JULIAN CULP | Special Issue on Global Justice and Education

When asking fundamental questions about education, philosophers have not shied away from giving radical answers. Jean-Jacques Rousseau, for example, who found himself disenchanted with the artificiality and pride that he encountered in 18th century Paris, advocated a *laissez faire* education in the countryside. Such an 'education by nature,' Rousseau thought, would keep children at bay from morally corrupt society and would allow them to become authentic and sincere persons. Similarly concerned with moral education, in the early 20th century the American pragmatist John Dewey argued that experiential learning in socially diverse settings would be crucial for nourishing democratic culture. Being a pragmatist, Dewey also maintained that educational philosophy should always concentrate on solving practical difficulties of contemporary social life, instead of dealing with idle intellectual puzzles. In this spirit, oriented towards educational practice, several philosophers of education and educational theorists have recently turned their attention to the ways in which education might help solving some of the pressing problems arising from globalization. This special issue of *Global Justice: Theory Practice Rhetoric* assembles the latest scholarship of some these philosophers and theorists on the topic of "Global Justice and Education" – a topic which until recently has been curiously neglected within the academic literature on global justice.

Alejandra Boni (Technical University of Valencia) and Diana Carolina Velasco (University of Ibagué) analyze how power asymmetries in global knowledge production can give rise to epistemic injustices and explore how academics can collaborate with civil society actors to fight such injustices. Johannes Drerup (Technical University of Dortmund and Free University Amsterdam) responds to the postcolonial critique that global citizenship education is Western-centric by arguing that the dichotomy of 'the West vs. the Rest' is outdated and that the critical study of colonialism should be part of global citizenship education. Juan Espíndola (National Autonomous University of Mexico) criticizes that low fee private schools in many developing countries often times do not provide an adequate education, and that global philanthropists should therefore be more careful in their support for these schools. Lindsey Schwartz (University of Wisconsin-Madison) discusses a number of problems that students living abroad

face because two central principles of educational justice that are usually taken for granted at the national level either systematically overlook or exacerbate their problems. These two principles are the principle of educational adequacy and the presumption of responsibility on the part of a host country for meeting children's educational needs. Due to their inappropriateness under conditions of globalization and, in particular, transnational migration, Schwartz demands a cosmopolitan revision of the first and a replacement for the second with a focus on collective responsibility. Finally, Danielle Zwarthoed (Catholic University of Louvain) critically examines the proposal that education for autonomy could be conceived of as a global educational aim, and points out that not only do non-Western cultures endorse the ideal of autonomy, but also that autonomy increasingly gains practical value in a world in which mobility is ubiquitous.

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