



dipartimento studi umanistici



*Reflecting oneself in the world: Cosmopolitanism for Inclusion**

Naples, September 3-4, 2015
University of Naples Federico II
Aula Piovani – Dipartimento di Studi Umanistici
Via Porta di Massa 1 – Napoli

September 3, 2015

8,30-9,00 – Registration

9,00-9,30 – Open conference and welcome

Arturo De Vivo (Prorector of the University of Naples Federico II)

Edoardo Massimilla (Head of the Department of Humanities)

9,30-11,00 – **SESSION 1**

Towards a cosmopolitan culture?

Chair: **Maura Striano** (University of Naples Federico II)

Speaker: **Gerard Delanty** (University of Sussex)

The Cosmopolitan Moment

Respondent: **Jen Glaser** (Israeli Center for Philosophy in Education)

Discussion

11,00-11,30 – **Coffee Break**

* The present call for paper falls within the framework of the project *PEACE (Philosophical Enquiry Advancing Cosmopolitan Engagement)* – EU Lifelong Learning Comenius project, reference number 527659-LLP-1-2012-1-IT-COMENIUS-CMP. This project has been funded with support from the European Commission. This call for paper reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

11,30-13,00 – **SESSION 2**

Education as cosmopolitanism

Chair: **Agostino Portera** (Università di Verona)

Speaker: **David Hansen** (Teachers College – Columbia University)
Cosmopolitanism and the Art(s) of Educating

Respondent: **Stefano Oliverio** (University of Naples Federico II)

Discussion

13,00-14,30 – **Lunch Break**

14,30-16,00 – **SESSION 3**

The PEACE Project

Chair: **Antonio Cosentino** (Centro di Ricerca sull'Indagine Filosofica)

Speakers:

- **Maura Striano** (Università di Napoli Federico II)
Cosmopolitanism and social inclusion
- **Félix García Moryión** (Asociación Centro de Filosofía para Niños)
Competences and skills for a cosmopolitan culture

16,00-16,30 – **Coffee Break**

Speakers:

- **Daniela Grazia Camhy** (ACPC Austrian Center of Philosophy with Children)
Cosmopolitanism and philosophical inquiry
- **Ignacio García Pedraza** (Garua Cooperativa de Iniciativa Social),
Building a Cosmopolitan Curriculum: From the Guidelines to the Stories

Respondent: **Davide Zoletto** (Università di Udine)

Discussion

September 4, 2015

9,30-11,00 – **SESSION 4**

Chair: **Jen Glaser** (Israeli Center for Philosophy in Education)

Speakers:

- **Eli Vinokur** (University of Haifa)
Rooted Cosmopolitanism as a Viable Educational Perspective
- **Daniela Manno** (Università degli Studi Suor Orsola Benincasa)
Cosmopolitanism as Ability to Inhabit the Third Space. Educating for the Encounter within the Community of Philosophical Inquiry

11,00-11,30 – **Coffee Break**

11,30-13,00 – **SESSION 5**

Chair: **Daniela Grazia Camhy** (ACPC Austrian Center of Philosophy with Children)

Speakers:

- **Francesca Marone** (Università di Napoli Federico II)
Identity Construction and Integration Paths of Young Immigrants in Italy: The Role of the Internet and Participative Web 2.0
- **Alessandra Romano** (Università di Napoli Federico II)
Facilitating the Transformation of Cosmopolitan Perspectives: A Report of Research

13,00-14,30 – **Lunch Break**

14,30-17,00 – **SESSION 6**

Poster session and sessions of philosophical inquiry with the new curriculum



Philosophical Enquiry Advancing Cosmopolitan Engagement

Consortium:

University of Naples Federico II – Department of Humanities – Naples (Italy)

CFpN – Association Center of Philosophy for Children - Madrid (Spain)

ACPC – Austrian Center of Philosophy with Children - Graz (Austria)

Topaz – Leading Social Innovation - Jerusalem (Israel)

Garua - Cooperativa de Iniciativa Social - Madrid (Spain)

Brief Description of the Topic of the Conference

A decade ago Ulrich Beck pointed to *the new cosmopolitan syntax of reality* and the “banal” cosmopolitanism emerging in our societies due to the massive changes in the contemporary *Lebenswelt*, which have produced (that is, etymologically, brought to the fore) an experiential space and a horizon of perception of *one* world.

At the same time, this experience of *one* world—according to which events from all over the globe impact on and (almost) immediately concern one’s own dealings with one’s own world-of-life—is not disconnected from an increase in an awareness of the differences between cultures inhabiting our one and only world.

The picture, however, is even more complex: on the one hand, instead of being a factor of world openness, the experience of *one* world can turn out to be just the outcome of a perverse homogenization due to neoliberalism (which imposes tendentially uniform lifestyles); on the other, far from being a driving force to foster a sort of ‘pluriverse,’ where unity emerges out of and through differences, the increased awareness of cultural differences can provoke a kind of self-encapsulation into one’s own cultural tradition, living in it in a monadic way, as un-related to (if not openly conflicting with) other traditions.

A major challenge in contemporary scenarios, therefore, is how to escape the stranglehold of “globalization and universality, on the one side, and plurality and particularism on the other” by promoting “the creation and articulation of communicative models of world openness” and to move to a “cosmopolitan culture” understood as “one of self-problematization,” as proposed by Gerald Delanty. As David Hansen argues, we need to construe education not only in terms of socialization (as “the time-honored process of drawing the young into a way of life and equipping them to sustain it”), but also in terms of “new forms of understanding, undergoing, and moving in the world.” To this end, educational strategies should be designed that allow people to shuttle between and interweave what Hansen defines as a “reflective loyalty to the known” (that is, to one’s own culture) and a “reflective openness to the new.”

By articulating these two dimensions, a cosmopolitan culture should also operate in the direction of the promotion of more inclusive societies. These appeal to social bonds understood as the orchestration of the differences by avoiding both the risks of a fictitious and superficial citizenship (destitute of any actual feeling of belonging) and of the (self-)ghettoization of the individuals coming from different cultures, which stunts the possibility of the growth and flourishing of the social dialogue.

The conference *Reflecting oneself in the world: Cosmopolitanism for Inclusion* intends to investigate this thematic constellation focusing on the challenges it raises for educational theory and practice.