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**National vs. International: The Educational Bargain**

Surrounded at home, in India, by international education, I learned the importance of looking beyond one's borders. Yet, miles away from home in the United States, I discovered the crucial role of understanding one's own culture and nation. Martha Nussbaum, an American philosopher, furthers this perspective in her book titled “Not for Profit: Why Democracy Needs the Humanities”, arguing that education should not only prepare us for local but also global responsibilities. She defines a "citizen of the world" is someone well-educated on global issues and topics, capable of appreciating global cultures.

This essay reflects on my journey through both Indian and international educational systems, critically analyzing their alignment with Martha Nussbaum's ideas of well-rounded global citizens. It argues that while my schooling has broadened my global perspective, it also revealed challenges in maintaining a strong connection to my national identity. This also raises questions about the potential trade-offs involved—whether true global citizenship education might come at the expense of local identity.

Nussbaum emphasizes the vital importance of global awareness in education, advocating for a curriculum that prepares students to be "citizens of the world." She argues that in an interconnected and interdependent world, it is crucial that education equips us to participate effectively in global discussions, transcending national identities. As she puts it, "Education, then, should equip us all to function effectively in such discussions, seeing ourselves as 'citizens of the world,’ … rather than merely as Americans, or Indians, or Europeans" (Nussbaum 80). Nussbaum further contends that understanding one's own nation in a global context is essential for true world citizenship: "Nor should one grant that there is any way of adequately understanding one's own nation and its history without setting that history in a global context" (Nussbaum 81). This theoretical foundation shaped my educational pathway, as I navigated the shift from a national to an international curriculum, reflecting Nussbaum’s vision in practical terms.

When I moved from the Indian Certificate of Secondary Education (ICSE) to the International General Certificate of Secondary Education (IGCSE), a UK-based curriculum in the 8th grade, and later to the International Baccalaureate Diploma Programme (IBDP), a curriculum founded in Switzerland for my final 2 years of high school, I experienced firsthand the difficulties and opportunities of integrating a global curriculum into personal and local contexts. My most foundational educational years (8th to 12th grade) were strategically steered towards a global outlook, aligning with Nussbaum's ideas. This transition from national to international schooling was driven by my early desire to complete my further studies in the United States, as I recognized the need to adopt an international educational framework to better prepare for university in the US.

The ICSE curriculum, deeply rooted in the Indian educational context, initially provided me with a strong foundation in India’s rich history and diverse cultural landscape along with solid foundations in Indian history, geography, and STEM-leaning subjects. However, as I transitioned to the IGCSE and IBDP systems, I noticed a significant shift in the curriculum towards a more Western and Euro-centric perspective. For example, in the ICSE curriculum, we learned about the Mughal and Gupta Empires, understanding their significant contributions to the arts and sciences. This not only gave me a profound appreciation for India’s historical depth but also a context for its present-day cultural and political landscape. We examined detailed case studies, such as the Salt March led by Mahatma Gandhi, which was paired with firsthand accounts and visual media to enhance our understanding of the strategies and philosophies behind India's independence movement. These lessons were rooted deeply in the narrative of resilience and diversity, integral to India's identity. As I transitioned to the IGCSE curriculum, the focus shifted dramatically to a more global perspective. For instance, while studying World War I, the curriculum expanded beyond the battlefields of Europe to discuss its effects on global politics, including the impacts on colonial India. However, the depth of India-specific historical context seen in ICSE was lacking. The discussions were broader, often highlighting European narratives without the same level of engagement with how these events influenced Indian society and governance.

IBDP looked at a holistic approach, incorporating various other elements apart from specific subjects like Theory of Knowledge (TOK), and Creativity, Activity, Service (CAS), which provided me with a framework that encouraged not just academic rigor but also a deeper ethical engagement with global and local issues. TOK, in particular, pushing me to scrutinize how knowledge is constructed and understood across different cultures—aligning closely with Nussbaum's call for an education that fosters critical assessment and understanding of diverse global narratives. For example, the portrayal of British colonialism varied significantly between Indian and British sources. This critical examination, helped me understand the subjective nature of history. Furthermore, CAS forced me to step beyond academics and engage directly with my community through volunteer work, art projects, and sports. During CAS activities, I engaged in community service projects that connected me with diverse groups within Mumbai, from teaching English to children in underserved communities to participating in environmental clean-ups. Through CAS, I learned the value of empathy and social responsibility, which are essential components of Nussbaum’s vision for cultivating “citizens of the world”. Reflecting on these experiences, it becomes clear that while my international education has equipped me with the tools to navigate global platforms effectively, it also underscores the necessity of integrating more comprehensive studies of one's own culture and history to truly fulfill Nussbaum's vision of global citizenship.

Nussbaum discusses the potential pitfalls of educational systems that may embrace ethnonationalist narratives, which often promote a singular, ethnocentric view of history. Interestingly, my own educational experience with the ICSE curriculum in India was refreshingly balanced and comprehensive. Even at this early stage of my education, there was a conscientious effort to present history and social studies without the skew of ethnonationalist narratives. For example, while studying Indian independence, we explored a variety of perspectives, including the diverse roles played by various national figures and the different socio-political movements across the subcontinent. Nussbaum’s assertion that global citizenship requires an understanding of one's own nation within a global context resonated deeply with me, especially during my transition to studying abroad. Moving to Los Angeles for my undergraduate degree not only broadened my global perspective but also helped me realize the gaps in my understanding of my cultural roots.

In conclusion, my educational journey through both national and international frameworks has been profoundly shaped by the contrasts and complementarities between them. As I continue to navigate my role as a global citizen, the insights gained from both my international education and the deeper exploration of my cultural roots will remain pivotal in shaping a more holistic and inclusive approach to understanding and participating in the world.

In this revision, I integrated feedback from my peers and Prof. Page to enhance the essay’s clarity and depth. Some key changes included adding proper MLA 8 in-text citations, refining the thesis to focus more on my educational experiences instead of educational frameworks, and consolidating Nussbaum’s ideas into one concise paragraph for better flow instead of drawing it out. I also tried to further the discussion with detailed examples from personal experience, making the application of Nussbaum’s theories more tangible. Additionally, I included a new paragraph on Nussbaum’s India-centric ideas, deepening the exploration of cultural and national implications and enhancing the essay’s contextual relevance.

**Works Cited:**

Nussbaum, Martha C. “Citizens of the World.” Not for Profit: Why Democracy Needs the Humanities, Princeton University Press, Princeton, 2016, pp. 79–94.

these are some good points I’m sending you some more information and points i feel as though could be talked about and touched on. Rewrite the next section of the essay from scratch using all the information given :

I switched to an international schooling system because i knew early on i wanted to come to the States for university, so how much of my education was I want to know more about the world and other countries vs i dont care to learn about my own country. I feel like in the search of the global and international, the national got lost. Connect this back to what Nussbaum said about how you cant be a global citizen without knowing your nation.

How the national education system was more focused on India, I learned alot about india, how i feel like once i moved to the international system it felt very euro-centric and west focused. For example, in history classes in ICSE we learned indian history but in IGCSE history we learned about American History and more west focused history. While i feel like i needed to know things about global history and stuff my Indian knowledge wasn’t strong enough and i completely stopped learning about my own culture at a young age. I still dont feel like i know enough about Indian history, considering what a rich and deep history the country has.

We were made to learn 3 languages in ICSE, I picked – English, Hindi, Marathi, all the options for the second and third language were national languages like Gujrati for example. Once i shifted to IGCSE we learned 2 English and we had the option to learn international languages as well like French or Spanish along with Hindi, but the option for the other national languages wasn’t there anymore.

Nussbaum talk a bit about how to learn about your own nation as well talking about how They should be exposed ot and learn abotu all the different groups in their country neddless of race, religion, class and social standing. Considering how widespread and cultural india is, the number of vastly different religions and traditions in the country itself is incredible but considering i essentially stopped learning about them in the 8th grade I feel as though i still dont know enough about india outside of my privileged bubble, living in a metropolitan city, coming from a well off family, studying in an international school. The India i know and grew up in are different from the india most other children study and grow up in. My school itself felt like a bubble with not enough Indian diversity, in terms of religion and socioeconomic class.

I never realized how much I didnt know about my own culture and nation till I came to study in Los Angeles for university. It really helped me appreciate more about my culture and country. How much of my international education and schooling took away from my national education and schooling?

**Works Cited:**

Nussbaum, Martha C. “Citizens of the World.” Not for Profit: Why Democracy Needs the Humanities, Princeton University Press, Princeton, 2016, pp. 79–94.

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Did Mun encouragd to do so,

Learned 3 languages

This essay explores how my educational journey aligns with Nussbaum's vision of global citizenship, reflecting on the interplay between her ideals and my learning experiences. While my education has sporadically embraced Martha Nussbaum’s vision of nurturing global citizens, it has also highlighted significant gaps that offer both challenges and opportunities for future educational frameworks.

This comprehensive approach to education is essential for developing the skills and perspectives necessary for global citizenship, rooted in the humanistic values that foster a more interconnected and empathetic world.