses a threat.
- SPM revealed un-relatedness rather than relatedness as students have internalised the superficiality of our hurried society, which “values transience and mobility rather than duration and stability, and the newness of things and reinvention of oneself over endurance” (Cole, 2016, quoting Bauman). The ‘grandiose’ images that students had adopted about themselves did not match with the absence or even rejection of people under the surface of HEIX. Students are either unconsciously incapable of relatedness, or they are afraid of it, whereas relatedness is so crucial to (moral) cosmopolitanism. Instead, students have internalised a kind of empty cosmopolitanism.
- Being inwardly divided between a consumerist orientation and the cosmopolitan ideals described above might lead to anxiety and a defensive attitude.
- From a socioanalytical perspective, anxiety should be brought to the fore, interpreted, and used as ‘deep’ and crucial management information which reflects the heart of the organisation. Krantz (2013, p. 31) recalls Bion’s words: “anxiety serves as the ‘shadow of the future’”. While writing about reflection in organisations, Krantz commends openness to anxiety as it can

forecast what is yet to happen. Bion's idea of anxiety as a 'shadow of the future'

provides an avenue to deciphering as yet tacit changes in the context of work that, if decoded, can provide invaluable information about emergent issues and forces. However, being able to 'harvest' the knowledge that is conveyed through the experience of anxiety requires – as with all interpretative understanding – reflection. (p. 31).

Thus, Krantz stresses the importance of reflection and "reflective practice" (p. 32) in making use of and thinking about what is going on beneath the "transactions" (p. 32) in an organisation.

- But any research that reveals the "organizational shadow" (Sievers, 2007, p. 251) may be seen as threatening, especially by management:

The organizational shadow refers to those parts which organizations wish to deny about themselves, due to the threat posed to self-image and self-understanding and, more generally, the need to be viewed in a favourable light by others. The shadow is repressed, and, as unconscious content, projected onto others, often onto those who are incapable of resisting it. All organizations possess a shadow, and its intensity will be unknown until confronted. As long as the organizational shadow is not confronted, it can be assumed that an organizational psyche is at war with itself. (p. 251)

Sievers (2007) states that universities can cast their shadow onto their students. These students absorb the anxiety caused by the shadow.

- Students are role holders who "introject parts of external reality [into the organisation] and transform them into inner objects and part-objects. These objects build an inner matrix, which is only partly conscious and, not least because of its often frightening character, partly remains unconscious" (Sievers, 2013, p. 132). Moreover, the organisation "can be perceived as an accumulation of experience and images that structures both the psychic space of a person and the social one of the organisation" (p. 132).
- In turn, the "organisation's culture and structure" (Krantz, 2013, p. 33) can "absorb, and reinforce the anxiety and defensive functioning of the people in them" (p. 33), leading to a vicious circle of anxiety-creating mechanisms. The organisation thus becomes a pool of threatening anxieties.
- Moreover, the students' developmental stage which is characterised by role confusion in the development of their ego identity also causes anxiety. This leads to the rejection of 'different Others' (Erikson, 1963). However, this rejection has to be masked in the light of 'social and cultural correct-

ness' and the 'celebration of cultural diversity'. Their HEI communicates ambiguous signals ('you will become cosmopolitan' versus 'strive for self-actualisation'; 'passing your education requires testing and individual achievement [including the inherent option to fail]'; 'investing in education is an investment in yourself' [implying the transformation into human capital and commodity] etc.). This confuses students and causes stress. Whereas students are encouraged to develop into global citizens, the system (which is forced upon HEIs by the national government and supra-national educational institutions) forces them to make use of their productive, competitive capacity to pass tests, be successful, and fulfil their self-esteem needs.

- The 'Absence of the Other' and 'Emptiness' – frequent surfacing 'surprising facts' (Mersky, 2014) during the SPM sessions – indicate a deeply felt, yet not expressed, accepted, or even recognised Fear of the Other.
- Thus, the "unresolved organisational problem" in Mersky's scheme (2014, p. 20) indicates the impossibility of students to identify with cosmopolitanism, despite the attractive cosmopolitan identity they are encouraged to adopt. They suffer from unconscious anxieties and fears, as the desired image does not match their egocentric identities. Students are not to blame for this, as they themselves are products of the consumerist era they live in.
- Nonetheless, students have adopted the desired image of being cosmopolitan at a conscious level. But what kind of cosmopolitanism do they have in mind? Certainly, not the kind of moral cosmopolitanism I described in Chapter 3. They should not be criticised for this, as I have indicated above; their hyper-capitalist-oriented environment is simply counterproductive to achieving the moral cosmopolitanism that Appiah proposes. Moreover, cosmopolitanism itself lacks conceptual clarity and is used in many contexts; thus, students can rightfully claim to be cosmopolitan. For example, the following text might well be part of their marketing course:

For international companies, the literature recommends directing segmentation efforts at customer characteristics rather than country characteristics. Consumers' degree of cosmopolitan orientation has been suggested as a powerful segmentation base, as this characteristic is expected to drive consumers' tastes and preferences....Based on the aforementioned conceptualization, a consumer-research-specific and psychometrically sound measurement instrument – the C-COSMO scale – is subsequently developed and tested in a series of complementary studies. Finally, empirically based insights into the characteristics of cosmopolitan consumers are offered, by: (1) profiling them on consumption-relevant variables (innovativeness, risk aversion, susceptibility to normative influence, consumer ethnocentrism,

and demographic characteristics); (2) examining the link between consumer cosmopolitanism and willingness to buy foreign products; and (3) developing an empirically based typology of cosmopolitan/local consumers using a cluster analysis approach. From a managerial perspective, findings suggest that the identification and subsequent targeting of cosmopolitan consumers may well represent an appropriate strategy for internationally active companies. (Riefler, Diamantopoulos, & Siguaw, 2012, p. 285)

Such an article reduces cosmopolitanism to a ‘consumption-relevant’ descriptor. Calhoun (2002) also labels this type of cosmopolitanism as “consumerist cosmopolitanism” (p. 105) and states:

This [multifaceted cosmopolitan] complexity is easy to miss if one’s access to cultural diversity is organised mainly by the conventions of headline news or the packaging of ethnicity for consumer markets....Food, tourism, music, literature, and clothes are all easy faces of cosmopolitanism. They are indeed broadening, literally after a fashion, but they are not hard tests for the relationship between local solidarity and international civil society. [On p. 89 Calhoun contends:] they...imagine the world from the vantage point of frequent travellers, easily entering and exiting polities and social relations around the world, armed with visa-friendly passports and credit cards. For such frequent travellers, cosmopolitanism has considerable rhetorical advantage. It seems hard not to want to be a ‘citizen of the world.’

This “rhetorical advantage” (Calhoun, 2002, p. 105) is crucial for this study; it is what Western societies and HEIs (including HEIX) communicate, and what students pick up.

- Teaching cosmopolitanism requires reflective, process-based education which encourages true engagement with Others.
- Because the implicit values that underpin moral cosmopolitanism are insufficiently explicated and inadequately addressed and taught (Gregersen-Hermans 2015; Igarashi & Saito 2014; Nussbaum, 1988, 2002, 2004, 2010; Rizvi 2009; Rönnström, 2016), individualism and temporary connections dominated over “deep, meaningful, and lasting connections to others” (Cole, 2016, quoting Bauman). Students in the SPM were shocked to find emptiness, loneliness, prisons, rooms for interrogation, disconnectedness, a focus on differences rather than sameness, and cynicism in the shared unconscious. They probably assumed that they had adopted the ‘whole package’ – including the morally desirable values and attitudes – when they

believed and absorbed the marketing rhetoric. In fact, what they found was a hollow notion, an empty shell below the surface of cosmopolitanism.

Based on the previous empirical work and ideas, I would like to present the following working hypothesis, which should be tested over time:

Students in this study are anxious as they are struggling with two incompatible orientations: (1) the hedonistic and egocentric mindset shaped by a competitive consumerist environment and the educational production-orientation; and (2) the advertised and aspired moral cosmopolitan mindset of a desired, yet staged, image. ‘Real’ inwardly held moral cosmopolitanism is accompanied by ‘pseudo-cosmopolitanism’. Participants are torn inwardly as they cannot meet marketing and media expectations, nor do they open up to ‘Others’, who may be cosmopolitan companions, but also present a threat as unfamiliar competitors.



Epilogue: Bringing an exciting PhD journey to an end

Once again (and I know I am repeating myself), this study started because of a concern “that made my piss boil” (H.K. Letiche quoting Asmund Born. Verbal communication during workshops at UvH). His advice was well intended; as such an attitude would enable students, including myself, to work passionately on a challenging long-term project like this. Indeed, it was a long journey. Because I felt so strongly about the topic, I was able to continue throughout the years despite the drawbacks which occurred such as illness and personal losses.

Sievers’ Social Photo Matrix was a relatively new and exciting action research method to apply. It brought to the fore expressive yet puzzling images made by participants in this study. It enabled access to a deeper, unconscious layer of the university (which I named Higher Education X). The participatory nature of the method gave a stronger voice to the students who were not only the researched objects, but also co-creating participants and co-analysing researchers.

During my PhD journey, I came to realise that “what had made my piss boil”, also affected the way I looked at the data. I had to admit that I was biased. Once I had realised this, I looked for literature pertaining to the quality of qualitative research and wrote my *Intermezzi* instead of attempting to rewrite the data section from a ‘neutral’ stance. Clearly, such a quasi ‘objective’ stance can only be an illusion, as everybody is always biased. The need for reflection also led me to the concept of ‘The Teacher as Researcher’, and more specifically to Jack Whitehead’s Living Educational Theory. I had to change the emphasis in the simple statement “I was looking at the perception of cosmopolitanism of students” from “students” to “I”. Moreover, I had to look at ‘cosmopolitanism’ through the lens of students, and allow for other versions of cosmopolitanism than my own conception of moral cosmopolitanism – the conception which also underpinned HEIX’ cosmopolitan strategy.

Whitehead’s LET was a real eye-opener to me and it helped me to come to peace with myself. After all, Whitehead acknowledges that teachers can be ‘living contradictions’. Yet they can also influence others via the energy, values,

and emotions they hold. For me, this hit the nail on the head. I could canalise my emotions and energy, defend my values (even though I did not always practice these myself) and allow others to learn from my experience by making available to them my own Living Educational Theory.

Consequently, I had to zoom out from the associative unconscious underneath the surface of HEIX to the lifeworld of educational professionals. Allowing this broader context into my thesis gave me the opportunity to sketch the quotidian reality of an average Higher Education Institution (at least as I have experienced it). Here, it becomes clear that educational professionals must keep many plates spinning, and make up a diverse workforce where different viewpoints can be held. They have to consider many aspects pertaining to policy making and operational management, and respond to the strings that their government is pulling. 'The meeting' brought the insights of my research to a task force team whose members couldn't be more diverse – yet they all had to accept, translate, and implement cosmopolitanism into their university. My subsequent letter could be viewed as a letter from a well-informed, well-intending, genuinely concerned specialist. Or is it slightly ambiguous, expressing some cynicism? When I wrote it, I intended it as a message from a genuine, concerned, and supportive specialist – who is standing with one leg in the educational practice and the other in empirical research, inspired by an ideal she still believes in. I don't think that that makes me naïve. However, it does make it clear that we must think about what we are doing and why we are doing it. Ideas like cosmopolitanism in an educational setting have to become processes – but some teachers are rationalists who deny process, and this makes change very difficult. Moreover, national and supranational educational policy focus on more static learning outcomes and learning objectives.

We can allow our passion to inform our work but we must reflect at all times. Reflection turned out to be crucial – not only for me as a researcher and a professional, but also for students to become cosmopolitans. Reflection creates space to enable people to think and make conscious choices. Reflexivity and cosmopolitanism are deeply intertwined; it is impossible to understand and discover the Other if one is not aware of oneself, and how one is influenced by one's socio-cultural environment and personal history.

Moreover, reflection is an integral part of both SPM and LET. Mersky writes: I am exploring [what constitutes knowledge] because we hold in socioanalytic work that experience is a valid source of learning about systems and organisations..., collective experiential learning..., and practice itself can be seen as providing its own valid knowledge. (2015, p. 283)

Mersky's statements are not only confirmed by Sievers (2013) and Long (2013), but also by Whitehead – for whom the “action reflection spiral” (2000, p. 93) permeates his entire work, both as a teacher and as a researcher. I would like to repeat his central question, which I have gladly adopted: ‘How do I improve my practice?’. SPM gave me a deep insight into what is going on inwardly, yielding a deep analysis of the dynamics that underpin the thinking and behaviour of HEIX students. On the other hand, Whitehead enabled me to understand the interactions in education from a somewhat more pragmatic angle. For me, the combination of SPM and LET has worked well; it was a good partnership.

I am happy that I am still passionate about my work with students, and about adopting moral cosmopolitanism as a source of inspiration and direction for education, as we must prepare our students for a world that is already “cosmopolitanised” (Beck, 2006). I will need this passion to continue to work and study, as the working hypothesis which I have formulated requires further research.

SPM and LET are action research-based methodologies. Thus, it is time for action, and to ‘improve what I am doing’. After all, the era of explicit life-long-learning requires me to do so: but more importantly, my passion and professionalism are more compelling drivers than governmental rhetoric.

Working on my PhD has not made me pessimistic. Thus, I will continue to do research on the topic of cosmopolitanism. I also hope to bring back the lessons that I have learned and the insights that I have gained to HEIX. HEIX has supported me all these years and trusted me to complete this PhD. I think I have become wiser. But most of all, I have become milder. Milder towards my students, milder towards Institutions of Higher Education, and even milder towards marketers.

It has been a great journey, which has only come to an end temporarily.

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Samenvatting in het Nederlands

Onder het Oppervlak van Kosmopolitisme

Op zoek naar Kosmopolitisme in het Hoger Onderwijs

Dit proefschrift is ontstaan vanuit een min of meer intuïtieve reactie op het ambitieuze taalgebruik waarvan hogescholen zich bedienen in de huidige tijden van globalisering, consumentisme en competitie. Welke verwachtingen schept een internationale hogeschool bij (potentiële) studenten als zij claimt dat studenten kosmopolitische kwaliteiten zullen ontwikkelen door te kiezen voor een opleiding aan een dergelijke hogeschool? Leidt de nabijheid van (andere) internationale studenten, het volgen van een deel van de studie in het buitenland, een Engelstalig curriculum en een divers personeelsbestand ertoe, dat studenten de opleiding als kosmopoliet verlaten? In gesprekken met studenten over kosmopolitisme bleek dat zij zich – na een korte uitleg van het woord – graag met dit concept identificeerden, en ook hun hogeschool als zodanig classificeerden. Het kosmopolitische imago bleek voor hen erg aantrekkelijk te zijn. Tegelijkertijd had ik als docent interculturele communicatie en intercultureel management nogal on-kosmopolitisch gedrag gezien. Daarom vroeg ik me af, hoe studenten zich kosmopolitisme voorstellen en welke betekenis zij aan kosmopolitisme toekennen.

Om dit te onderzoeken heb ik een vrij nieuwe onderzoeksmethode gebruikt: Social Photo Matrix. Social Photo Matrix, afgekort SPM, is een kwalitatieve, participatieve visuele methode, die uit de traditie van actieonderzoek voortkomt. SPM beoogt het beeld dat participanten van hun organisatie hebben en dat in hun collectieve onbewuste is opgeslagen, zichtbaar te maken. Hierover later meer. Tijdens mijn onderzoek bleek, dat ik vanuit een aantal onbenoemde aannames en een enigszins sceptische houding mijn onderzoek deed. Het werd daarom noodzakelijk, te reflecteren op mijn eigen rol en assumpties. Hierdoor verschoof de focus van studenten en hun voorstellingen van kosmopolitisme naar de onderzoeker, en tevens naar het domein van 'the teacher as researcher'. De studie werd steeds complexer en reflectiever van aard. Ik zal daarom

proberen, zowel de inhoud als het onderzoeksproces voor de lezer samen te vatten, waarbij ik de volgorde in het boek volg.

In hoofdstuk 2 voer ik de lezer langs plaatsen en periodes uit mijn leven. Alles begint met een verhaal over mijn kleine zwarte pop; het hoofdstuk eindigt bij een periode uit mijn professionele leven. Rode draad in dit hoofdstuk is mijn fascinatie voor andere culturen die ik van jongs af aan had, en die uiteindelijk een blijvende inspiratie is gebleken voor mijn professionele en academische carrière. Het hoofdstuk eindigt met mijn ontdekking van de term ‘kosmopolitisme’ – een concept dat uitdrukking bleek te geven aan mijn waarden en idealen, en richtinggevend kon zijn voor mijn educatieve activiteiten.

Dat de term ‘kosmopolitisme’ nadere specificatie behoeft, wordt al snel duidelijk in hoofdstuk 3. Daarom bespreek ik de geschiedenis van het concept sinds het ontstaan van dit woord, dat ontstond toen Cynicus Diogenes van Sinope, gevraagd naar zijn herkomst, antwoordde: “ik ben een burger van de wereld” – waarmee hij waarschijnlijk vooral een specifieke band met een stadstaat uit de Griekse oudheid ontkende (en dus ook eventuele verplichtingen aan zo’n stadstaat, zoals het betalen van belasting of de dienstplicht). Maar de combinatie van ‘kosmos’ en ‘polites’ was een neologisme in de Westerse filosofie; de term verwees naar de grensoverschrijdende, morele gemeenschap waartoe alle mensen op grond van hun rationeel vermogen volgens Diogenes behoorden. De Stoïcijnen ontwikkelden het concept verder. Zij betoogden, dat de verbondenheid van alle mensen op basis van (1) hun vermogen tot redeneren, (2) hun lidmaatschap van het mensdom en (3) de harmonie tussen menselijke rede en de universele natuurwetten individuen verbindt tot een alles omvattende morele en politieke gemeenschap (Brown & Held, 2010; Kleingeld 2005). Tijdens de Verlichting werkten filosofen als Wieland en Kant het concept verder uit, en kenden er ook rechtsprincipes en politieke en staatsrechtelijke dimensies aan toe. In mijn bespreking van Kants *Towards Perpetual Peace* uit 1795 focus ik op zijn begrip van ‘universele gastvrijheid’ als de kern van ‘Weltbürgerrecht’ (wereldburgerrecht), en als de sleutel tot eeuwigdurende vrede. De Stoïcijnen en Immanuel Kant waren belangrijke inspiratiebronnen voor Martha Nussbaum en Kwame Anthony Appiah, filosofen uit de twintigste eeuw. Zij staan een modern, moreel kosmopolitisme voor. Ik had de eer hen beide persoonlijk te spreken. Hun gedachtegoed vormt de belangrijkste basis voor dit hoofdstuk over kosmopolitisme. Volgens Nussbaum zouden studenten moeten leren hun eigen gedachten, aannames en gewoonten kritisch te onderzoeken (Socratisch zelf-onderzoek); hun wereldburgerschap te laten prevaleren boven nationalisme en patriotisme, en tot slot, empathisch vermogen te ontwikkelen (Nussbaum, 1997,

2002, 2003a). Appiah stelt het begrip ‘conversatie’ centraal en heeft het concept ‘geworteld kosmopolitisme’ (“rooted cosmopolitanism”, Appiah, 1997, 2005, 2006) geïntroduceerd, waarbij de band met (en loyaliteit aan) de eigen culturele gemeenschap het beginpunt is voor een verbondenheid met de gehele mensheid. In hoofdstuk 3 bespreek ik centrale begrippen als ‘pluraliteit’, ‘gelijke menselijke waardigheid’, ‘voorstellingsvermogen’, ‘meervoudige identiteiten’, ‘maatschappelijke betrokkenheid’, etc. en benoem ik ook kosmopolitische waarden. Van daaruit beschouw ik de toepasbaarheid van kosmopolitisme voor het onderwijs; in eerste instantie op basis van de gedachten van Nussbaum en Appiah. In enkele volgende paragrafen bespreek ik auteurs als Rizvi, Rönnerström, Pichler, Todd en anderen. Het blijkt vrij moeilijk te zijn om de ethische attitude ten aanzien van een mondiale verbondenheid met de gehele mensheid om te zetten in curricula, die elementen als kennis, vaardigheden en attitudes omvatten die onderwezen en getoetst kunnen worden. Leren door te ervaren, leren als proces, en leren door middel van reflectie lijken daarbij het meest vruchtbaar te zijn.

Nadat ik in de voorgaande delen een schets van mijn ontwikkeling, de motivatie voor mijn onderzoek en een theoretische onderbouwing van het concept ‘kosmopolitisme’ heb gegeven, bespreek ik in hoofdstuk 4 de onderzoeksmethode. De centrale vraag was aanvankelijk: “Hoe hebben studenten het begrip ‘kosmopolitisme’, een element van de strategie van hun Internationale Hbo-instelling, in zich opgenomen?” Nadat studenten aan het begin van mijn onderzoek tijdens semigestructureerde, kwalitatieve interviews sociaal wenselijke antwoorden leken te geven, besloot ik een methode te kiezen, die een dieper inzicht kon verschaffen in de betekenis van kosmopolitisme voor studenten. Ik had de Sociale Photo Matrix (SPM) van Burkard Sievers leren kennen tijdens een van de workshops aan de Universiteit van Humanistiek. SPM is een kwalitatieve visuele methode, waarbij de participanten niet alleen zelf foto’s maken en aanleveren, maar ook op basis van deze foto’s vrij associëren, aanvullingen op associaties maken, systemisch denken, en reflecteren. Tot slot analyseren de onderzoeker en de participanten samen de data, en kennen betekenis toe aan de data: de besproken foto’s en de uitingen tijdens de bijeenkomsten. Het is dus een participatieve methode, die Sievers ook omschrijft als een “experimentele leermethode” (2013, p. 132). SPM is een “socioanalyti[s]c[he] method[e]” (Long, 2013, p. XIX), die erop is gericht, onbewuste processen in sociale groepen en organisaties te verkennen. Sievers combineerde voor zijn methode een aantal concepten: Armstrongs concept van mentale concepties, ook wel ‘de organisatie in het hoofd’ genoemd; Lawrence’s concept van ‘sociale dromen’; Freuds ideeën over het on(der)bewuste; Bollas’ theorie over ‘ongedacht (of impliciet) weten’;

Bions ‘theorie van het denken’ en Winnicotts ‘transitionele ruimte’. Voeg daarbij Sievers’ passie voor fotografie en zijn jarenlange ervaring als consultant, waarbij hij werkte met Rol Analyse, oftewel ORA: Organisational Role Analysis – gericht op het vinden van het onderliggende systeem in een organisatie, dat zich in het onbewuste manifesteert en iemands gedrag beïnvloedt. ‘Iemand’ is in dit verband een ‘rolhouder’. Binnen SPM spreekt men dan ook van ‘rolhouders’. “Hun ogen, harten en hoofden” (vrij vertaald naar Sievers, 2007, 2013) worden gebruikt om tot inzichten over de organisatie waarbinnen zij werken, studeren, of anderszins functioneren, te komen. De methode veronderstelt een collectief associatief on(der)bewustzijn, dat SPM manifest probeert te maken. De SPM bestaat uit een Associatie-sessie en een Reflectie-sessie; de SPM kan uit meerdere sessies bestaan. Mijn SPM-sessies vonden plaats in 2011 en 2012; er waren 5 SPM-rondes met 1 tot 5 sessies per keer waaraan per ronde circa 10-20 studenten deelnamen. Er werden ongeveer 400 foto’s aangeleverd waarvan er 180 werden besproken, wat resulteerde in een data-supplement met de besproken foto’s en ongeveer 52.500 woorden.

Een SPM-ronde bestaat uit 5 stappen: voorbereiding, introductie, matrix, reflectie en evaluatie. Studenten kregen de opdracht, intuïtief foto’s te maken van kosmopolitisme in hun Hbo-instelling en daarbij “folder-achtige” foto’s te vermijden. Ze moesten uit aldus gemaakte foto’s zelf een selectie van circa 6 foto’s maken, die ze naar mijn assistent stuurden. Deze assistent was een vrijwilliger, die organisatorische taken voor mij uitvoerde. Vervolgens stelde de assistent een PowerPointpresentatie (PPT) samen op basis van een semi-willekeurige selectie van foto’s: de enige twee voorwaarden waren, dat er geprobeerd werd, per deelnemer 1 foto in de PPT op te nemen en dat foto’s van dezelfde objecten (zoals vlaggen) slechts één keer werden opgenomen. Bij SPM gaat het om de foto, niet om de fotograaf – deze blijft anoniem. Tijdens de matrix zijn de deelnemers dusdanig in de ruimte opgesteld, dat enerzijds de interactiemogelijkheden tussen hen zoveel mogelijk beperkt worden, en anderzijds een maximale focus op de foto wordt gestimuleerd, om groepsgedrag, en met name groepsdruk, te vermijden. Tijdens de reflectie is de opstelling juist gericht op uitwisseling van gedachten over de betekenis van de associaties. Op deze wijze kwam er een aantal thema’s naar voren, die ik in hoofdstuk 5 bespreek – maar alvorens ik dat hoofdstuk samenvat, kom ik bij Intermezzo I.

Dit intermezzo was een ongepland hoofdstuk, dat de hoofdstuk-nummering doorbreekt. Het was nodig, omdat het noodzakelijk bleek mijn paradigma aan de orde te stellen en kwaliteitscriteria voor kwalitatief onderzoek te bespreken.

Aangezien ik begonnen was met de empirische data – foto's, associaties, reflecties en evaluaties – en er tijdens het schrijven achter kwam, dat er een bepaalde tendens, zelfs vooringenomenheid zichtbaar werd, was ik gedwongen, deze kritisch te onderzoeken. Daartoe introduceer ik – na een algemene inleiding over epistemologie (Crotty, 1998), mijn rol als onderzoeker en instrument (Merriam, 2016; Patton, 2015), als 'bricoleur' (Denzin & Lincoln, 2011), ik bespreek 'inductief denken' (Merriam, 2016), het argumentatieproces (Holiday, 2007), en vooringenomenheid die noopt tot reflectie (Etherington, 2006), de kwaliteitscriteria van Tracy (2010): (1) waardevol thema; (2) grondigheid; (3) oprechtheid; (4) geloofwaardigheid; (5) resonantie; (6) significante bijdrage; (7) ethische aspecten; en (8) samenhang. Vervolgens pas ik deze criteria toe op mijn onderzoek, en relateer ik SPM als onderzoeksmethode aan Tracy's criteria. Ik benoem mijn eigen emotionele betrokkenheid, mijn subjectiviteit en mijn rol-vermenging (onderzoeker / docent / SPM-facilitator / werknemer / coach / idealist). Vervolgens kom ik tot de conclusie, dat ik zal moeten reflecteren op het 'onderliggende patroon' – mijn emoties, aannames, interpretaties etc.; ik kondig alvast aan, dit in Intermezzo II te doen.

Hoofdstuk 5 vormt het hart van dit boek.

In dit hoofdstuk presenteer ik de data, geordend naar thema's. De selectie en de volgorde ervan volgt het coderingsproces (Saldaña, 2015) dat ik heb toegepast, gevolgd door een proces van "theoretische sensitiviteit" (Boeije, 2014, p. 107) en "abductie" (Boeije, 2014, p. 107; Long, 2013, pp. xxii-xxiii; Long & Harney, 2013, pp. 3-20; Mersky, 2014, p. 15 – alle auteurs verwijzen naar Peirce, 1903). Juist omdat ik de onbewuste dynamiek van groepen binnen een organisatie verken (Long, 2013) met behulp van een relatief nieuwe onderzoeksmethode binnen de 'jonge' onderzoeksdiscipline genaamd socioanalyse (Long, 2013), begeef ik mij op terreinen waar nog veel onbekend is. Abductie is dan een zinvolle keuze om empirische data zo logisch mogelijk binnen bestaande theorie te plaatsen. Dit is ook waar Tracy (2010) op doelt met het begrip "requisite variety": Een onderzoeker met een hoofd vol theorieën en een 'koffer' vol data is het best toegerust om nuance en complexiteit waar te nemen (p. 841). Bij de keuze voor theoretische concepten heb ik me door de empirische data, bestaande uit foto's en woorden (associatie-sessies, reflectie-sessies en evaluatie-sessies) laten leiden.

Het eerste thema dat ik in hoofdstuk 5 bespreek, gaat over 'de afwezigheid van mensen in de foto's'. Ik betoog daarom, dat studenten kosmopolitisme niet relateren aan mensen. Ze vinden geen mens-gerelateerde kosmopolitische beelden in hun onbewuste (Armstrong, 2005). Dit was niet alleen voor mij schokkend

om vast te stellen - het bevreemdde ook de participanten, die zich meermaals afvroegen: “Waar zijn de mensen? Waarom zijn er geen mensen in de foto’s?”

Het thema dat hierop volgt, is ‘leegte’. De ruim 400 foto’s die door de handen van de assistenten gingen, bevatten veel ruimten die gekenmerkt worden door leegte: een lege kamer, een leeg whiteboard, een lege hal, een lege ruimte met lockers, etc.

Het volgende thema is ‘eenzaamheid’; dit bespreek ik aan de hand van een expressieve foto waarbij de studenten met hun associaties meteen aan Alice in Wonderland denken – en vervolgens door associatieve schakels thema’s als stress, onzekerheid, competitie en alleen-zijn benoemen.

Het tweede thema is ‘verbondenheid’; ik bespreek niet alleen verbinding maar ook het tegenovergestelde: disconnectie. Hierbij gebruik ik de theorie van Erikson (1956, 1963), met name die over de acht ontwikkelingsfasen van de mens. Ik gebruik echter ook het werk van andere auteurs, waaronder de matrix die Hagerty, Lynch-Sauer, Patusky en Bouwsema (1993) hebben ontwikkeld; vier kwadranten die een bepaalde mate van (dis-)connectie weergeven. De foto’s die door de studenten zelf gemaakt zijn met betrekking tot het thema ‘kosmopolitisme binnen je hogeschool’ getuigen eerder van ‘niet-verbonden-voelen’ en onverschilligheid, dan dat ze uitdrukking geven aan ‘je-verbonden-voelen-met-de-ander’. Een verbondenheid die ik, (net als overigens de studenten) zelf verwachtte bij het begrip kosmopolitisme. Eriksons ontwikkelingsfasen zijn verhelderend, zeker als hij spreekt over rolverwarring, identiteitsvorming (door middel van conflicten en grenzen opzoeken), en het ontwikkelen van de capaciteit om alleen te zijn. De studenten in het onderzoek en ik, de onderzoeker, bleven echter geïntrigeerd door de afwezigheid van mensen, de dominantie van objecten, en het ontbreken van docenten in de foto’s, vooral aangezien uit onderzoek blijkt, dat docenten een belangrijke rol kunnen spelen bij het ontwikkelen van kosmopolitische attitudes (Lilley, Barker & Harris, 2014).

Eriksons theorie blijkt ook van waarde te zijn bij het thema ‘Verschillen en overeenkomsten’. Veel foto’s weerspiegelen dit onderwerp. Ook de associaties worden gekenmerkt door een hoog aantal uitdrukkingen gerelateerd aan ‘anders’, ‘hetzelfde’, ‘contrasten’ en ‘verschillend’. Volgens Erikson heeft dit te maken met een geïntensiveerd ‘wij-zij-denken’ in deze ontwikkelingsfase. Het leidt echter ook tot stereotypering, wat mij weer naar literatuur over pluriforme identiteit (Maalouf, 2001; Miyamoto, 2010; Sen, 2006) heeft geleid. Deze auteurs waarschuwen voor een-dimensionele identificatie van de ander, die tot conflicten zouden kunnen leiden. Het wij-zij denken manifesteert zich ook in vele foto’s die als strekking hebben: ‘we zijn allemaal hetzelfde, al zijn we anders’, wat ik

als expressie van cultureel relativisme heb opgevat. Kosmopolitisme gaat verder dan universalisme.

Tot slot bespreek ik in ‘a fake ideal’ hoe goed studenten in staat zijn, retoriek en marketingidoom te onderscheiden van gewone taal. Toch hebben studenten veel marketingidoom geïnternaliseerd; dat blijkt uit hun associaties en foto’s. Alhoewel zij zich daarvan niet bewust zijn, zijn ze desalniettemin kritisch over de invloed van marketing, wervende taal en consumentisme. Uit hun reflecties blijkt ook, dat ze authenticiteit waarderen en kosmopolitisme verbinden met ‘echt’ contact tussen mensen. Ze lijken te zeggen: wij horen de mooie praatjes, spelen het spelletje mee, maar weten hoe het werkelijk zit. Ze gebruiken woorden als “nep”, “leugens”, “waar is de echte wereld?”, “geposeerd”, “kunstmatig” en meer woorden van die strekking. Tegelijkertijd echter nemen ze de marketingretoriek over, bedienen zich van opgeklopte taal en zetten hun school en zichzelf op een voetstuk. Zo co-creëren zij het imago van succes en interculturele bekwaamheid en versterken ze ‘het kosmopolitische merk’.

Ze bekennen dat er ook enkele foto’s zijn gearrangeerd. Ondanks het besef van branding, beïnvloeding en illusie vragen ze zich af, wat “echt kosmopolitisme” dan inhoudt. Authenticiteit, ontmoetingen met anderen, nieuwe ervaringen opdoen, daar draait het kennelijk om. Maar wellicht is het makkelijker om te consumeren en je met het aantrekkelijke beeld te identificeren, dat je school je schetst?

Zoals aangekondigd in Intermezzo I reflecteer ik in Intermezzo II in op het ‘onderliggende patroon’: mijn emoties, aannames en interpretaties die ik niet buiten het onderzoek kon houden en die zich manifesteerden als cynische opmerkingen of een bepaalde teneur in mijn teksten. Ik neem de lezer mee naar de periode vóór en tijdens een ernstige burn-out, gekenmerkt door uitputting, cognitief controleverlies, mentale distantie, onbalans en slapeloosheid. Ik ga in op een aantal zaken die een bepaalde invloed op het onderzoek hadden of hadden kunnen hebben, om zo zuiver mogelijk mijn invloed als onderzoeker en instrument te kunnen determineren. Daarnaast bespreek ik procedurele keuzes. Zo ga ik in op de opdracht die aan de studenten is gegeven en hoe ik tot de keuze kwam, alle SPM-groepen een korte uitleg van het begrip kosmopolitisme te geven. Ik geef een kritische reflectie op de totstandkoming – constructie – van mijn teksten. Ook bespreek ik, wat niet in de teksten is opgenomen, door alle 21 categorieën uit het coderingsproces te benoemen en aan te geven, op welke ik uiteindelijk in hoofdstuk 5 ben ingegaan – en dus ook op welke niet. Een van de thema’s die niet aan de orde zijn gekomen, betreft de relatie tussen de architectuur van organisaties en de mensen die er werken, studeren of te gast zijn.

Dit thema betreft de dynamiek tussen ruimtes en rolhouders. Studenten hadden associaties over gevangenissen, ziekenhuizen, bewakers en camera's. Dat kwam ook door de foto's die ze intuïtief hadden genomen: van tralies, roosters en steriele ruimten.

Bewust van mijn indignatie en cynisme, doe ik in 'kosmopolitisme met een happy face' een poging, een foto en gerelateerde uitingen vanuit het perspectief van cultureel kosmopolitisme te bespreken. Pichler (2011) beschrijft dit als het overnemen van elementen uit andere culturen zoals voedsel, mode en muziek. Door even niet door de bril van moreel kosmopolitisme naar de data te kijken, kan ik beter herkennen wat de studenten in het imago van de kosmopoliet aantrekt: reizen, culturele uitwisseling, universaliteit – en zo gezien kan ik ook beter hun 'triviale' foto's van vlaggen, kaarten en globes begrijpen. Tot slot benoem ik nog, dat er geen enkele uiting van seks – ongetwijfeld een thema in hun dagelijks leven – in de data voorkomt.

In hoofdstuk 6 leg ik uit, waarom ik het etymologisch perspectief van het onderzoek gaandeweg moest aanpassen. De belangrijkste reden was de vertroebeling van de aanvankelijk heldere subject-object scheiding. Toen mij duidelijk werd, dat ook ik door de toegenomen reflecties het object van het onderzoek was geworden, was ik gedwongen mezelf de vraag te stellen: "Hoe kan ik mezelf als educatieve professional, geïnspireerd door kosmopolitisme, begrijpen en ontwikkelen?" Hiermee kwam ik in de domeinen van 'de leraar als onderzoeker', 'de reflectieve professional' en 'actieonderzoek door de onderwijskracht': onderzoek geworteld in de praktijk, en uitgevoerd door professionals uit die praktijk. Daarbinnen bleek Jack Whiteheads concept van 'Living Educational Theory' (LET; levende educatieve theorie) het beste bij mijn onderzoek en bij mij als persoon te passen. Niet in de laatste plaats omdat Whitehead de 'ik als levende contradictie' een duidelijke rol binnen het proces geeft. Centrale vraag binnen Whiteheads theorie is: "Hoe kan ik mijn praktijk verbeteren?" (Whitehead, 2000, p. 93). LET begint bij een zorg, uitdaging of fascinatie, die een actie-reflectie-spiraal in gang zet. Die ziet er als volgt uit: Ik ervaar een zorg wanneer mijn waarden in de praktijk worden genegeerd – Ik bedenk een manier om verbetering aan te brengen – Ik handel – Ik evalueer – Ik pas mijn zorgen, ideeën en acties aan in het licht van mijn evaluaties – Ik ben weer terug bij het begin, en beschouw mijn zorgen opnieuw. Indien nodig, volgen er weer stappen. In dit proces leert de professional. En als deze vervolgens haar inzichten deelt, wordt zij een onderzoeker die haar eigen unieke levende theorie heeft ontwikkeld en daardoor kennis produceert.

Mijn onderzoek had zich – zonder dat ik mij daarvan bewust was – volgens dergelijke stappen ontwikkeld. Het lag dus voor de hand, om LET te gebruiken zodat ik tot mijn eigen Levende Theorie kon komen. LET was echter niet van meet af aan mijn dominante epistemologische perspectief. Ik ben er daarom in zekere zin creatief mee omgegaan. Die creativiteit blijkt ook uit “De Vergadering” en “De brief”; fictieve communicatiesituaties die ik heb gebruikt om een feedback-loop te creëren. Bovendien stelden deze fictieve ontmoetingen mij in staat, een beeld te schetsen van de omzetting van een ideaal naar de praktijk – en de problemen die daarmee gepaard zouden kunnen gaan.

In hoofdstuk 7, “De Vergadering”, introduceer ik een zogenaamde ‘Task Force’ – een divers gelegenheidsteam dat een opdracht heeft gekregen van het management. De directie heeft beleid ontwikkeld op basis van vijf nieuw-gekozen kernwaarden, en één daarvan is kosmopolitisme. Aan het ‘task force’ de taak om het concept te operationaliseren en een leeruitkomst op hogeschool-niveau te formuleren. Het team bestaat uit zes zeer verschillende personen, zowel qua karakter als professionele achtergrond. Voorzitter Sophie besluit om met een brainstorm te beginnen, om in ieder geval consensus te bereiken over de betekenis van het begrip. Daarna komt er een gast (Anne Keizer), die een presentatie houdt over haar LET. In die presentatie volg ik zeven vragen die zijn geformuleerd door McNiff (2007), maar in eerdere vorm ook al door Whitehead & McNiff (2006):

1. Wat is mijn zorg?
2. Waarom ben ik bezorgd?
3. Welke ervaringen kan ik beschrijven om de redenen voor mijn zorgen te demonstreren?
4. Wat kan ik eraan doen? Wat wil ik eraan gaan doen?
5. Hoe evalueer ik de educatieve invloed van mijn acties?
6. Hoe kan ik de redelijkheid van mijn uiteenzetting over mijn invloed op het leren demonstreren?
7. Hoe kan ik mijn zorgen, ideeën en acties aanpassen gezien mijn evaluaties?

Door deze vragen te bespreken, presenteert ik mijn LET, zowel aan het fictieve team als aan de lezer. Dan volgt een discussie van het team, waarin duidelijk wordt, hoe lastig het is om een waarde, een moreel concept, om te zetten naar het huidige onderwijs. Alle personen brengen gezichtspunten, overtuigingen, meningen en bezwaren naar voren die aantonen, hoe gecompliceerd een dergelijk proces is.

In een brief aan Sophie, de voorzitter van de task force, reflecteer ik op de presentatie en discussie. Ook reik ik hier nog recent onderzoek aan, dat sceptisch is ten aanzien van de claims die internationaal georiënteerde hogescholen en universiteiten maken. Rönström (2016) benoemt het als volgt: in het onderwijs wordt nog vaak uitgegaan van een “globalist imaginary” – een denkbeeld / paradigma / perspectief dat onderwijs in de huidige consumptiemaatschappij beschouwt als een manier, om de mondiale concurrentiepositie van een land te vergroten door te investeren in het menselijk kapitaal – jonge studerende mensen. Desondanks spreek ik mijn vertrouwen uit naar Sophie en noem kosmopolitisme een waardevol concept dat als kompas in een geglobaliseerde wereld kan dienen voor studenten die hun identiteit nog aan het ontwikkelen zijn.

In hoofdstuk 8 probeer ik tot conclusies te komen. Ik beantwoord een aantal vragen:

Wat heb ik geleerd over kosmopolitisme, door de educatieve context te verkennen waarbinnen kosmopolitisme is geïntroduceerd?

Wat heb ik ontdekt over onderwijs, door kosmopolitisme op socioanalytische wijze grondig te onderzoeken?

Wat heb ik ontdekt over onderwijskundig onderzoek, gegeven mijn pogingen om zowel kosmopolitisme als educatieve processen te onderzoeken?

Hoe kan ik zin geven aan dat wat ik heb ontdekt? Hoe kan ik gebruiken wat ik heb geleerd om een nieuwe theorie te ontwikkelen en de actie-reflectie-spiraal in gang te zetten?

Om kort te gaan: kosmopolitisme is een aantrekkelijk concept voor het hoger onderwijs. Maar studenten in deze studie hebben het op een onverwachte en ongewenste manier geïnternaliseerd. Daarom zouden onderwijsinstellingen het concept anders moeten implementeren. In het huidige onderwijssysteem formuleren hogescholen ‘leerdoelen’ en ‘leeruitkomsten’ – dit heeft iets statisch en lijkt product-georiënteerd. Het moet immers toetsbaar en meetbaar zijn. Kosmopolitisme is echter eerder een attitude, een instelling, die moeilijk toetsbaar en meetbaar is – en het zich eigen maken van zo’n kosmopolitische instelling gaat gepaard met een lang proces. Ik heb ontdekt dat hoger onderwijs zich bezig zou moeten houden met doelbewust, reflectief onderwijs, dat eerder proces-georiënteerd dan product-georiënteerd zou moeten zijn – als het gaat om het internaliseren van een morele waarden-set als kosmopolitisme. Reflectie is niet makkelijk. Mijn studie heeft immers ook de grote invloed van het onbewuste aangetoond. Hoe kun je daarop reflecteren? En ook studenten kunnen ‘levende contradicties’ zijn met conflicterende gedachten en gevoelens. In

ieder geval zullen we discussie moeten stimuleren, en uit moeten gaan van een langdurig proces, dat mogelijk de duur van de opleiding te boven gaat. Verder zullen we studenten bewust moeten maken van hun (deels onbewuste) loyaliteit aan hun eigen oorsprong – om vanuit die gevoelens hun morele betrokkenheid met de onbekende ander te ontwikkelen. Als we in staat zijn dit proces zorgvuldig te monitoren en de studenten goed te coachen, dan kunnen studenten zelfvertrouwen en nieuwsgierigheid naar de ander ontwikkelen in plaats van angst, afwijzing en het denken in verschillen.

Door LET toe te passen, ben ik mij bewust geworden, dat waarden centraal staan in deze vorm van onderzoek. Waarden centraal stellen in het onderwijs heeft waarde voor docenten en studenten. Waarden kunnen ook dienen als onderwijskundige standaarden. LET stelt de professional in staat, kritisch naar haar eigen beroepspraktijk te kijken en de vraag te stellen: hoe kan ik dat wat ik doe, (nog) beter doen? In mijn geval legde de methodiek mijn zorgen bloot, en de onderliggende conflicterende interpretaties van kosmopolitisme – een morele waarden-set. Het legde echter ook de vinger op mijn eigen hypocrisie en oordelen, vandaar ‘de levende contradictie’.

Het gebruik van de Social Photo Matrix leidde tot verrassende data, die ik moest analyseren en duiden. Ik heb hiervoor Mersky’s integratieve schema gebruikt. Mersky gaat van de volgende epistemologische onderbouwing voor SPM uit:

- “1. Het collectieve onbewuste is een bron van denken
 2. kennis wordt gezamenlijk gegenereerd
 3. systematisch verwerkte subjectieve ervaring genereert kennis en inzichten”
- (vertaling van Mersky, 2014, pp. 11-14).

Vervolgens koppelt Mersky deze uitgangspunten aan de verschillende fasen van de SPM, namelijk de matrix-fase, de reflectie-fase en een vervolgfase. In deze laatste fase gaat het om diagnostisch werk met betrekking tot het onopgeloste probleem in de organisatie. Voor deze diagnose zet Mersky Bions theorie van het denken in, alsmede Peirce’s abductie. Daarna kunnen er werkhypothesen worden geformuleerd.

Ook ik heb geprobeerd, door middel van een logica van associatie en zingeving de ‘vreemde’ beelden en associaties uit hoofdstuk 5 tot een coherent geheel samen te voegen. Daartoe heb ik de bredere context, waarbinnen studenten zich bevinden, puntsgewijs benoemd. Deze lijst is te lang om hier op te noemen. Ik noem daarom enkele van deze punten:

- Uiteindelijk liggen economische principes ten grondslag aan het onderwijs. Onderwijsinstellingen moeten door de overheid geformuleerde doelen

halen, anders volgen er budgettaire maatregelen die bedreigend zijn voor de organisatie. Deze economische focus produceert een bepaalde (onbewuste) angst, die docenten soms onvoldoende kunnen 'containen' (Bions begrip van 'containing' verwijst naar het vermogen om veiligheid te bieden door spanning in te nemen en draaglijk te maken, Burger & Roos, 2012, pp. 179-182).

- Kosmopolitisme wordt uitgebuit als een carrière-stimulerende vorm van cultureel kapitaal (Igarashi & Saito, 2014).
- SPM heeft een aantal onbewuste zaken manifest gemaakt: spanning, angst, disconnectie, prestatiedruk, faalangst, angst voor de ander, rivaliteit.
- Studenten hebben de marketingretoriek geïnternaliseerd en zien zichzelf als bekwame wereldburgers.
- Studenten uit de huidige westerse maatschappij zijn opgegroeid in en gevormd door de consumptiemaatschappij. Competitie is onderdeel van die maatschappij, die verder ook gekenmerkt wordt door vluchtigheid. Idealen die behoren bij het consumentisme zijn ik-gecentreerd.
- Kosmopolitisme is niet gericht op 'de ik', maar op 'de ander'. Het gaat niet over competitie maar om de ontmoeting.
- Als studenten gestimuleerd worden, een kosmopolitisch ideaal na te streven, kan dit tot spanningen leiden, daar zij immers gevormd zijn door het consumentisme.
- De beelden uit de SPM (Afwezigheid van de ander, Leegheid) duiden op een (wellicht niet herkende) angst voor de ander.
- Door de ontwikkelingsfase, onder andere gekenmerkt door rolverwarring, ontstaat spanning. Jongeren denken sterk in wij-zij patronen.
- Het beeld dat studenten van kosmopolitisme hebben, komt mogelijk niet overeen met het moreel kosmopolitisme dat hun hogeschool heeft geïnspireerd. Mogelijk is het zelfs een vorm van 'consumptie-kosmopolitisme' (Calhoun, 2002). Of het is gerelateerd aan een marketingprofiel (Riefler, Diamantopoulos, & Siguaw, 2012).
- Op basis van deze en andere punten, en op basis van mijn empirische onderzoek en de gepresenteerde theorie kom ik tot de formulering van een werkhypothese, die de start zou kunnen zijn voor vervolgonderzoek:

Studenten in deze studie zijn gespannen omdat ze worstelen met twee onverenigbare oriëntaties: (1) de hedonistische en egocentrische mindset gevormd door een competitieve consumptie-georiënteerde omgeving en het productie-denken binnen het onderwijs enerzijds; en (2) het geadverteerde en nagestreefde imago van moreel kosmopolitisme anderzijds. Dit leidt deels tot 'pseudokosmopolitisme'. Participanten zijn onbewust in tweestrijd omdat zij niet

kunnen voldoen aan de marketing- en mediaverwachtingen – noch kunnen zij zich openen voor ‘Anderen’, omdat deze niet alleen kosmopolitische metgezellen zouden kunnen zijn, maar ook een dreiging vormen als onbekende concurrent.

In de Epiloog neem ik het hele proces nog eens door en kom ik tot de conclusie, dat ik nog steeds gepassioneerd ben in mijn werk en studie maar dat ik minder (ver)oordelend ben geworden: milder ten opzichte van studenten, milder ten opzichte van hbo-instellingen en hun claims, en zelfs milder ten opzichte van marketeers.

Alhoewel het bij tijden niet makkelijk was, heb ik genoten van deze reis. Dit boek symboliseert niet het einde van die reis, maar slechts een halte onderweg – op weg naar verdere ontwikkeling.

About the author

Anne Keizer-Remmers

Anne studied German language and literature at the University of Groningen before she became a teacher at a university of applied sciences. Being fascinated with the different perspectives her international students brought to her German classes, she decided to study intercultural management. She set up a peer coaching programme to help students integrate better into their new study environment. Anne initiated and developed a 'home away from home' facility and several 'rooms for prayer' at her university, out of her love of projects aimed at promoting mutual (cultural) understanding.



After teaching intercultural management and communication for many years, she set up a course for the entire university staff aimed at developing intercultural sensitivity. To date, this is a core staff training programme. Anne is a licensed consultant/trainer for the Intercultural Readiness Check. She is also a certified FranklinCovey trainer for her university and has ample experience in training staff, students, and external groups. Anne is a member of the Research Group Internationalisation of Higher Education and has written and presented several conference papers. Moreover, she has facilitated workshops in the field of Intercultural Learning and Qualitative Research.

Eager to find out how students have internalized the strategy of their university, Anne began her PhD on cosmopolitanism, and was drawn to research the ambitious advertised cosmopolitan image versus actual perceived cosmopolitan identity. Her research reveals the contrast between these two.

Anne and her husband have three children. In her spare time, Anne enjoys reading, gardening, cooking, and hosting quality time with friends and family. She also loves to travel. Her friends describe her as a person who is empathetic, warm-hearted, energetic, sensitive, caring, loyal, and practical. Moreover, they

characterise her as a hard worker who has a talent for organising and an eye for detail, and is always up and doing. Anne believes that there is so much more to be learned, which causes her to remain modest, curious, respectful, self-critical, diligent, and open-minded.

Appendix I



Balloon Talk – Removed text boxes

TEXTBOX 1: Introduction

I remember how I discussed the cosmopolitan concept and showed the pictures of students to my good friend Kim – PhD student at that time as well– and we came to the conclusion, that the participants had no idea, what cosmopolitanism is. However, we also saw, that the students are clever, and play along with the rhetoric, as such a contemporary relevant qualification can be beneficial to them; adorning their profile, enhancing their attractiveness as future workers in a globalised world.

When I wrote these lines, it was a condescending judgement from my side rather than the recognition, that their sense of cosmopolitanism **simply differed** from mine; maybe it was their ‘mundane’ version of cosmopolitanism that I rejected in favour of the ‘real’ version; the philosophical, moral strand.

It is rather ironic however, that I do use the term ‘cynic’ in my description of the concept; unintentionally connecting their concept to the founder of such ‘real’ cosmopolitanism: the Cynic philosopher Diogenes of Sinope (400-323 BC).

Judging stops the process of thinking deeper. Adversely, accepting their view simply as their perception forces me to think deeper; a challenge that I gladly pick up.

TEXTBOX 2: Introduction

“Poor and alarming” – that is, as compared to the philosophical, noble, somewhat elite concept that served as a signpost for the development of ‘Bildung-oriented’ learning processes advocated by Nussbaum. From that paradigm, I was looking for clues that represented people-centred responses while judging or even rejecting artefacts of a consumption-based society.

“[...] in effect holding nothing” – that is, holding something else than what I expected. I will get back to this in the final chapter. I tend to produce a story (an ‘artistic representation’ to speak with Bion), to explain certain visualisations, occurrences, and expressions whilst revealing ‘the underlying pattern’. In retrospect, there are a multitude of stories demonstrating the relatedness and complexity of various factors. There is not ‘one truth’ – not one truth pertaining to cosmopolitanism, not one truth pertaining to the participants’ social reality. What is interesting though and which is an inherent aspect of the SPM, is the input of the participants, developing their ‘verstehen’, their truth, their pattern during the evaluation sessions.

You will find some reflective balloon-talk in this chapter, dealing with my interpretation of their voices.

TEXTBOX 3: Introduction

“A perfect example of successful marketing...rhetoric.”: At this stage, I had not read literature about consumerism, cosmopolitanism as cultural capital or the looks and feel of an organization – conscious brand image. In retrospect I see that I was already applying that ‘story-line’ stemming from my ‘researcher’s hunch’ here, tinting my perception of the emerging expressions of the participants yet to be discussed.

TEXTBOX 4: Emptiness, spaces without people

I wrote this text on the left, this final paragraph of “Emptiness: Spaces without people” after I had had some talks with my tutors, who urged me to approach reality, which is never one-dimensional, as complex, mixed and multi-dimensional and be wary of confirmatory bias or ‘one-sidedness’. “Be open for alternative scenarios and meanings”, was more or less their message. Even though, for me, the most striking element still was (and is!) the emptiness and desolation expressed by this photo, supported by the associations and reflections and my own experiences and memories. Holliday (2007, p. 90) refers to this process as “What the researcher sees and hears”, stemming from “Researcher’s hunches, agendas, theories, pre-occupations, biography”.

Nonetheless, I revisited the data and found some associations that might be considered ‘cosmopolitanism-in-becoming’, which I have marked blue to indicate the developing text.

TEXTBOX 5: Loneliness

What if “holiday” – after all an association from the Matrix, stemming from the collective unconscious – is **not** a logical argument but just a thought that was provoked by “loneliness”? In that case, “loneliness” might be a characteristic of the holidays, whereas the university might be the vivid cosmopolitan place to be...

TEXTBOX 6: Relatedness: Connectedness or Disconnectedness?

This argument can only hold true, when the point of departure is moral, cultural, or political cosmopolitanism and not, for instance, Beck’s ‘banal cosmopolitanization’. It becomes clear here, that **for me** relatedness and moral aspects are essential features of cosmopolitanism.

TEXTBOX 7: Objects instead of people

In this concluding part I am using the word “disappointing” after having discussed ‘hopeful’ pictures of ‘symbolic relatedness’. The disappointment stems from the expectations of a potentially cosmopolitan picture – that is, via the argument that cosmopolitanism must imply relatedness, even connectedness – followed by associations that belie the cosmopolitan claims of the photo. Were these pictures taken intuitively? If so, then there is certainly room for hope and confidence, that students display genuine understanding of some core elements of cosmopolitanism. Frankly, when I ‘test’ the cosmopolitan calibre of students, I want to find cosmopolitan qualities **within** themselves, internalised, as a part of their identity. But, coming back to Erikson, these young people are in a stage of identity-forming, characterised by role confusion and clan-behaviour. preparing for a career in the adult world. “The adolescent mind is essentially a mind of the moratorium, a psychosocial stage between childhood and adulthood, and between the morality learned by the child, and the ethics to be developed by the adult... In searching for the social values which guide identity, one therefore confronts the problems of ideology and aristocracy...” (1963, 262-263). It might be, that they are fitting themselves out for their journey through life in an ever-changing, rapidly globalising world full of strange and different Other. The Matrix allows us to witness their inward struggle, characterized by the typical sense of rebellion, intolerance and idealism so characteristic for this ‘ego quality phase’ in their lives. It is a development, not a final stage.

TEXTBOX 8: No teachers in the picture

“These thoughts made me sad and confused”: obviously, the ambiguous statement from the students, that “Teachers were missing, as well as persons” triggered me to be upset, irritated and emotional. Why? Would another reader feel upset and sad as well? Why was I triggered by this remark from the evaluation? Did I view their separation of persons and teachers as offensive? But then again: to be offended is in the power of the offended person. Maybe I perceived their statement as a projective identification, a manipulation of my (desired?) identity – who knows. Nonetheless, contemplating my own ‘being triggered’ reminds me of conversations I had with a therapist during the year of my burn-out: I was quite demanding towards myself employing a perfectionist interpretation of all my roles: mother, wife, teacher, student, coach, friend, daughter, sister, colleague – and some more. Another recurring topic of the sessions with the therapist was the pleasure I gained from compliments I received from students, colleagues, parents, children, husband etcetera indicating a deep need for recognition and confirmation.

Maybe I projected negative fears onto the participants’ conclusions? I made their discussion of the results a personal matter, and ‘teachers’ became ‘I’. Was I the teacher? And was this teacher an impersonal individual instead of a caring, competent professional?

Hence, robbing ‘me’ of my ‘person’, reducing me to a ‘function’, namely that of a teacher obviously provoked or allowed a series of thoughts in me – or, analogous to Bion, maybe I caught such ‘thoughts in search of a thinker’? The ‘psychic pond’ below the surface in which thoughts about people were floating around... In that case, I was very receptive of such thoughts....

TEXTBOX 9: No teachers in the picture

Here you can easily pick up my ‘story line’, in particular the fundament for my “argument” (Holliday, 2007, p. 89): my view on cosmopolitanism-as-it-should-be. Rather than condemn and censure this mindset, I put it to the fore and identify it. Is it bias? Is it merely a perspective? In any case, it gives me the opportunity to render account for the way in which I have developed my argument.

TEXTBOX 10: No teachers in the picture

“Unfortunately”.... Here is the teacher-voice again, the professional educator in me who **would want** students to attribute cosmopolitan qualities to teachers, to colleagues, and, in doing so, to ME, as those teachers represent me in a way. Nonetheless, their evaluations reveal that they themselves unconsciously hardly found those international educational professionals while walking around in their university – in the teachers’ workplace. Teachers were there all right; nonetheless participants preferred other topics or their intuitively taken photos.

TEXTBOX 11: Sameness

As pointed out in the Intermezzo, I identified some ‘mines’ on my route to PhD. One of them was role confusion: letting my other roles take over that of the researcher. Obviously, the assessor and educator in me is talking here: “I think an active approach would be recommendable if we don’t want...from such a one-dimensional conception.”

TEXTBOX 12: Cynicism and hypocrisy

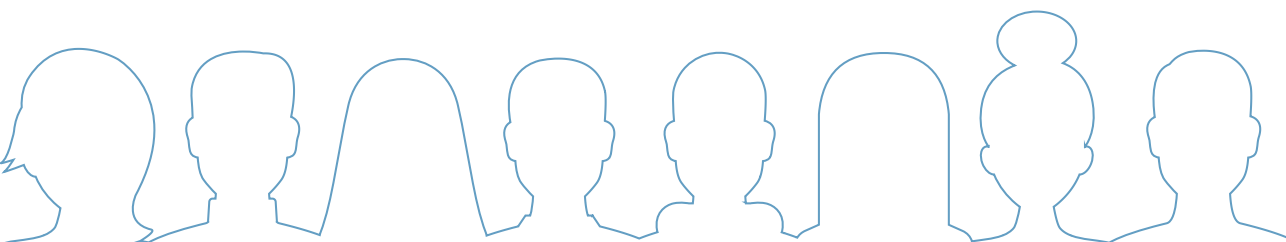
This was one of the pictures that led my friend Kim and me to believe that students rumble to the ideological game that is played at the university. There are many associations that support the idea, that students understand how marketing and manipulation work – and how they choose to play along in a cynical way. But maybe I was eager **to find** this attitude. Could I have been too misanthropic? When I review the first three associations that bubble up, the ones before the “tasteless noodles”, I see a different picture: “leisure”, “words now become meaning”, “reality” – Participants actually see two worlds really meeting, in an atmosphere characterised by relaxation. Rather cosmopolitan, isn’t it? And why did I overlook this twist: “West meets East” – maybe referring to the position of the Westerner on the left, the Asian on the right? One could say, that they are changing perspective here, taking the position of the Other, empathise.... In any case, their wit and sense of humour is obvious! Might I have been too serious in my interpretation? In the evaluation they choose this one as the one with the strongest impact (besides the balloons): “The two guys; Chinese and European and East meets West in the back.” “It looks the most authentic – something you could see every day.” Banal cosmopolitanism.

Appendix II

Essential questions which build a LET as formulated by Whitehead & McNiff 2006 (Chapter subtitles) and McNiff 2007 (pp.309-310)

<i>Whitehead & McNiff 2006</i>	<i>McNiff 2007</i>
What are our concerns?	What is my concern?
Why are we concerned?	Why am I concerned?
What experiences can we describe to share why we are concerned?	What experiences can I describe to show the reasons for my concern?
What kind of data will we gather to show the situation as it unfolds?	
	What can I do about it? What will I do about it?
How do we explain our educational influences in learning?	
How do we show that any conclusions we come to are reasonably fair and accurate?	
How do we show the potential significance of our research?	
How do we show the implication of our learning?	
How do we evaluate the evidence-based account of our learning?	How do I evaluate the educational influence of my actions?
	How do I demonstrate the validity of the account of my educational influence in learning?
How do we modify our concerns, ideas, and practices in the light of our evaluations?	How do I modify my concerns, ideas, and practices in the light of my evaluation?

How cosmopolitan are students who study in an international environment? What is the effect of the presence of (fellow) international students? How well does the international policy of a university of applied sciences translate into advertised cosmopolitan identity? How do students visualise cosmopolitanism in their study environment? What do they see, think, feel, and notice? What is the unconscious image of the university in the mind of its students? And what happens when a teacher who is inspired by cosmopolitan values studies her own practice, aiming to improve what she is doing – yet perceives herself as a living contradiction?



This innovative study seeks to answer these and other questions by using the very eyes, hearts and minds of the target group, the students. The newly developed Social Photo Matrix method was utilised in order to provide an in-depth image of the organisation. This method taps into the shared associative unconscious underneath the glossy surface image created by marketers and managers, bringing unexpected and surprising images to the fore.

The book places these original, sometimes puzzling, and at times even bewildering inner representations in the context of moral cosmopolitanism. At the same time, the book is an account of a unique learning experience, resulting in a Living Educational Theory. It offers university boards, policy makers, educational professionals, academic staff, and practitioners for whom diversity is central to their work, a deep insight into the minds of today's students who will be tomorrow's global professionals and future citizens of the world – an interconnected world marked by diversity and interdependence.



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