Cosmopolitan Soft Skills

Capturing the Toolkit Fostering Human Flourishing by an Intersecting of Theory and Empirical Data

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June, 2019

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Socrates:

drawn to conversation like a bee to flowers
whose nectar it converts into honey to sustain life,
just as people addressing questions in dialogue
convert words into understandings that sustain life.

–David T. Hansen, *The Teacher and the World*, 2011

Abstract

While globalisation is a multidimensional phenomenon, present educational foci tend to lie not on preparing students for a complex, globalised 21st century, but on preparing students for a 21st-century economic globalisation. In order to advocate a change of consciousness, this present study examines the concept of human flourishing and the skills – referred to as cosmopolitan soft skills – fostering the phenomenon. Taking a critical realist approach, a theoretical and an empirical investigation was carried out. The theoretical analysis undertaken by the study identified flourishing to be a three-dimensional concept and established that flourishing cannot be fully realised unless an individual is flourishing both from a positive-psychological, a moral-political, and a moral-ethical perspective. The empirical, comparative analysis of school policy documents and interviews with school principals, on the other hand, eventuated a comprehensive list of skills and competences that contemporary educational institutions aim at equipping their students with for the sake of flourishing. By an interplay between theory and empirical data, the study resulted in a possible conceptualisation of cosmopolitan soft skills, consisting of the four core skills of attention, acceptance, respect, and responsibility, and 78 other skills organised into four main categories. Provided the critical realist stance taken, the results are believed to be of a flexible and ever-changing but universal nature that facilitate future research into the educability of the cosmopolitan soft skills concept and the empirical realisation of human flourishing.

Keywords: flourishing, cosmopolitan soft skills, critical realism, positive psychology, capabilities approach, cosmopolitanism

Acknowledgements

First and foremost, I would like to thank my thesis advisor, Malgorzata Malec Rawinski, for being much more than a supervisor to me and Elisa during the last couple of months. Thank you for both your professional and moral support, thank you for all our discussions, thank you for your acceptance of and respect for our differences, and most importantly, thank you for your warm-hearted attention to us as human beings. You are everything this thesis argues for.

I would also like to acknowledge how grateful I am to all our other professors at the department for committedly aiming for extending our knowledge and perspectives about the world in general during the last two years. I would like to especially thank Klas Roth, Niclas Rönnström, Rebecca Adami, and Claudia Schumann for their encouragement to think outside the box and to believe that change is possible.

My deepest gratitude goes to the school principals participating in this study. Marietta Kókayné Lányi, Tas Szebedy, and John Hart[1], thank you for your time and for your confirmation and belief in that what I am doing is worth doing.

Thank you to all my classmates coming from all around the world for every conversation, for sharing your stories, and for contributing to the colourfulness of the 2017-2019 cohort. You are all exceptional and I feel lucky to have met you.

Finally, I would like to thank the people closest to my heart for putting up with me during this roller coaster of an experience called writing a master thesis. I trust that you know who you are: thank you and I love you.

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[1] all three participating principals have agreed to and provided their written consent to include their names in this thesis

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VMG   Városmajori Secondary Grammar School and Kós Károly Primary School

GyH   Gyermekek Háza Alternative Primary and Secondary Grammar School

ISB   International School of Budapest International Bilingual Primary and
Secondary Grammar School

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Chapter 1
Introduction

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1.1. Background

Globalisation is a term that is frequently used, a phenomenon that is well-heard about, and a topic that almost everybody seems to have a view on. Yet, a unanimous agreement on how globalisation can and should be defined is missing, so it can most accurately be understood as a term that 'captures elements of a widespread perception that there is a broadening, deepening, and speeding up of world-wide interconnectedness in all aspects of life' (Held et al., 2000: 14). That is, while the desire to broaden political, economic, social, and cultural leverage has existed long before the 21st century, recent advancements in technology and communication resulted in that the present extent of human interconnectedness has intensified and accelerated, and so assumedly has by today reached a global level (MacEwan, 2001, Held et al., 2000). This global interconnectedness can most tangibly be realised in the increasingly networked and borderless nature of societies (Castells, 2004), the intensified transnational exchange of products, capital and knowledge (Scholte, 2005), and global jeopardies such as terrorism or climate change that effect each and every human being on this planet (Beck, 2007). Globalisation as an empirical reality can and needs therefore to be regarded as a multidimensional phenomenon. On the one hand, it can be felt in the 'structural transformation of the world economic system', while politically, it raises questions around 'state sovereignty, world-order, extra-state policies, and administration practices'; finally, taking the cultural perspective into account, globalisation as an empirical phenomenon necessitates the encounter of different world-interpretations and so it brings out the sensitivity of human diversity and effects the (re)shaping of identities and self-conceptions (Papastephanou, 2005: 534). That being said, despite the fact that the concept is clearly of a multidimensional nature, there seems to be a tendency of present education systems to capture, respond to, and prepare students merely for the economic concerns of 21st-century global human interconnectedness (Rönnström, 2012).

Rönnström (2012, 2015) draws attention to the primacy of economy in education and explains this phenomenon by Charles Taylor's (2004, 2007) social imaginary of the economy. In accordance with this theory, economy is imagined not only to be 'a sphere of co-existence' but also 'the fundamental way we are linked together' (Rönnström, 2015: 734). Therefore, 'economic activity and exchange are seen as a path to peace and order' (Rönnström, 2015: 734),

and so provided the recent turning to the tertiary i.e. service-based sector of the economy, knowledge and lifelong learning are considered to be essential mostly for a nation-state's economic growth and its international competitiveness (Rönnström, 2012). Rönnström (2012, 2015) thus argues that the primacy of economy in education has influenced education on at least three levels. Firstly, it can be recognised in the economisation of educational aims, then in the economisation of the norms governing educational institutions, and finally in 'how national and international competition are expected to work as promoters of quality in education' (Rönnström, 2012: 199). Therefore, knowledge and lifelong learning are primarily regarded as crucial for economic purposes in the 21st century (Rönnström, 2012), and so the idea that it is global economy that connects us all is undoubtedly more than an imaginary.

In fact, the economisation of education is an empirical reality (Choo, 2018). Educational policies informed by the human capital theory position 'parents … as clients, students as consumers, teachers as producers, and school leaders as managers' (Robeyns, 2006 cited in Choo, 2018: 163), and so the present focus is 'not on educating students for a complex, globalised twenty-first century but on educating students for twenty-first century economic globalisation' (Choo, 2018: 165). Guided by the principles of economic growth, effectiveness, and competitiveness, and concentrating on preparing students for working on global markets, 'other important educational aims, such as the development of reflective and communicative capacities and education for cosmopolitan citizenship', appear to be overshadowed in 21st-century educational frameworks (Rönnström, 2012: 193, 2015, Choo, 2018). Consequently, there is an emerging and more and more recognised need for the reconceptualization of 21st-century educational frameworks (Choo, 2018, Rönnström, 2015, Rönnberg, 2017, Hodgson, 2009, Hansen, 2017), and as Papastephanou (2005: 547) puts it, there is a 'need for a change of consciousness and frame it legally and ethically'.

That being said, there seems in fact to have a change of consciousness started to appear in the workings of world economy. That is, there is the more and more frequently used economic vocabulary of hard skills and soft skills that both are believed to be affecting an individual's productivity in the labour market. While hard skills can most easily be understood as the actual knowledge, technical skills, aptitude, and qualifications an individual possesses, the skill set referred to as soft incorporates specific character traits, attitudes, and behaviours and so 'a stable, long-lasting, learned predisposition to respond to certain things in a certain way' (Statt, 1998 cited in Balcar, 2016: 454). The term soft skills, in my understanding, stands thus for a learnt behaviour of a strong interpersonal nature that embodies the combination of

cognitive i.e. brain-based and non-cognitive i.e. socioemotional abilities. Therefore, it is argued to be essential for soft skills to be included in 21st-century knowledge-based frameworks of education systems as 'soft skills are as important wage determinants as hard skills' (Balcar, 2016: 466).

Having said that, I shall raise the vital question why the inevitability of educating interpersonal soft skills is articulated only in economic considerations in 21st-century educational frameworks? Also, why the learning of predispositions to respond to certain things in certain ways i.e. to show interpersonal socioemotional skills is articulated and so is considered to be important only for the sake of employability, that is, for the sake of the success and economic growth of businesses, and so for the sake of international competitiveness on the large scale? Could it not be a possible scenario that employers all over the world starting to realise the importance of soft skills is a consequence and reflection of the real, social and human face of global interconnectedness? This thesis argues that it is in fact a possible scenario, and since I find it deeply concerning that today's society wants its individuals to be well and to be functioning well with others for the sake of economic productivity, I argue for the need of a change of consciousness. While I agree that the acquirement of the skills the economic vocabulary refers to as soft skills is essential in the highly interconnected context of the 21st century, I disagree with the assumption that it is needed *only* for one's future employability. But if not for the sake of global economy, why are these soft skills important? And what are these skills more and more referred to as soft skills in the first place? As a matter of fact, these two questions pithily summarise my very motivation of writing this thesis; I wanted to provide an alternative understanding of why soft skills are essential, and since the lack of a unanimous definition and agreement on what actual skills this skill set de facto incorporates was recognised, I wanted to collect these skills in order to facilitate future research into the educability of the concept. Therefore, what this present research is concentrated upon is the advocating of a change of consciousness concerning global human interconnectedness and its main focus lies on ethically framing it.

1.2. Research focus

As opposed to the economic imaginary, this paper accentuates the belief that what first and foremost connects us all is the commonality of our human (adjective) being (noun) and not world-economy. The paper thus defends the idea that the technical and communicational advancement of the knowledge-based era brought about more than an increasingly

interconnected world economic system, and so by highlighting the multidimensionality of the globalisation concept, it is argued that while educating students for 21st-century economic globalisation is important, educating for a complex, globalised 21st century entails more than that. Since 'the shrinking of the world, the shortening of distances, and the closeness of things' (Larsson, 2001: 9) resulted in that different people, ideas, values, and practices meet on a daily basis, it can be argued that globalisation has brought about the compulsory coexistence of fundamental human differences as well. Yet, this paper asserts that there seems to be a general unpreparedness for the sudden compulsion of human coexistence as conflicts based on basic human differences appear to be an integral part of the 21st century. The fact, however, that people are still being discriminated against based on phenomena such as race, gender, sexual orientation, ethnicity, caste, religion, disability, or nationality just to mention a few examples, raises the important question whether we are actually equipped with the toolkit i.e. with the skills and knowledge that would enable us to tackle the sudden discernibility of human differences that globalisation has eventuated. On that account, the realisation that education systems might have a responsibility of alleviating the contemporary confusion concerning fundamental human differences constitutes the very point of departure of this current research project. Therefore, by conceptualising our common humanity as the basis of global interconnectedness and human flourishing i.e. individual well-being and a harmonious human coexistence as the universal feature of human essence, the paper intends to accentuate an alternative discourse to the utilitarian, neoliberal understandings of globalisation and so to the very purpose of education.

1.2.1. Aims and objectives

The overall aim of this study is thus to investigate the concept of human flourishing and to determine what skills and competences are essential for an individual to acquire for the realisation of flourishing in the accelerated and extendedly interconnected context of the 21st century. Essentially, the goal is to arrive at a concrete description of what I call cosmopolitan soft skills, which goal is to be achieved by an interplay between theory and empirical data with the following objectives:

- to theoretically conceptualise a comprehensive understanding of flourishing by formulating connections between the concepts of positive psychology, the capabilities approach, and critical cosmopolitanism;

- to analyse policy documents on schools' educational values in order to investigate the purpose of education and the task of schools;

- to investigate the viewpoints and convictions of the principals of the investigated schools in order to compare and complement the analysis of documents;

- to combine the results of the theoretical and empirical investigations in order to formulate a description of cosmopolitan soft skills necessary for the realisation of flourishing.

1.2.2. Research questions

In order to narrow down the focus and to specify what exactly the present study is set out to know more about (Bryman, 2016: 8), the above objectives have been formulated into direct research questions. It is important to mention, however, that given the qualitative nature of this present research, these questions were regarded as flexible during the whole of the research conduction. That is, while these questions, in essence, guided the entirety of the research process, their final form was reached only at the end of the process as a result of the whole of the research conduction.

1. How can positive psychology, the capabilities approach, and critical cosmopolitanism be understood as interrelated concepts that together foster flourishing?

2. How can the examination of school policy documents concerning set-out educational objectives help conceptualise cosmopolitan soft skills?

3. How can the viewpoints of school principals complement the examination of documents and provide deeper understanding for the conceptualisation of cosmopolitan soft skills?

4. What form could the description of cosmopolitan soft skills take based on the intersecting of the theoretical and empirical analyses undertaken by this study?

1.3. Significance to International and Comparative Education

Comparative education is 'a field of study that applies social scientific theories and methods to international issues of education' (Epstein, 1992: 409), while international education can refer to anything from international schooling and inter- or multicultural -, peace -, or human rights education to education for global citizenship, sustainable development, or

international mindedness (Marshall, 2014: 128-129). In spite of a rather blurry conceptual framework, international and comparative education on the whole can however be described as a field that aims at enhancing our knowledge about education systems and institutions around the world, about education in general, and about the relationship between education and society in a global context (Marshall, 2014: 17). Theories about education and the social world in general are nonetheless ever-changing and ever-evolving, so both the approaches and methods to the field and its "hot topics" and emphases have been changing over time (Bray et al., 2007, Cowen & Kazamias, 2009, Marshall, 2014). Crossley and Jarvis (2000) argue, however, that the 21st century, and globalisation in particular, has brought about changes even more significant, perhaps 'changes in the [very] meaning of [international and] comparative education itself' (Dale and Robertson, 2009: 1113). Most recognisably, they argue, globalisation eventuated an 'exponential growth and widening of interest in international comparative research … [and an] increased recognition of the cultural dimension of education' (Crossley and Jarvis, 2000: 261). That being said, Cowen (2009: 1291) contends that despite its growing and shape-shifting nature, the field has one permanent and worthy agenda, which in his view is a purely academic one: 'to reveal the compressions of social and economic and cultural power in educational forms' while realising that the field 'is itself part of the international political, economic, cultural, and educational relations' it studies (Cowen, 2009: 1289). Thus, international and comparative education is without question a multidisciplinary field of academic study (Marshall, 2014).

Nevertheless, given the field's involvement in international political, economic, cultural, and educational relations, Patricia Broadfoot (2000) emphasizes that there is a need for reclaiming the humanistic element in the field of comparative education. She thus calls for 'a more critical, theoretically informed, social science perspective' (1999 cited in McLaughlin, 2009: 1134), and asserts that '[c]omparative educationists … need themselves to be willing to engage in fundamental debates about values, about the nature of "the good life" and about the role of education and learning in relation to this in a world where, increasingly, nothing can be taken for granted' (Broadfoot, 2000: 370). Combined with an international outlook, thus, it is argued that the field of international and comparative education 'may play an even more important role in creating harmony, peace, and justice among individuals, societies, and nations' as ever before, and '[a]s we continue to become further interconnected in the next decades to come' the field might just have a vital future role as well in sustaining a harmonious human coexistence (Marshall, 2014: 128). Consequently, since the purpose of this present study

is to identify and describe a skill set fostering human flourishing that would allow an ethical change of consciousness concerning global human interconnectedness, I believe that the study is of great significance to the field of international and comparative education. We still live in a world filled with hatred, violence, injustice, misunderstandings, and communication breakdowns, there is thus a need to realise that while educations systems in general might educate *about* human differences, they probably fail to equip their students with the skills and competences needed for *being able* to actually handle these differences in real life. Also, since as comparative educationists we have a unique role that enables us 'to straddle cultures and countries, perspectives and topics, [and] theories and disciplines, … we have a particular responsibility to carry the debate beyond the discussion of means alone, [a]nd towards ends', Broadfoot (2000: 370) contends. Consequently, this thesis argues that investigating the skill set needed for human flourishing and research into the educability of the concept should be one of the top priorities of international and comparative agendas.

1.4. Structure of the study

In addition to this short, general introduction, a quick look at the overall structure of the paper might provide an even deeper understanding about the whole of this thesis. Firstly, **Chapter 2** presents the conceptual and theoretical framework of the study and aims at conceptualising a comprehensive flourishing concept in the form of a narrative literature review. The chapter argues that flourishing is a three-dimensional concept, and so that human flourishing is not fully realised unless an individual is flourishing both from a positive-psychological, a moral-political, and moral-ethical perspective. **Chapter 3** is dedicated to the presentation of the methodological framework. The chapter first identifies the general research approach of the study and so describes the critical realist and abductive-retroductive philosophical stance taken. The rest of the chapter is designed to argue for and justify the decisions made regarding the research strategy and design and the methods of data collection and analysis, and eventually elaborates on some ethical and research quality considerations. **Chapter 4** is concerned with the analytical framework, and so it discusses in detail the process of data analysis, on the one hand, and presents the results arrived at by this research in the form of a conceptual map of cosmopolitan soft skills, on the other. Lastly, **Chapter 5** presents a discussion of the findings of this study and the conclusions made based on the whole of this research project. The final chapter thus starts by responding to the set-out research questions, and then aims at contextualising the contribution of this research by accentuating the important

role the arrived-at possible form of cosmopolitan soft skills might play in the realisation of human flourishing. The chapter then elaborates on some limitations of the study and provides recommendations for how the concepts of flourishing and cosmopolitan soft skills could be further investigated. Finally, the concluding words briefly summarise the whole of this thesis in order to reflect and synthesize the fresh insight into our understanding of 21st-century globalisation and its educational implications this research was set-out to advocate.

Chapter 2
Conceptual and Theoretical Framework:
A comprehensive flourishing concept

The stem of every research is a thorough examination of the literature. That is, the investigation of existing theories, the presenting of what is already known in an area, and the scientific rationalisation of the set-out purpose statement and research questions are indispensable components of all research processes. Yet, depending on the very reasons for reviewing the literature one could consider different approaches for the undertaking of this endeavour (Bryman, 2016). What this current literature review concentrates on is the notion of human flourishing and so the comprehensive and critical assessment of the existing knowledge about the concept. However, in addition to exploring existing academic knowledge, the review is also designed to develop and sustain an argument about flourishing being a multidimensional concept. That is, in the form of a narrative literature review, the present chapter aims at articulating that flourishing has both a positive psychological, a moral-political, and a moral-ethical dimension that are not only interrelated but also equal and fundamental constituents of the flourishing concept. The review thus focuses on formulating connections between the concepts of positive psychology, the capabilities approach, and critical cosmopolitanism, and by piecing together theories that are generally considered unrelated the chapter aims at constructing intertextual, progressive coherence (Bryman, 2016: 93). The purpose is therefore to '[build] up an area of knowledge [about the concept of flourishing] around which there is considerable consensus' (Bryman, 2016: 93), so after a general introduction to the concept, an in-depth examination of the theories that are believed to be constituting the concept is provided. Thus, a narrative literature review showing how specific interpretations of positive psychology, the capabilities approach, and cosmopolitanism relate to one another constitutes the main body of the chapter, while the last section accentuates that flourishing is impossible unless both its positive-psychological, moral-political, and moral-ethical dimensions are realised. That is, the last section of the chapter highlights the necessity of identifying and describing the virtues – i.e. what this present paper calls cosmopolitan soft skills – that are believed to be required for an individual to achieve to flourish in its three-dimensional, comprehensive understanding.

2.1. An introduction to flourishing

Very simplistically, flourishing can be understood as a synthetizing term for happiness, well-being and welfare. It is a word that implies an experience of something going well, it goes without saying, however, that associating the word with the quality of human life is mostly a habit of academia, and even in academia 'only a few have investigated the comprehensive state of flourishing' (Schotanus-Dijkstra et al., 2016: 1351). It is an indeterminate, flexible, and multifunctional expression, and so what I see as the crucial first step of this investigation is the understanding of how this "state of life going well" is conceptualised outside of academia. Looking at dictionary definitions of well-being – the most corresponding colloquial synonym of flourishing – and flourishing itself should provide reliable information on how the non-expert i.e. non-academic readership in general understands these concepts (Jackson, 2002). Table 1 presents thus a collection of different definitions originating from different online dictionaries in order to make the term easier to comprehend.

Table 1. Online dictionary definitions of well-being and flourishing

Dictionary source	Definition of Well-Being (noun)	Definition of Flourishing (intransitive verb)
Cambridge	The state of feeling healthy and happy.	To grow or develop successfully; to be successful, for example, by making a lot of money or developing quickly.
Oxford English	The state of being comfortable, healthy, or happy.	To grow in a healthy or vigorous way (a living organism); or develop rapidly and successfully; to be working or at the height of one's career during a specified period.
Merriam-Webster	The state of being happy, healthy, or prosperous.	To grow luxuriantly; to achieve success; to be in a state of activity or production; to reach a height of development or influence.
Collins English	The condition of being contented, healthy, or successful; welfare.	To be successful, active, or common, and developing quickly and strongly.
Macmillan	A satisfactory state that someone or something should be in, that involves such things as being happy, healthy, and safe, and having enough money.	To grow well and be healthy; to be successful.
Dictionary.com	A good or satisfactory condition of existence; a state characterized by health, happiness, and prosperity; welfare.	To be in a vigorous state; to thrive; to be in its or in one's prime; to be at the height of fame, excellence, influence, etc.

Your-dictionary	The state of being healthy, safe, comfortable, and happy.	To blossom; to grow vigorously; to succeed, thrive, prosper; to be at the peak of development, activity, influence, production, etc.; to be in one's prime.
Vocabulary.com	A state of health, happiness, and contentment.	To grow vigorously; to make steady progress; to be at the high point in one's career or reach a high point in historical significance or importance.

(Source: Created by the author; see Additional sources)

As indicated by Table 1, the noun *well-being* can describe a state or condition of feeling not only happy and content but also safe and comfortable. But it can also imply being prosperous and successful, and even more broadly speaking, a state of good health or having financial security. Ergo, even the colloquial version of the term is certainly a complex one which without question entails a multidisciplinary nature when translated to academia. A crucial observation to make is however that well-being in all cases means a certain state or condition.

On the other hand, capturing the colloquial meaning of flourishing is a bit more complicated endeavour. While none of the above online dictionaries contain an entry of *flourishing* as a noun, *flourishing* as an adjective can be found in them – with the exception of Macmillan and Your-dictionary – with short definitions of describing the state of flourishing deriving from its verb form as defined in Table 1. These six dictionaries also contain an entry of *flourish* as a noun, but with the exception of one-one entry in Merriam-Webster and Oxford English, these are all homonyms of the term i.e. spelled alike forms of the word *flourish* but with different meanings and not the investigated one. Therefore, being the richest, most descriptive, and most extensive entries, I chose to include definitions of the verb form of the term.

According to these definitions, the colloquial meaning of the verb *flourish* is to grow, to develop, to prosper, and to thrive mostly in a rapid, vigorous, successful, and healthy way. But it can also mean to be at the peak of an activity or at the top of one's career. That is, in everyday language it is a word that expresses positive change, while the noun form of the term can be understood as the state of currently being in this positive change or advancement, so it has a noticeably different colloquial meaning as of well-being. That being said, flourishing implying well-being and living the good life has been a central theme in classical philosophy for more than two millennia (Wilson-Strydom & Walker, 2015: 311), and is in fact a more and more investigated concept within contemporary academia as well. Yet, scholars argue for the lack of

conceptual and operational consistency within the flourishing discourse (Gallagher et al., 2009, Hone et al., 2014, Huppert & So, 2012, Huta & Waterman, 2014 all cited in Agenor et al., 2017: 915). While a relatively great amount of research has been done on the concept within positive psychology and sociology, Agenor et al. (2017: 920) contend that a multidisciplinary approach is needed for the further theoretical and empirical development of the concept. Conceptual development, or theory-building, is however a challenging endeavour. Not only because concepts are 'constantly changing [but they are also] comprised of numerous interrelated and overlapping elements, and interpretable only in regard to a multitude of contextual factors' (Rodgers, 2000: 77). The concept of flourishing is therefore a complicated one because not only did it have different meanings during the centuries, but it might also imply different contemporary interpretations depending on the context; moreover, different researchers might identify different constituting elements of the concept as well. That being said, Hansen (2017: 208) argues that 'one of the tasks of the scholar has always been to reclaim concepts, to reconstruct them, to retrieve and rehabilitate them, to chip off encrusted associations and release them to go to work for us'. Consequently, what the rest of this chapter will aim for is the reclaiming, reconstruction, retrieving, and rehabilitating of the concept of flourishing so that a comprehensively and critically assessed, theoretically developed interpretation can be released as the theoretical basis of this study.

2.2. The positive psychological dimension of flourishing

This chapter, and this thesis in general, argues for a bottom-up approach and takes the individual as its starting point when approaching the concept of flourishing. Thus, when looking at how an individual can achieve to flourish, well-being shows itself to be not only an evident but also an indispensable perspective to be taken into account. Unconventionally, however, the current theoretical investigation identifies well-being not as a synonymous term to flourishing but as one that is an inevitable constituent of the concept. The first dimension of flourishing this chapter investigates is therefore the positive psychological one which is understood to be a fusion of the hedonic theory of subjective well-being and the eudaimonic theory of psychological well-being of the individual. It is nonetheless important to mention that academic research conducted on flourishing tends to centre around this dimension, and so flourishing in academia is in fact most commonly understood as positive psychological well-being.

2.2.1. The hedonic theory of subjective well-being

Subjective well-being is colloquially known as happiness (Page & Vella-Brodick, 2009). Happiness is however quite an ambiguous term that individuals can have very different understandings of, academia therefore tends to refer to the concept as subjective or emotional well-being, 'people's cognitive and affective evaluations of their lives' (Diener, 2000: 34). As found in Epicurus's works in classical philosophy, hedemonia means the pursuit of pleasure (Nelson & Slife, 2017), it is thus the living of a life rich in joy and pleasure what is academically understood on the concept (Coffey et al., 2016). According to Diener et al. (1999), the hedonic approach to well-being has three important determining components: high levels of positive affect, low levels of negative affect – i.e. a positive-negative affect balance –, and life-satisfaction. In order to flourish, one needs therefore to possess a high level of positive emotions i.e. positive feelings such as happiness, joy, or hope (Agenor et al., 2017, Coffey et al., 2016, Fredrickson, 2001, Page & Vella-Brodick, 2009, Schotanus-Dijkstra et al., 2016, Seligman & Csíkszentmihályi, 2000), and since people all around the world aim for the attaining of such positive feelings (Diener, 2000), the hedonic stream of positive psychology primarily focuses on the construction of subjective well-being (Page & Vella-Brodick, 2009). However, while 'positive emotions are a key indicator of well-being' (Coffey et al., 2014, Cohn and Fredrickson 2009, Lyubomirsky et al., 2005 all cited in Coffey et al., 2016: 189), it is almost self-evident that momentary experiences of pleasure and positive feelings such as joy and happiness can hardly be understood as a full realisation of flourishing. Based on Agenor et al.'s (2017) evolutionary concept analysis, solely positive emotions is not a comprehensive indicator of well-being, and so it is argued that flourishing can be more sufficiently explained by integrating the concept of eudaimonic well-being as well (Schotanus-Dijkstra et al., 2016 cited in Agenor et al., 2017).

2.2.2. The eudaimonic theory of psychological well-being

The other positive psychological approach to well-being is the eudaimonic theory which can best be realised in the form of psychological and social well-being (Ryff, 1989 cited in Page & Vella-Brodick, 2009, Schotanus-Dijkstra et al., 2016). Contrasting the hedonic theory, eudaimonia is the other classical philosophical vision of the good life, the eudaimonic paradigm entails however the pursuit of virtues and not pleasures (Nelson & Slife, 2017). Prominent classical conceptualisations of the pursuit of virtues can be found in the works of Aristotle and the Stoics, and while the word virtue has contemporarily been replaced by terms such as human

functionings or capabilities, the essence of the approach is still the realisation of a purposeful life (Coffey et al., 2016). There is however no consensus on what the components of eudaimonic well-being are, but notions such as meaning, positive relations, engagement, or personal growth have generally been identified as constituents of the concept (Keyes, 2002, Ryan et al., 2008, Ryff, 1989 all cited in Schotanus-Dijkstra et al., 2016: 1352). Eudaimonia entails thus a somewhat broader picture of well-being than hedemonia, the field of positive psychology has however a growing tendency of recognising the two not as contrasting but as complementary paradigms.

2.2.3. The positive psychological theory of well-being

Individual well-being in the 21st century is generally conceptualised as the combination of positive feelings and positive functionings (Agenor et al, 2017, Coffey et al., 2016, Keyes, 2013). This means that both hedonic well-being and eudaimonic well-being play a vital role in the realisation of flourishing, so merging the two into one overarching theory is essential in order to be able to fully capture the positive psychological dimension of the concept. As implied earlier, however, 'the science of flourishing is still in its infancy' (Schotanus-Dijkstra et al., 2016: 1355), so while there is scientific consensus on hedonic and eudaimonic well-being together fostering flourishing, different models of the concept provide different views on the definition and constituting attributes of flourishing (Agenor et al., 2017). Agenor et al.'s (2017) recent synthetizing research and conceptual analysis of flourishing identifies four prominent models of the flourishing concept – Diener et al.'s model (2010), Huppert and So's model (2013), Keyes's model (2002), and Seligman's model (2011) –, and across these four models six emerging attributes i.e. defining features of a concept (Rogers, 2000 cited in Agenor et al., 2017). According to their analysis (Agenor et al., 2017: 916-917) – that is the result of a synthetizing research done on English-language scientific studies on mental health flourishing in peer-reviewed journals between the years 2007 and 2017 –, the following attributes are viewed to be inevitable for the realisation of flourishing: meaning, positive relationships, engagement, competence, positive emotions, and self-esteem. Accordingly, having a purpose in life and supportive and caring people around, being able to flow i.e. to be in a state of complete absorption in an activity, being able to accomplish some kind of an achievement as the result of such an activity, and having positive emotions and a high level of self-esteem appear to be indispensable components of positive psychological flourishing (Agenor et al., 2017: 917-918). Positive psychological flourishing and 'the experience of life going well' can thus be understood as the 'combination of feeling good and functioning effectively' and is first

and foremost 'synonymous with a high level of mental well-being … and mental health' (Huppert & So, 2013: 838).

That being said, even with the inclusion of the psychological paradigm, the positive psychological theory of well-being still lies mainly on subjective grounds. That is, many argue that not only temperament and personality are influential factors in attaining well-being, but people also by nature tend to have the ability to adjust to good and bad conditions (Diener, 2000: 40, Sen, 1999 cited in Giovanola, 2005). It is far from impossible therefore that one possesses all the above elaborated attributes while having no access to a sufficient amount of food, clean water, health care, education, or even citizenship, just to name a few possible examples. Would people under such circumstances report a high level of positive psychological well-being? – the next section will show that it is in fact possible that they do. But could we say that these people are flourishing? – many would argue that not even reluctantly. Positive psychology's interpretation of well-being as a mental state and life-satisfaction implies thus a somewhat narrower conceptualisation of the flourishing concept (Wilson-Strydom & Walker, 2015) which without question invites a great amount of criticism and provides ground for counter theories. The next section will thus present one of the most prominent one of counter theories and will highlight that with its lack of consideration of a basic human rights, social justice, or development approach the positive psychological well-being theory could hardly be constituting for a comprehensive flourishing concept. Somewhat unconventionally, however, instead of providing critique of it, what follows will argue for a theory *complementing* the positive psychological well-being theory of flourishing in the form of the capabilities approach.

2.3. The moral-political dimension of flourishing

Theories of subjective well-being invite in general a great amount of criticism, among which the capabilities approach is without doubt believed to be one of the most prominent ones. The following section will therefore aim at introducing the approach as a theoretical framework that, on the one hand, provides criticism of subjective well-being, and on the other, shows how it can be understood as a theory *complementing* the positive psychological well-being theory within the flourishing paradigm. After a short introduction to the approach, the section looks at the core similarities and differences between the two main i.e. Sen's and Nussbaum's versions of the approach, and then the review will aim at identifying Nussbaum's list of ten Central Capabilities as a set of humanistic goals (Crosbie, 2014) that prescribe a moral-political normative framework for the realisation of flourishing. Next, the capabilities approach's

underlying idea of two-dimensional personhood and human richness will be elaborated on, and having highlighted that flourishing is impossible without both the dynamic and the social/relational dimension of personhood taken into account (Giovanola, 2005), the last part of the section will draw attention to the methodological insufficiency of the approach. Altogether, however, what follows will thus aim at conceptualising a moral-political dimension of flourishing that instead of criticizingly diminishing is believed to be complementingly widening the positive psychological one.

2.3.1. An introduction to the capabilities approach

As already articulated in the introductory part of this chapter, even the colloquial usage of well-being implies the multidimensionality of the term. A multidimensional meaning in everyday language, however, undeniably eventuates a multidisciplinary approach to the academic investigation of the concept. As demonstrated in the previous section, positive psychology and sociology are two prominent fields that engage with the academic research of well-being; yet, well-being has long been an academic interest for both economists and philosophers as well. The Nobel Prize-winning economist Amartya Sen, and Ernst Freund Distinguished Service Professor of Law and Ethics at the University of Chicago American philosopher Martha Nussbaum are in fact the founding father and mother of the theory that this thesis contemplates as complementary to the work of positive psychologists and sociologists: the capabilities approach.

The capabilities approach is a new evolving theoretical paradigm that begins from a commitment to the equal worth of all human beings (Nussbaum, 2011: 186). Its basic ideas root back to the works of Aristotle, the Stoics, Adam Smith, Immanuel Kant, John Stuart Mill, Karl Marx, and John Rawls, but Rabindranath Tagore, Mahatma Gandhi, and many earlier Indian rationalist thinkers were at least as influential and formative sources of the approach as Western theorists (Nussbaum, 2011: 124). The capabilities approach could be best described as a theoretical framework *about* well-being, development, and justice, it is therefore first and foremost not a rigorous and specific theory *of* well-being (Sen, 1992: 48, Robeyns, 2005: 94–96, Qizilbash, 2008: 53–54, Sen, 2009a, Robeyns, 2016 all cited in Robeyns, 2016). Instead, it can be understood as 'a theory of human development and quality of life' (Giovanola, 2009: 434) or as 'a broad normative framework for the evaluation and assessment of individual well-being and social arrangements' (Robeyns, 2005: 94). In general, the capabilities approach 'recognises the importance of subjective happiness and well-being but also calls attention to

the objective circumstances of a person's life' (Wilson-Strydom & Walker, 2015: 313). It is argued that individual opportunities, freedom, and agency are indispensable for the living of a good life, and so capabilities are understood to be an individual's opportunities, freedom, and agency to do and to be what they truly value (Choo, 2018, Crosbie, 2014, Giovanola, 2005, Koggel, 2013, Nussbaum, 2011, Robeyns, 2005, Sen, 1999, 2005, Wilson-Strydom & Walker, 2015). Functionings, on the other hand, are the actual things that a person does or experiences i.e. a person's actual doings and beings, so what a person actually chooses to do and to be. Capabilities can therefore be best realised as a set of alternatives or as 'feasible alternative combinations of these functionings' (Anand et al., 2005: 12). Also, through the conceptual lenses of the capabilities approach, every human being is taken as an end and not as means (Nussbaum, 2011), well-being is thus understood as achieved functionings and capabilities i.e. human potentials (Wilson-Strydom & Walker, 2015: 310). All things considered, the approach is without doubt of a flexible, multi-purpose, open-ended, and underspecified nature, hence the appellation preference and the usage of the term "capabilities approach" and not "capabilities theory" (Robeyns, 2016). Despite the far-reaching and diversified academic interest around it, however, it is Sen's human development theory and Nussbaum's basic social justice theory that are believed to be the two prominent versions of the approach.

2.3.2. Sen's human development theory

Sen's capabilities approach emerged as an alternative to the welfarist economic theories. His human development theory rests on the belief that 'the meaning of justice, equality, or even development can and should [not] be contained or constrained by merely describing market-driven processes or by measuring income levels or economic growth in and across countries' (Koggel, 2013: 149). Instead, he contends that a country's success should be measured in a way that not only takes it into account but also puts the main emphasis on the development of human well-being (Nussbaum, 2011). Sen (1999) provides a methodological critique of subjective approaches to well-being and welfare and contends that since 'our desires adjust to circumstances, especially in order to make life bearable in adverse situations' (Giovanola, 2005: 253), an information pluralist approach i.e. one that relies on a comprehensive informational base for making evaluative judgements is essential for the assessment of well-being (Sen, 1999). He thus draws attention to the problem of adaptation and mental conditioning (Giovanola, 2005), and '[favours] the creation of conditions in which people have real opportunities of judging the kind of lives they would like to lead' (Sen, 1999: 63). Also, while having a major role in the framing of the Human Development Approach that is associated with

the Human Development Report Office of the United Nations Development Programme and its annual Human Development Reports providing international comparative information, Sen's economic and political theory does not completely fit into this agenda (Nussbaum, 2011: 17). That being said, the primary aim of his approach was to change the direction of the development debate by 'identifying capability as the most pertinent space of comparison for purposes of quality-of-life-assessment' (Nussbaum, 2011: 19). This current thesis argues thus that Nussbaum's version of the approach provides a more adequate conceptualisation for the realisation of flourishing.

2.3.3. Nussbaum's basic social justice theory

The other main version of the approach is Nussbaum's theory of basic social justice that emerged as a supplement to that of Sen's. In addition to Sen's methodological critique of subjective welfare and well-being, Giovanola (2005) asserts that Nussbaum contributes by providing a major ethical one. That is, Nussbaum raises the fundamental philosophical question whether such subjective understandings of happiness, well-being, and welfare 'can succeed as the basis for social choice' (Giovanola, 2005: 250). Moreover, she argues that though Sen's version is a normative theory and is clearly concerned with issues of justice and equality, 'it does not propose a definite account of basic justice' (Nussbaum, 2011: 19). That is, Nussbaum contends that the creation of just and fair societies requires more than subjective measures of well-being (Wilson-Strydom & Walker, 2015: 313) and that without a threshold even Sen's account is insufficient (Nussbaum, 2011). Therefore, she asks 'What does a life worthy of human dignity require?' and as an answer identifies and argues for a list of ten Central Capabilities – life, bodily health, bodily integrity, thought, emotions, reason, affiliation, other species, play, and control over one's environment (see Appendix A) (Nussbaum, 2011: 32-34) – that she claims 'are important for each and every citizen in each and every nation, and each is to be treated as an end' (Nussbaum, 2000: 6). Nussbaum provides thus a universal account of the capabilities approach that, she argues, is at the same time 'sensitive to pluralism and cultural difference' (Nussbaum, 2000: 8). In this understanding, there are universal capabilities but personal (and particular) ways of developing them (Giovanola, 2005: 260), so for Nussbaum the notion of human dignity realised via the Central Capabilities represents an "objective" or substantive Good that is 'compatible with the plurality of individual preferences' (Giovanola, 2005: 258). People of course have individual and personal desires and human dignity requires the realisation and the respecting of this fact; so while the capabilities on the list prescribe the "appropriate conditions" under which desires should be formed (Giovanola, 2005: 257), the

approach is 'pluralist about value' and 'holds that the capability achievements that are central for people are different in quality and not just in quantity' (Nussbaum, 2011: 18). That being said, Nussbaum maintains that her list is provisional and can always be subject to change (Crosbie, 2014: 93). Finally, she also asserts that it would be the task of 'a decent political order [to] secure at least a threshold level of these ten Central Capabilities' (Nussbaum, 2011: 33), and so her approach provides a normative political basis for ensuring each individual's well-being. Flourishing in this sense is thus realised in the individual's capabilities of opportunity, freedom, and agency to do and to be what they truly value, it is important to see however that according to Nussbaum it is the state that is accountable for providing the basis for this for every individual (Choo, 2018). Notwithstanding, the real significance of the capabilities approach according to this review is its underlying idea of personhood and human richness recognised by Giovanola (2005).

2.3.4. The approach's underlying idea of personhood

The Italian theorist of moral philosophy Benedetta Giovanola (2005) contends that the real significance of the capabilities approach is its philosophical anthropology and the underlying idea of two-dimensional personhood. She argues that the notions of *agency* in Sen's works and *human dignity* in Nussbaum's indicate the recognition of a more profound and substantial anthropological model than the (utilitarian) economic individual: the person (2005: 250). She however identifies a lack of inquiry to the concept of personhood in the works of both thinkers, which deficiency she addresses by taking into account a key concept essential to personhood: human richness. Along with Aristotle and Karl Marx, Giovanola (2005: 250-251) defines human richness as 'an internal multidimensionality and plurality which intrinsically characterises each person', and so she views human beings to be in the constant dynamic state or process of 'becoming' through their capabilities to do and to be. Ergo, through the conceptual lenses of an intersectional way of thinking (Cho, Crenshaw & McCall, 2013), this idea of self-realisation or constant construction of one's identity connotes an intrinsic diversity that exists *within* each and every person. In addition to the dynamic dimension, however, the idea of personhood prescribes that its social/relational dimension will be realised as well (Giovanola, 2005). People are born into an extremely wide range of existing societies, so notions such as religion, culture, or ideology eventuate that people think, look, and believe in different ways; that is, the extrinsic diversity that exists *among* human beings is an almost self-evident phenomenon that most are aware of in the 21st century. But how does this two-dimensional idea of personhood affect the here-outlined understanding of flourishing then?

It has been indirectly but all-along implied throughout this section that the capabilities approach's understanding of "objective" well-being i.e. the moral-political dimension of flourishing can most closely be identified with the idea of eudaimonia. Nussbaum (1997) contends however that subjective approaches to the understanding of eudaimonia tend to too narrowly interpret the concept. According to her Aristotelian virtues-based version of the capabilities approach, eudaimonia and therefore flourishing imply 'a striving to achieve a life that included all the activities to which, on reflection, they [a person] decided to attach intrinsic value' and not only happiness or life-satisfaction (Nussbaum, 1997 cited in Wilson-Strydom & Walker, 2015: 312). Furthermore, also in accordance with the traditional, Aristotelian notion of eudaimonia, Giovanola (2005: 262-264) defines flourishing as 'realizing the highest Good in a virtuous life in the highly important context of social relations and friendships', and thus concludes that by taking both the intrinsic and extrinsic diversity that exist *within* and *among* human beings into account, the dynamic and social/relational dimensions of personhood together have the potential of fostering self-realisation, human richness, and so flourishing. The capabilities approach can therefore be understood as an attempt of restoring the traditional, essential, and broader meaning of happiness, so the Aristotelian eudaimonia. However, it is crucial to see that this review does not identify the traditional conceptualisation of eudaimonia superior to subjective approaches to happiness, well-being, and welfare. Instead, it argues for the interconnectedness of the different meanings of happiness – i.e. of the capabilities approach and the positive psychological theory of well-being –, and so sees the moral-political dimension of flourishing *complementing* the positive psychological dimension of the concept.

2.3.5. The methodological insufficiency of the approach

This paper argues however that at this point, in this form, the here-outlined understanding of the flourishing concept misses out on an essential element: *how* one is supposed to lead a flourishing life in 'the highly important context of social relations and friendships' (Giovanola, 2005: 264). The positive psychological theory of well-being emphasised that the realisation of flourishing is impossible without having positive relationships i.e. caring and supportive people around that one can count on. Positive psychology presents however a somewhat *ontologically individualistic* view where 'positive relationships … are elements of how a person achieves their own well-being … rather than a consideration of what this might mean for well-being beyond the personal or for wider human development' (Wilson-Strydom & Walker, 2015: 314). On the other hand, Wilson-Strydom and Walker (2015: 314) argue that the capabilities approach works with a form of *ethical individualism,* which means that 'it recognises the social

grounds for individual choice and un/happiness … and the distinction between well-being and agency'. The present section thus argued that Nussbaum's list of Central Capabilities provides a normative political framework that prescribes the philosophical foundation for 'the highest Good'; however, it is also argued that flourishing i.e. the living of a virtuous life is only possible via the recognition that this 'highest Good' can only be realised 'in the highly important context of social relations and friendships'. Well-being thus clearly has a relational component that is vital when thinking about an individual's agency as well, as agency is 'the result of well-being supplemented with commitments' (Sen, 1987 cited in Giovanola, 2005: 261) and is 'intricately intertwined with morality, … [so b]eing able to make [a] choice is an expression of agency and moral judgement' (Wilson-Strydom & Walker, 2015: 314). Well-being therefore does not relate only to one's own life, but 'also regards the outcomes resulting from "sympathies"' (Sen, 1987 cited in Giovanola, 2005: 261). The approach's underlying idea of two-dimensional personhood suggests therefore a more social conception of well-being as well (Wilson-Strydom & Walker, 2015: 315). Thus, given the capabilities approach's concepts of well-being, agency, practical reason, and affiliation, this paper asserted that not only a personal but also a relational feature of flourishing needs to be realised (Wilson-Strydom & Walker, 2015: 310).

This means therefore that such a multi-perspective understanding of flourishing – and so the very philosophical, normative grounding of the capabilities approach in general – is closely intertwined with the concept of morality. However, this paper claims that morality plays a role in understanding flourishing not only in the sense that the state has a moral obligation of providing minimal well-being to the individuals (Nussbaum, 2011) but also from the individual's own perspective (Wilson-Strydom & Walker, 2015). Accordingly, Wilson-Strydom and Walker argue (2015: 311) that to flourish is the same as to act in a moral way i.e. 'to live, act, and reason with others according to [the] human development values' of equity, diversity, empowerment, participation, and sustainability, so according to the values that are realised in Nussbaum's capabilities (Walker & Boni, 2013). The researchers thus assert that flourishing means 'being a certain kind of person and behaving in certain ways that make a human being a good human being' (Wilson-Strydom & Walker, 2015: 311), but what does this vague understanding actually mean? Is this conceptualisation in line with the definition provided by Giovanola (2005: 262) who states that flourishing means 'realizing the highest Good in a virtuous life in the highly important context of social relations and friendships'? This thesis argues that '[t]he highest Good' is realised in Nussbaum's list of Central Capabilities, and 'a virtuous life in the highly important context of social relations and friendships' means

living, acting, and reasoning with others according to the above-mentioned human development values. This review however also asserts that while Nussbaum's version of the capabilities approach prescribes well *what* a person should be able to do and able to be in order to be 'a certain kind of person and [behave] in certain ways that make a human being a good human being', it fails to provide a satisfying description, method, or means of *how* a person can achieve to be of such qualities. What follows will thus introduce cosmopolitanism as a way of accounting for this deficiency.

2.4. The moral-ethical dimension of flourishing

The last section of this chapter will thus introduce the concept of cosmopolitanism as a potential answer to how the moral-ethical dimension of flourishing can be realised. In accordance with the approach taken by this paper, this question is however also investigated from a bottom-up i.e. from the individual's perspective. That is, in addition to (a) the positive psychological dimension of flourishing that sees the individual responsible for their own positive psychological well-being (Wilson-Strydom & Walker, 2015) and (b) the moral-political perspective of flourishing that holds that states are to be accountable for the minimal social well-being of each individual (Nussbaum, 2011), the paper argues that flourishing has (c) a moral-ethical dimension as well that concerns the fact that human beings are social beings that exist in social contexts and so that flourishing is impossible without this 'highly important context of social relations and friendships' taken into account (Giovanola, 2005: 262). After a short introduction to the concept, Hansen's (2011) and Appiah's (2006) moral and cultural cosmopolitanisms will thus be introduced as a critical cosmopolitan theory. Having identified critical cosmopolitanism as a theoretical framework that conceptualises a shared morality of our shared humanity, the paper will show how flourishing is impossible without taking how we live together and how we interact with each other i.e. its moral-ethical dimension also into account.

2.4.1. An introduction to cosmopolitanism

The Greek word *kosmopolitês* is most commonly translated as citizen of the world, so the word cosmopolitanism denotes 'a wide variety of important views in moral and socio-political philosophy' concerning human interconnectedness (Kleingeld & Brown, 2014: 1). Generally speaking, contemporary cosmopolitans advocate the notion of a "shared humanity" and global justice, there are however differing ideas about what makes humanity shared and how such

global justice can and should be realised (Koggel, 2013: 146). While political cosmopolitans advocate global political structures and institutions that defend basic human rights, moral cosmopolitans hold that it is human beings' equal moral worth that connects us all. Cultural cosmopolitans, on the other hand, believe that it is the ubiquity of cultural expression and the fluidity of individual identity what makes somebody a citizen of the world, and finally, economic cosmopolitans concentrate on the idea of shared markets and a global economic system (Kleingeld & Brown, 2014, Koggel, 2013: 146). Aiming for capturing the moral-ethical dimension of flourishing, however, the next section will concentrate on introducing the educational philosopher David T. Hansen's (2011) conceptualisation of moral cosmopolitanism as a philosophy of the art of living and the British-born Ghanaian-American philosopher and cultural theorist Kwame Anthony Appiah's (2006) idea of rooted or partial cultural cosmopolitanism. The review will argue for a critical cosmopolitan theory based on these two conceptualisations *complementing* the positive psychological theory of well-being and the capabilities approach, and so for that critical cosmopolitan theory might have the potential of answering *how* one can achieve to flourish in the moral-ethical sense.

2.4.2. Critical cosmopolitan theory

Critical cosmopolitan theory can be understood as a theoretical framework for conceptualising a shared morality of our shared humanity i.e. conceptualising a moral responsibility to the realisation that what first and foremost connects us all is our common *human* being (Byker & Marquardt, 2016). The theory entails the conceptualisation of morality as 'norms that are universally binding' and so our core moral ideas are understood within the form of basic human rights (Appiah, 2006: 151). It is important to see, however, that since the theory takes a moral philosophical perspective, human rights, according to this conceptualisation, 'refers to those (fundamental) rights that we have simply by virtue of our humanity ... [i.e.] rights which we have simply by virtue of being the kind of beings we are' (van der Rijt, 2017: 1323). That is, in accordance with a philosophical conceptualisation and van der Rijt's (2017) argumentation, human rights are the rights that we have based on our *animality* – so our common biological needs –, and what Rawls called the two moral powers, our capacity for *agency* and *morality* (1991/1999 cited in van der Rijt, 2017). Furthermore, Hansen identifies further commonalities such as some universal features of culture – e.g. rituals around events of birth and death, relations between men and women, or interactions between young and old –, or our shared vulnerability to environmental degradation, violence, or economic shocks that also pinpoints our common biological lineage (2011: 73). According to

critical cosmopolitan theory and its conceptualisation of basic human rights as our core moral ideas, it thus requires recognition that 'everybody is entitled … to have their basic needs met, to exercise certain human capabilities, and to be protected from certain harms (Appiah, 2006: 163). In line with the capabilities approach, critical cosmopolitan theory too shows a concern for the worth of every human life, which indicates a crucial resemblance between the philosophical groundings of the approaches (Crosbie, 2014). However, with respect to the fact that Nussbaum explicitly distances herself from cosmopolitanism (Burns, 2013), this review aims at distinguishing between the theories of the capabilities approach and critical cosmopolitanism. Instead, by drawing on Hansen's and Appiah's conceptualisations it intends to indicate theoretical overlaps and to show *how* the capabilities approach could be realised *via* a critical cosmopolitan theory.

Generally speaking, Hansen describes cosmopolitanism as a philosophy of the art of living (2011: 21) and so identifies a cosmopolitan to be first and foremost an *inhabitant* of the world and not a citizen (2011: 45). The ancient idea of cosmopolitanism holds thus 'an ever-present and ever-beautiful meaning' according to him (Hansen, 2011: xiii) as it 'sheds light on the value of the common and shared features of human life' (Hansen, 2011: 2). Hansen understands cosmopolitanism as 'the lived quality' of the diverse human species 'dwelling' together (2017: 210) and as a framework that enables people to 'develop broad, deep, and rich understandings of the self, community, and the world' (2011: 3). In accordance with the Kantian tradition that Nussbaum herself represents as well, the theory thus understands people as ends instead of mere means to other's ends, and as creative creatures with human dignity who are capable of reason and moral agency (Hansen, 2011: 7). Also, just like Nussbaum's approach, critical cosmopolitanism advocates a sort of "golden mean" between universality and particularity; on the one hand, every human being is understood to be of equal moral worth but, on the other hand, critical cosmopolitanism also realises people's different personal or cultural characteristics i.e. capabilities, desires, aspirations, and preferences. Hansen (2011) argues that it is Appiah (2005 cited in Hansen, 2011: 9) that captures best the very importance of such moral and cultural understandings of cosmopolitanism who asserts that '[w]e can learn from each other's stories only if we share both human capacities [– to think, to speak, to listen, to tell and follow stories, to learn, and to begin again when things to awry –] and a single world: relativism about either is a reason not to converse but to fall silent'. Both thinkers thus uphold that it is not only possible but also necessary to 'cultivate … shared capacities while [being able

to hold] different values' (Hansen, 2011: 9), which idea constitutes the very basis of their conceptualisations of cosmopolitanism.

2.4.2.1. A shared morality: the cosmopolitan value of living together

Cosmopolitanism outlined by Hansen can thus be understood as an orientation in which people know how to balance being reflectively open to the new or unknown – i.e. to the larger world and to ideas that are unfamiliar and unusual to them – with being reflectively loyal to the old or known i.e. to local concerns, commitments, and values (Hansen, 2011: xiii). This review argues that this understanding is very similar to Appiah's version who calls his conceptualisation partial or rooted cosmopolitanism (2006: xv). Appiah (2006: xiii) identifies two basic ideas that intertwine cosmopolitanism: the idea that each person has obligations to everybody else, on the one hand, and that not only can we realise and value the fact that we are all different, but we can also learn from our differences, on the other. Furthermore, Appiah (2006: xi) realises and calls upon the most significant consequence brought about by globalisation and the knowledge-based era i.e. that not only can we know and learn about life now anywhere, but we can also affect lives everywhere. Consequently, he describes the biggest challenge of our century as 'to take minds and hearts formed over the long millennia of living in local troops and equip them with ideas and institutions that will allow us to live together as the global tribe we have become' (Appiah, 2006: xi). Appiah's (2006: xi) emphasis on social responsibility can thus be understood as the very idea of shared morality, that in this sense means 'an emergent, generative mode of regarding and treating one another, subject matter, and the world – without subscribing to the same values or ideologies' (Hansen, 2011: 15). Appiah (2006: 78) and Hansen (2011: 2) therefore contend that while people might cherish different values as *some* values are and must be local, people do share *the capacity* to value which results that *some* values are and must be universal, such as the cosmopolitan value of living together.

2.4.2.2. Ethical reflection on our shared humanity

On the other hand, rooted cosmopolitanism as the philosophy of the art of living also implies a reflection both on what it means to be human and on the meaning of the notion of human condition (Hansen, 2011: 21). Hansen (2011: 48) asserts that according to these lines of cosmopolitanism, human condition entails 'a belief in the inevitability of change combined with cultivating a balanced response to change, [on the one hand,] and a critical appreciation for the

unfathomability of human disposition, outlook, and conduct', on the other. That is, moral cosmopolitanism denotes not only morality i.e. social responsibility towards others, but also a particular focus on self-improvement i.e. moral, intellectual, and aesthetic self-transformation (Hansen, 2011: 21). Once again in accordance with the capabilities approach and its underlying idea of personhood, Hansen (2011: 52) and Appiah (2006: 64) explain that diversity *within* any community or any person is just as likely to be present and significant as diversity *among* any two or more communities or people because 'conflicts among shared values can take place within a single society [and] indeed within a single human heart'. This understanding of cultural cosmopolitanism thus too recognises the concept of identity according to an intersectional way of thinking and conceptualises it as fluid and changing that is always in the process of becoming. Critical cosmopolitan theory therefore provides a framework for both the processes of becoming and becoming other-wise and so articulates how we (re)connect with the self, particular others, and the general Other influences both personal and collective flourishing (Bamber, 2015). Having explained the theoretical overlaps between the capabilities approach and critical cosmopolitanism and argued for why flourishing needs to be investigated within a moral-ethical dimension as well, the only unanswered question left is *how* flourishing can in fact be achieved according to a critical cosmopolitan understanding. An answer to this enquiry should, thus, reveal the complete, comprehensive realisation of the here-outlined flourishing theory.

2.4.3. Cosmopolitan-mindedness for a shared morality of our shared humanity

Critical moral and cultural cosmopolitanism according to the argumentation presented by this chapter means thus the fusion of morality and ethics (Hansen, 2011). This means that critical cosmopolitan theory fundamentally integrates both the cultivation of the self (ethics) and human relation with others and with the world (morality) (Hansen, 2011: 90), and it is thus this merging of ethics and morality that results in a form of cosmopolitan-mindedness. As Hansen (2011) and Appiah (2006) argue, while cosmopolitan-mindedness can be realised via reflective openness to the new and reflective loyalty to the old, known, or local, it also entails curiosity intertwined with imaginative engagement regarding other people, their ideas, values, and beliefs (Hansen, 2011, Appiah, 2006). Most importantly, however, cosmopolitan-mindedness entails a willingness and capability to engage in conversation – both with the self, others, and the general Other, and both in the sense of literal talk and as an engagement with others' experiences and ideas. Thus, cosmopolitan i.e. moral and creative conversation is believed to be the key to both self-cultivation and the undertaking of the social responsibility

of living together (Hansen, 2011, Appiah, 2006: 85). That being said, both thinkers put great emphasis on the acknowledgment of the fact that the goal of cosmopolitan engagement and moral, creative conversation is not consensus but mutual understanding and acceptance of differences. The competences of reflexivity, curiosity, imaginative engagement, conversation, understanding, and acceptance imply thus a deliberative way of speaking, listening, and interacting with others (Hansen, 2011), and so these competences constitute the very basis of a universal moral-ethical cosmopolitan-mindedness. That is, critical cosmopolitan theory promotes a way of thinking where 'the universal claim of the cosmopolitan takes form in ongoing reflection, appreciation, and criticism concerning what is universal' (Hansen, 2010: 162), it can therefore be understood as a framework that offers *a way* of looking, thinking, and acting (Hansen, 2011: xiv) that is considered to be vital for both self-cultivation and social responsibility i.e. for the realisation of a shared morality of our shared humanity. *How* can thus this notion of cosmopolitan-mindedness help conceptualise a comprehensive flourishing theory then?

Relying on Hansen's (2011) explanation, this review holds that the answer to this question emerges from Giovanola's (2005: 262) constantly repeated definition of flourishing. The way she put it, flourishing means 'realizing the highest Good in a virtuous life in the highly important context of social relations and friendships'. In the form of the attribute of positive relations, the positive psychological dimension touched upon the importance of 'the highly important context of social relations and friendships' but it did so in an ontologically individualistic way i.e. it recognised relationships as important for the sake of the positive psychological well-being of the individual and only the individual. With its move from mere individualism to ethical individualism, the capabilities approach was conceptualised as providing a broader framework for the realisation of Giovanola's (2005) definition; it identified Nussbaum's list as 'the highest Good', and recognised that this 'highest Good' and so the living of 'a virtuous life in the highly important context of social relations and friendships' is possible only via the recognition of both the dynamic and social/relational dimensions of personhood. *How* one can achieve to be living a life as such, the approach seems to turn a blind eye to however. This paper thus argues that 'realizing the highest Good in a virtuous life in the highly important context of social relations and friendships' is possible via Confucius's two-and-a-half-millennia-old idea of humanness – or virtue as it has been also translated at times (Hansen, 2011: 22). That is, this paper contends that it is via the cultivation and acquiring of virtues that one can achieve to flourish. A virtue is nonetheless 'not a state of mind, a purely psychological

attribute, or a final accomplishment, [r]ather it dwells *in* life itself, in moments of challenge, confusion, doubt, or confrontation that call upon whatever capacities of responsiveness the person embodies' (Hansen, 2011: 22). Virtues are thus 'at once an orientation toward other people and a mode of conduct' that 'requires focus and cultivation', as Hansen asserts (2011: 22-23). Based on the theoretical framework presented by this review, it is therefore argued that the concept of virtues incorporates both (a) the positive psychological attributes needed for one's positive psychological well-being, (b) Nussbaum's ten Central Capabilities that prescribes a normative political framework for each individual's minimum social-justice well-being, and (c) the competences that the idea of cosmopolitan-mindedness incorporates and are considered to be essential for a harmonious 21st-century human coexistence. However, further research into the flourishing concept itself and so into the educability of the concept is impossible without a concrete description of the virtues these three dimensions incorporate. Consequently, the current review calls for the necessity of the proper identification of these virtues for the sake of the realisation of this comprehensive, three-dimensional flourishing theory.

2.5. The three-dimensional flourishing concept

To sum it up, this present chapter argued for the multidimensionality of the flourishing concept. First, it described its positive-psychological dimension and explained how both subjective and psychological well-being play a role in the realisation of one's flourishing. The first part thus elaborated on the positive psychological theory of well-being, it however also called upon a lack of academic consensus on what attributes i.e. virtues are essential for the achievement of flourishing. Second, the chapter investigated the moral-political dimension of the concept and introduced the capabilities approach as a normative political theoretical framework where Nussbaum's ten Central Capabilities were argued to be the virtues that states should be accountable for providing for each and every individual for the sake of basic social justice. The section has however also pointed out that while Nussbaum's version of the capabilities approach prescribes well *what* a person should be able to do and able to be in order to flourish, it seems to fail to capture one rather crucial aspect, the *how*. Due to the apolitical nature of this paper and a conscious willingness of avoiding the question of politics, the last section thus described how this deficiency could be accounted for from the individual's perspective. Introducing the theory of critical cosmopolitanism, the last section of the chapter investigated the moral-ethical dimension of flourishing and argued for the need of

cosmopolitan-minded competences i.e. virtues for the realisation of a shared morality of our shared humanity and so for the realisation of a harmonious 21st-century human coexistence.

Therefore, it was argued that flourishing is not fully realised unless an individual is flourishing both from a positive-psychological, a moral-political, and a moral-ethical perspective. The different dimensions of flourishing are thus understood to be all fundamental and equal constituents of the flourishing concept, and so are the different types of virtues – i.e. the positive psychological attributes, Nussbaum's Central Capabilities, and the competences of cosmopolitan-mindedness – that are believed not only to foster but also to be prerequisites of flourishing. Accordingly, since a concrete description of these virtues would not only redound a complete and comprehensive theory of flourishing but would also allow and subserve further research into the educability of the flourishing concept, the paper called for the identification and concretising of these virtues. What follows is thus the description of an empirical attempt of the identification of these virtues i.e. of what the present paper calls and conceptualises as cosmopolitan soft skills.

Chapter 3
Methodological Framework

There are some clear differences between natural and social sciences, and methodological considerations disclose one of the most fundamental ones: while there is relative consensus among natural scientist about the form of reality and how what exists can be known, social science is unrealisable without the researchers' philosophical position taken into account (Bryman, 2016, Coe et al, 2017, Cohen et al., 2018). The methodological procedure of social scientific research entails thus a somewhat broader exercise and a different starting point, as research methods imply not only a technical exercise but also a way of understanding the world (Cohen et al., 2018: 3). Social scientists need therefore to be very 'clear about the fundamental philosophical issues of ontology, epistemology, and axiology' (Coe et al., 2017: 5) i.e. about how they view the nature of social reality, how it should be examined, and about the personal values and beliefs they as social researchers themselves hold (Bryman, 2016, Cohen et al., 2018). So while research methods indeed refer to the techniques and procedures used for the collection and analysis of data, the aim of methodology is to describe the research paradigm and so the very approach taken during the research procedure; that is, 'the aim of methodology is to help us understand … not the products of scientific inquiry but the process itself (Kaplan, 1973 cited in Cohen et al., 2007: 47). The current chapter is thus designed to present and justify the methodological considerations concerning this present research process. First, an overview of the research approach explains the philosophical stance taken and so the chosen research strategy and research design is argued for. Then, having motivated the decisions made concerning the data collection process and how participants were selected, the chosen method of data analysis is introduced. Lastly, in the two final sections of the chapter some ethical considerations are elaborated on and some quality criteria are assessed.

3.1. Research approach

3.1.1. Critical realism

Since metatheory influences all planning of social science and so educational research, this chapter starts with an introduction to the theory of critical realism that permeates the whole of this research process (Danermark et al., 2002). Critical realism can be associated with the name of British philosopher Roy Bhaskar and is a paradigm for the philosophy and practice of

critical social science (Harvey, 2002: 188). Most importantly, the approach can be understood as an answer to the positivist/anti-positivist dichotomy and so can be contemplated as a bridge between nomothetic approaches that 'try to ascertain general laws by applying and generating abstract theoretical models' and idiographic approaches holding that 'social science should describe empirical reality in all its complexity and diversity' (Danermark et al., 2002: 3, Robertson, 2016). At the heart of the approach lies thus the distinction of ontology and epistemology.

On the one hand, critical realism – implied by its name too – is of a *realist ontology* which is committed to the view that there is an external reality. Critical realism is thus committed to the view that the world and its objects would exist even if they were never theorised about, described, or made into knowledge (Bryman, 2016, Scott & Bhaskar, 2015: 65). However, as explained by Bhaskar (1989: 38), critical realism makes three crucial distinctions between the objects investigated by natural scientist and social scientists, namely that

1. [s]ocial structures, unlike natural structures do not exist independently of the activities they govern;
2. [s]ocial structures, unlike natural structures, do not exist independently of the agents' conceptions of what they are doing in their activity; and that
3. [s]ocial structures, unlike natural structures, may be only relatively enduring so that the tendencies they ground may not be universal in the sense of space-time invariant

(Bhaskar, 1989: 38).

That is, critical realism holds that '[u]nlike natural reality, social reality is not independent of human minds … [but] is independent of any *particular* human mind' (Gorski, 2013: 666, original italics). According to the critical realist paradigm, 'there exists [thus] both an external world independently of human consciousness, and at the same time a dimension which includes our socially determined knowledge about reality' (Danermark et al., 2002: 6). On the other hand, therefore, critical realism entails *epistemological relativism*. Ergo, from the perspective of critical realism all knowledge is fallible and so the approach does not 'describe universal and unchangeable conditions for our knowledge of reality' (Danermark et el., 2002: 97). Instead, it 'recognis[es] that knowledge of reality is always partial and local' and that knowledge is not only always constructed but it is always constructed from a specific perspective (Robertson, 2016: 87). This tendency is seemingly in line with hermeneutic tendencies, as opposed to "strong" interpretivist and constructivist approaches, however, critical realism holds that the

social world and so society does exist and so it is not *created* – at least not any longer – but instead constantly *reproduced* or *transformed* by human minds (Bhaskar, 1989: 33-35, original italics). Its realisation of knowledge fallibility and focus on the events, structures, and discourses of the social world provides therefore the possibility of social (emancipatory) transformation and so this is what makes critical realism *critical* (Bryman, 2016: 25, original italics). Very importantly, however, as opposed to empirical or naïve realism, critical realism upholds the above mentioned three ontological limitations: that while society and social events and structures exist externally, social sciences – i.e. the studying of the social world – is always activity-, concept-, and spatiotemporally dependent (Harvey, 2002: 170).

3.1.2. Abductive-Retroductive reasoning

Furthermore, given its break with the positivist/anti-positivist dichotomy and the distinction of ontology and epistemology, critical realism also implies a somewhat unconventional relationship between theory and research. While there is general consensus on that theory and methodology in social sciences are interrelated concepts and so that '[s]ocial scientific workmanship is basically about analysing and developing the theoretical language, about developing theoretical starting points for empirical analyses, and about linking … theory with empirical research', there are different ways of interpreting the relationship between theory and research (Danermark et al., 2002: 3). Critical realism can first and foremost be associated with a form of abductive or retroductive reasoning which implies a back and forth movement between the concept-driven deductive and data-driven inductive approaches (Schreier, 2012, Graneheim et al., 2017).

Since from a critical realist perspective reality is understood as external but complex, transforming, and stratified (Roberston, 2016), objects of the social sciences can be described both as individual phenomena and as manifestations or parts of general structures (Danermark et al., 2002: 88). The difference, Danermark et al. (2002: 88) argue, is that as opposed to observable individual events, social structures are not directly observable, so concepts and theories are indispensable for acquiring knowledge about them. Abduction is thus a way of reasoning that involves the re-description or re-contextualisation of individual events that in turn allow us to make creative and imaginative inferences about a general, more universal context or structure (Danermark et al., 2002: 88-93). This process requires however equal concentration on and interplay between theory and empirical data, as the question 'What do events say about the theory?' is equally important as 'What does theory say about different

events?' (Danermark et al., 2002: 95). Retroduction, on the other hand, is an unformalized mode of inference by which we 'try to arrive at what is basically characteristic and constitutive of these structures' and so – just as abduction – 'is about advancing from one thing (empirical observation of events) and arriving at something different (a conceptualization of transfactual conditions)' (Danermark et al., 2002: 96). In line with an abductive-retroductive reasoning, '[c]ase studies [thus] provide unique means of developing theory by utilizing in-depth insights of empirical phenomena and their contexts' and so theory is believed to be impossible to 'be understood without empirical observation and vice versa' (Dubois & Gadde, 2002: 555). Yet, since critical realism upholds that all knowledge is fallible, neither the theories nor conclusions of abductive and retroductive reasoning are of ultimate truth; all individual phenomena can be re-described and re-contextualised in different ways so one can only argue for the validity and not the truth of a particular interpretation (Danermark et al., 2002: 92). By endorsing an abductive and retroductive reasoning, critical realism is thus a paradigm for scientific analysis that by different levels of interpretation and abstraction allows us to understand particular individual phenomena to be part of general structures (Danermark et al., 2002: 95).

3.1.3. Research strategy and design

Therefore, since '[s]ocial scientists do not discover new events that nobody knew about before' but instead discover not directly observable connections and relations 'by which we can understand and explain already known occurrences' (Danermark et al., 2002: 91), the current study is designed within the frameworks of the critical realist paradigm and can be best understood as an interplay between theory and empirical data. Its starting point was the forcing of connections between theories that were not only previously regarded as unrelated but that also stand on very distinct philosophical stances. Despite current attempts of a humanistic psychology, positive psychology is most commonly associated with the positivist paradigm (Waterman, 2013), and while Robertson (2016: 87) argues that the capabilities approach is 'not neatly pigeon holed as positivist or anti-positivist, interpretivist or objectivist', since critical cosmopolitan theory is a moral philosophical theorisation it could hardly be understood as part of a positivist paradigm. That being said, an ontological realism and an epistemological relativism are believed to be able to connect these seemingly distinct theories and provide the basis for a single world and shared human capacities but particular ways of experiencing and developing them – so what this thesis argues both positive psychology (Agenor et al., 2017), Nussbaum's Central Capabilities (2011), and Hansen's (2011) and Appiah's (2006) moral cosmopolitanism in general accentuate.

Methodological considerations are dependent however not only on metatheory but also on the very purpose of a study (Bryman, 2016, Coe et al., 2017, Cohen et al., 2018). To articulate it once again, this present study intends to investigate the concept of human flourishing and to determine what skills and competences are essential for an individual to acquire for the realisation of flourishing in the accelerated and extendedly interconnected context of the 21st century. The goal is thus to arrive at a concrete description of cosmopolitan soft skills, so at a possible account on the general structure of how one can achieve to flourish. This aim is to be realised by providing answers to the research questions set-out by Chapter 1, for the sake of meticulousness, nonetheless, these research questions are now recapitulated here:

1. How can positive psychology, the capabilities approach, and critical cosmopolitanism be understood as interrelated concepts that together foster flourishing?

2. How can the examination of school policy documents concerning set-out educational objectives help conceptualise cosmopolitan soft skills?

3. How can the viewpoints of school principals complement the examination of documents and provide deeper understanding for the conceptualisation of cosmopolitan soft skills?

4. What form could the description of cosmopolitan soft skills take based on the intersecting of the theoretical and empirical analyses undertaken by this study?

It is therefore argued that this aim is best realised within the form of a qualitative study that abides by the critical realist paradigm and abductive and retroductive reasoning. On the one hand, qualitative because, as Gorski (2013: 666) argues, social structures can only be observed 'via the activities and concepts of human beings or the material traces and artefacts they generate', so epistemological relativism requires a high level of interpretation at all stages of the research. On the other hand, Danermark et al. (2002: 93-94) argue that while it is quite obvious that formulating new ideas about the interconnectedness of phenomena in a particular context – i.e. the re-description of a particular case – can provide deeper knowledge about the case in study itself, relating these theories – achieved by creative abductive and retroductive reasoning – to new cases 'can also gradually test, modify, and ground theories about general contexts and structures'. Consequently, in order to complement the theoretical investigation undertaken by this research presented by Chapter 2 that aimed at answering research question

1, the second, empirical part of this present research concentrates on the investigation of one particular event in order to answer research questions 2 and 3. The empirical investigation is of a comparative design as it investigates three contrasting cases within a specific context using identical methods (Bryman, 2016: 64), it is however crucial to emphasize that the results deriving from this empirical analysis are not regarded as superior to what the theoretical analysis has arrived at. Instead, the final results of this study will be conceptualised by paying an equal amount of attention to the theoretical and empirical analyses carried out, and so the research will focus on interpreting these results as a possible manifestation of the general structure of human flourishing. That is, research question 4 will be answered by a back and forth movement between theory and data, which enterprise might provide the possibility of transferability of the here-constructed form of cosmopolitan soft skills into contexts other than the investigated one. Having accounted for the general research approach taken, the next section will present the three small cases that constitute the empirical basis of this current qualitative comparative research.

3.2. Data collection procedure

3.2.1. Selection process and sampling design

The metatheory of critical realism combined with the principle of abductive and retroductive reasoning motivated thus the choice of a qualitative comparative multiple-case study to be constituting the empirical part of this research. Cases needed therefore to be found and established that, in addition to being informed by the comprehensive conceptual and theoretical framework of flourishing, could also have the potential of complementing the initial, theoretical conceptualisation of cosmopolitan soft skills. Keeping this specific theory-data connection in mind, three types of purposive – critical case, maximum variation, and opportunistic – sampling approaches were applied in deciding on three fundamentally different schools to be investigated (Bryman, 2016), the exact process of sampling was nonetheless the following.

Firstly, via critical case sampling the context of schools was chosen, simply because it was anticipated that investigating school environments might allow an insight into whether and in what form the flourishing concept is educated in empirical reality (Bryman, 2016: 409). Secondly, because it ensures an 'as wide a variation as possible in terms of the dimension of interest' a maximum variation sampling was applied (Bryman, 2016: 409); (a) given the

capabilities approach's close connection to development theory and the fact that this thesis in its very essence argues for an alternative to the globalist imaginary introduced in Chapter 1, it was decided that one case needs to focus on a school where the primacy of economy in education is empirical reality (Rönnström, 2015); (b) given the positive psychological well-being theory's focus on individual well-being, it was decided that another case needs to focus on a school where the emphasis is on individual strengths; and finally (c) given the critical cosmopolitan theory's focus on a shared morality of our shared humanity, it was decided that a last case needs to focus on an international school where the emphasis is on cultural diversity. Thirdly, and finally, within the frameworks of opportunistic sampling opportunities were capitalised (Bryman, 2016: 409). That is, keeping the previous two criteria and one geographical context in mind, three fundamentally different schools on the Buda side of Budapest were chosen for the following three reasons: first, the school needed to have the public policy document that had been planned to be constituting one part of this empirical investigation; second, the school was a 12-grade institution integrating both primary and secondary levels; and third, provided previous contacts and my Hungarian nationality, data deriving from the schools was believed to be accessible.

As a result, the chosen cases of this comparative investigation turned out to be three fundamentally different schools situated on the Buda side of Budapest. The geographical context of the investigated schools is probably one of the areas of Hungary with the highest socioeconomic status – according to OECD (2018), Hungary has the 2nd highest regional disparities in GDP per capita among 30 OECD countries and the metropolitan area of the capital of Budapest generated alone 54% of GDP growth between 2000 and 2016. On the other hand, the concentration on the Buda side is probably just the consequence of the local tendency of sticking to some imaginary cultural divide resulting from the historical and geographical Buda-Pest divide. The three stages of different purposive sampling of cases resulted thus in the inclusion of the following three schools:

1. Városmajori Secondary Grammar School and Kós Károly Primary School that is situated in district XII of Budapest and is considered to be one of the best 12-grade schools in the capital according to rankings of the Hungarian Educational Ministry and HVG, Hungary's leading economic and political weekly magazine (VMG);

2. Gyermekek Háza Alternative Primary and Secondary Grammar School that is situated in district II of Budapest and is a school that relies on the principles of integration and differentiation, and has an alternative pedagogical programme and

local curriculum based on a person-centred approach that provides efficient schooling for every student and creates a supporting school environment with equal learning opportunities (GyH); and the

3. International School of Budapest International Bilingual Primary and Secondary Grammar School that is situated in district XI of Budapest, is both a registered Cambridge International School and the largest English-Hungarian bilingual international school in Hungary and is also in the process of accreditation for the International Baccalaureate since October 2016 (ISB).

3.2.2. Methods of data collection

Having discussed the research approach in general and the selection and sampling process, the next section will focus on data collection and on showing how previous considerations influenced this process. According to Bryman (2016: 10), data collection is the key point of any research project, but the way of data collection and the type of data that is worth collecting are inevitably influenced by the research purpose and the general approach that is taken. The following sections will thus account for why the investigation of policy documents and the conduction of semi-structured interviews were decided to be the most appropriate way to investigate how the skills needed for flourishing are educated in the chosen schools given the qualitative, comparative, critical realist, and abductive-retroductive nature of the study.

3.2.2.1. Policy documents

While this study can be best realised as one account of many possible representations of social reality (Bryman, 2016: 391), it is without question of a normative nature. Its purpose is to explore and uncover the general social structure and the constituents of flourishing in a particular context and so to arrive at a possible form of cosmopolitan soft skills based on both the theoretical analysis and the investigation of the chosen schools. Consequently, since documents tend to be viewed as representations of the investigated reality, public policy documents were chosen as a first source of information (Bryman, 2016: 560). Although Bryman (2016: 553, 560) cautions against treating documents as depictions of reality, he does assert that documents can be viewed as windows onto social realities. Moreover, Atkinson and Coffey (2011 cited in Bryman, 2016: 560-561) argue that 'documents should be viewed as a distinct level of "reality" in their own right' but they also 'need to be recognised for what they are, namely, texts written with distinctive purposes in mind, and not as simply reflecting reality'.

Therefore, the public pedagogical programme document of the investigated schools was chosen as the first source of data of this current empirical investigation for three different reasons.

Firstly, documents were thus chosen because as opposed to other forms of qualitative data collection research methods, they are not only assumed to be revealing something about the investigated reality, but they are also designed "to do something" and so can be recognised as normative endeavours (Bryman, 2016: 561). Secondly, public documents were chosen because of their easy availability, on the one hand, and because official public education documents are by and large seen to be reliable sources of information, on the other hand. Lastly, the so-called pedagogical programmes of the schools were chosen to be investigated because as opposed to curriculum, the Hungarian pedagogical programme document is concerned about *the how* and not about *the what* of the ongoing institutional educational work. That is, the pedagogical programme can be understood as the "mission statement" of a particular school that defines the basic principles and aims of the ongoing educational work of that institution. The pedagogical programme is developed by the staff of the particular institution and becomes valid with the approval of the controlling authority, it is thus an official document that under the 1993 Public Education Act every state school in Hungary is obliged to have. Given the general focus on philosophical questions concerning the very purpose of education presented in Chapter 1, these documents were deemed to be helpful for the empirical investigation, detection, and identification of cosmopolitan soft skills.

3.2.2.2. Semi-structured interviews

However, since documents can hardly provide objective accounts on a state of affairs (Bryman, 2016: 554), a second method of data collection and so source of data was decided upon for the sake of a higher level of credibility and confirmability. That is, while complete objectivity and the finding of an ultimate truth are viewed to be impossible by this thesis, Bryman (2016: 384) argues that 'if there can be several possible accounts of an aspect of social reality, it is the feasibility or credibility of the account that a researcher arrives at that determines its acceptability to others'. Thus, for the sake of a diversity of views, the triangulation of two data collection methods and so sources of data was decided upon. That is, in order to both complement and to gain a deeper understanding of the pedagogical programmes of the chosen institutions, semi-structured interviews were conducted with the three school principals about the general principles and aims of education, and there are three reasons that can account for and explain the intentions behind this decision.

First, given the abductive-retroductive orientation, the present research is not as open-ended in nature as other qualitative projects can be – such as the ones applying inductive reasoning, for example. This qualitative research began with a rather specific focus on the theoretical concept of flourishing, so since an interview can intentionally be directed at this specific focus and because it can also cover a greater breadth by allowing access to a wider variety of situations and people, interviewing was deemed to be better suiting for the current research than, for instance, participant observation (Bryman, 2016: 496). Second, the form of a semi-structured interview was favoured over an unstructured one in order to ensure cross-case comparability between the investigated three institutions (Bryman, 2016: 469). Also, as Kallio et al. (2016: 2954) argue, while the development of a rigorous semi-structured interview guide enhances the objectivity and trustworthiness of qualitative research, it at the same time allows a flexible interview process, diverse perceptions to be expressed, and a focus on the issues that the interviewees themselves view as meaningful and important in the explaining and understanding of concepts, events, and patterns (Bryman, 2016: 468). A semi-structured interview concentrating on the participants own perceptions and opinions about complex issues such as ideals and values that one is usually not used to talking about was thus deemed to be an appropriate method to be complementing my personal interpretation of the documents about educational principles and values (Kallio et al., 2016: 2959). Finally, since the focus of this very research is not the empirical investigation of the flourishing concept and its possible realisation during teaching-learning processes, but instead the focus is of a rather normative nature where the aim is to explore ideals and values that might assist the description of the general structure of the flourishing concept, school principals and not practicing teachers of the chosen schools were deemed to be the proper participants of this study. I chose thus the principals as interview participants because as educational leaders they are, I believe, less concerned with the actual teaching-learning processes ongoing in the school and more concerned with the whole of the ongoing educational work within the particular institution.

3.2.2.3. The construction of the semi-structured interview guide

Semi-structured interviews were thus conducted based on Kallio et al.'s (2016) systematic methodological review research that synthetises ten papers about semi-structures interviews. During the preparation of the interviews, the five-phase framework for the development of a semi-structured interview guide provided by Kallio et al. (2016) was followed for the sake of a good-quality research conduction. First, the prerequisites for using semi-structured interview were identified, which prerequisites and the reasons for choosing the

method were already explained above in the previous section. Second, previous knowledge was retrieved and used for the 'comprehensive and adequate understanding of the subject' (Kallio et al., 2016: 2959), and so I view both the whole of Chapter 2 and the first stage of the analysis of the pedagogical programmes as part of this phase. The narrative literature review presented by Chapter 2 provided a theoretical framework and conceptual basis for the interview, while familiarising myself with the three investigated pedagogical programmes and analysing the documents for the first time drew my attention to potential "gaps" that I deemed to be in the need of further clarification, and so the documents provided the content-wise basis of the interview conduction (for a detailed elaboration on how the process of document analysis influenced the interview guide construction, however, please see section 4.1.).

The third phase of the development of a semi-structured interview guide, according to Kallio et al. (2016), is the formulation of a preliminary semi-structured interview guide, so that is what I did. That is, I prepared a list of questions that were intended to direct the conversation toward the research topic during the interview based on my notes taken during the analysis of the pedagogical programmes (see Table 4) (Kallio et al., 2016: 2960). I aimed for participant-oriented, clearly-worded, single-faceted, open-ended, and not leading questions (Kallio et al., 2016: 2960), this goal was reached, however, only after feedback taken, several attempts of reviewing, and many modifications made.

As the fourth step of the process, I conducted a pilot interview with a fourth school principal 'to confirm the coverage and relevance of the content' of the guide , 'to test the implementation of it', and to identify the possible need 'to make informed changes and adjustments to the interview questions' (Kallio et al., 2016: 2960). The pilot interview pointed out the lack of clarity regarding some of the questions which then, accordingly, were reformulated. Furthermore, the pilot interview also revealed that the order of the questions could also be more logically organised, which modification was done as well. Additionally, it was brought into my attention that when one encounters the questions of this interview guide for the first time, they might be experienced as disturbing and problematic to answer, at least in the lack of an adequate introduction to the nature of these questions and an explanation why I am asking these questions. Therefore, via the pilot interview I learnt that I need to provide a proper verbal introduction to the interview, so the "real" participants later on were informed that it is a complicated set of ethical questions they would encounter that they are not obliged to answer to, and I explained that given the qualitative nature of the research, it is also believed that there are no right and wrong answers to be given to these questions, and so what I was

curious about was their own personal opinion and not a dictionary-correct answer. Finally, the last step of the interview guide development is supposed to be the presenting of the complete, finalised guide in a paper as a result of the last four phases, so Appendix B and C present the final version of the guide used by this research both in English and Hungarian language.

3.2.2.4. The conduction of the semi-structured interviews

Having described how the interview guide was prepared, I now shortly present how the actual conduction of the interviews took place. The three interviews were conducted on three consecutive days in the beginning of March 2019. Appointments had been made previously in the case of all three interviews, and I was first talking to Marietta Kókayné Lányi (please note that all three participating principals have agreed to and provided their written consent to include their names in this thesis), the founder and leader of the alternative educational programme Gyermekek Háza since 1991. The second interview was conducted with John Hart who is the principal of the new, only 2-year-old International School of Budapest but has been the principal of two other international schools in the city during the last ten years. And finally, I interviewed Tas Szebedy who is the principal of the prestigious elite school of Városmajori Grammar School and Kós Károly Primary School since 1993 – though after ten years of close cooperation, the two parts i.e. the primary and secondary levels of the school became to be under the same institutional leadership and management only in 2009.

The first and the third interviews were thus conducted in Hungarian language, while the second one was conducted in English language. Although the pilot interview was also conducted in Hungarian, I did not meet any difficulties regarding this language dichotomy; the interview guide was developed in two languages simultaneously, when adjustments were made, they were made to both of the versions at the same time, and during the conduction of the second interview, I did not experience any disadvantage due to the lack of a pilot interview conducted in English too – that being said, it goes without saying that one more pilot interview, especially if conducted in English, could probably have even further increased the quality of my guide. Nevertheless, all three interviews were conducted in a silent, private place for the sake of a calm environment that would allow serious conversation and appropriate conditions for tape-recording. In general, as Bryman (2016) suggests, I aimed to be a non-judgemental good listener and tried to avoid signalling agreement or disagreement with the participants. Also, by being alert and keeping an active and open-minded attitude I aimed to be maintaining the flexible structure of the interview (Bryman, 2016). The order of the questions was thus

different during the three interviews, but all of the questions were covered in all three cases. The interviews took around 75 minutes, and I had the impression that all three interviewees were truly engaged. Ultimately, the three interviews were transcribed in order to be able to conduct a unified research analysis on the two different sources of data collection, the next section is thus designed to present and justify the appropriateness of the chosen analytical method.

3.3. Method of data analysis

Having collected the empirical data needed for the research, the next prominent step is accounting for the choice of method of data analysis. The type and form of the collected data, however, without question influences the repertoire of analytical methods that are even worth considering, it was therefore kept in mind that the here-investigated material is a large corpus of unstructured text (Bryman, 2016). Eventually, as a result of an in-depth investigation of different text-analysing methods within the qualitative paradigm, qualitative content analysis was chosen to be the most appropriate one for this current research, and there are different reasons for this. First, given the general aim of this study and that a theme can generally be defined as a 'coherent integration of the disparate pieces of data that constitute the findings' (Sandelowski & Leeman, 2012 cited in Vaismoradi et al., 2013: 402), it was established that a theme-searching analytical method is required that is, or can be, in line with an abductive-retroductive reasoning. Therefore, provided the abductive-retroductive reasoning criterion, ground theory was ruled out. Also, since the investigation of the research participants' life experiences concerning particular events was not of interest here either, the idea of narrative analysis was dismissed as well. Focusing on the different methods presented by Bryman (2016), this left me with a decision to make about whether thematic analysis, discourse analysis, or qualitative content analysis would serve as the best theme-searching method for answering my research questions. However, since the 'search of themes is an activity that can be discerned in many if not most approaches to qualitative data analysis', thematic analysis, as Bryman (2016: 584, 587) argues, is rather the basis for a generic approach to qualitative data analysis and not an independent method. Lastly, while discourse analysis is not only of great significance, in my opinion, but also of great interest to me, it was realised that language, language use as evidence of aspects of the social world, and relationships between discourse and reality is not what I intend to examine here. Consequently, keeping the intention of describing a possible

conceptualisation of the categories of cosmopolitan soft skills in mind, qualitative content analysis was opted for.

Qualitative content analysis is however not only a broad but also a complex method with no clear-cut guidelines of how the qualitative data analysis should be carried out. On the whole, the method implies not a linear but a recursive and reflexive analytical movement where, as Altheide and Schneider (2013 cited in Bryman, 2016: 563) argue, '[t]he aim is to be systematic and analytic but not rigid' and so the approach does not commit only to one list of pre-determined categories. As qualitative content analysis offers the possibility of investigating both the (more concrete) manifest and the (more abstract) latent contents of texts, the concepts of abstraction and interpretation are thus of utmost importance during the process. It is also argued that what differentiates qualitative content analysis from all other types of qualitative analytical methods is the possibility of quantifying 'trends and patterns of words used, their frequency, their relationship and the structures and discourses of communication' (Mayring, 2000, Pope et al., 2006, Gbrich, 2007 all cited in Vaismoradi, 2013: 400). Furthermore, Graneheim et al. (2017) demonstrate that qualitative content analysis can be applied both when an inductive, a deductive, and an abductive research approach is taken. That being said, providing a description of the step-by-step analytical procedure and so of the actual implementation of the method of qualitative content analysis is the focus of Chapter 4 so 'the logic of how categories and themes were abstracted, interpreted, and connected to the aim and each other' will be extensively elaborated on later on (Graneheim et al., 2017: 33). Before the analytical framework is presented, however, the last part of this current chapter reflects on some ethical issues and quality assessment considerations as these are indispensable parts of every research process.

3.4. Ethical considerations

Research ethics has two main foci: how people on whom we conduct research should be treated, on the one hand, and what the general rules of conducting good quality research are, on the other (Bryman, 2016). Regarding the first dimension of ethical principles, Diener and Crandall (1978 cited in Bryman, 2016: 125) identified four main rules: research should not harm participants, deception should not be involved, the lack of informed consent should be avoided, and privacy should not be invaded. These ground rules were thus in general kept in mind during the conduction of this present research. That is, attention was paid during the construction of the interview guide so that the questioned asked would not be experienced as

disturbing, invading, unethical, or distressful. Also, a study information sheet was provided to the participants whose informed consent were then obtained in the form of an informed consent form (see Appendix D and E). These two documents made sure that the participants were provided with all the important information regarding the research process, and it also ensured them that their right to privacy would be respected during this research. The present research is also in line with the recent General Data Protection Regulation of the European Union, and so all collected data are stored in a safeguarded and anonymised manner by Stockholm University. Nevertheless, I did receive the written consent of each participant of this research to include their names and reveal their identity in this present thesis, so none of the above ground rules has been violated, I believe.

On the other hand, as explained by the Swedish Research Council's Good Research Practice (2017: 10), the requirements of a proper research conduction 'are built into the research process and based on society's general ethical norms and values'. It is stated in the document (2017: 10) that the general rules of ethical and good research conduction are in line with the general rules of life, and are summarised as the following:

1) You shall tell the truth about your research.
2) You shall consciously review and report the basic premises of your studies.
3) You shall openly account for your methods and results.
4) You shall openly account for your commercial interests and other associations.
5) You shall not make unauthorised use of the research results of others.
6) You shall keep your research organised, for example through documentation and filing.
7) You shall strive to conduct your research without doing harm to people, animals or the environment.
8) You shall be fair in your judgement of others' research.

It can therefore be asserted that the whole of this present research aimed in general at abiding by these ground rules, one might however observe that recent developments concerning ethical issues eventuated that quality itself has become a crucial academic criterion of ethical integrity and honesty (Bryman, 2016: 134). Therefore, since ethical issues have become more difficult to distinguish from issues concerning the whole of research quality (Bryman, 2016: 145), the last section of this chapter provides a thorough assessment of crucial quality criteria as the evaluation of the (ethical) quality of this present qualitative social research.

3.5. Evaluation of research quality

Last but not least, the evaluation of this qualitative research is presented by this chapter. Yet, it needs to be acknowledged that because of an obvious lack of consensus regarding the question of qualitative research quality assessment, the evaluation of qualitative research is a rather problematic endeavour (Bryman, 2016: 388). Therefore, just as every other decision made regarding the conduction of qualitative research, the chosen way of assessing research quality needs as well to be accounted for. This current assessment is thus mainly based on Spencer et al.'s (2003) check-list-like framework because, according to Bryman (2016: 389), that 'is probably the most comprehensive list of criteria around'. That being said, 'many qualitative researchers believe that their work continues to be judged by criteria associated with validity and reliability, … which tend to be viewed as more appropriate to quantitative research' (Bryman, 2016: 390). Therefore, in order to provide an as comprehensive quality assessment as possible, the evaluation also aims at connecting Spencer et al.'s list (2003) to Lincoln and Guba's (1985) criterion of trustworthiness because the different aspects of trustworthiness can be paralleled with the quantitative research criteria' (Bryman, 2016: 44). Spencer et al.'s (2003: 9-15) 18 appraisal questions that constitute the basis of this reflection section – and in fact safeguarded the quality of the whole of this research process – are thus the following:

1. How credible are the findings?
2. Has knowledge/understanding been extended by the research?
3. How well does the evaluation address its original aims and purposes?
4. Scope for drawing wider influences—how well is this explained?
5. How clear is the basis of the evaluative appraisal?
6. How defensible is the research design?
7. How well defended is the sample design/target selection of cases/documents?
8. Sample composition/case inclusion—how well is the eventual coverage described?
9. How well was the data collection carried out?
10. How well has the approach to, and formulation of, the analysis been conveyed?
11. Contexts of data sources—how well are they retained and portrayed?
12. How well has diversity of perspective and content been explored?
13. How well has detail, depth and complexity (richness?) of the data been conveyed?

14. How clear are the links between data, interpretation and conclusions—i.e. how well can the route to any conclusions be seen?

15. How clear and coherent is the reporting?

16. How clear are the assumptions/theoretical perspectives/values that have shaped the form and output of the evaluation?

17. What evidence is there of attention to ethical issues?

18. How adequately has the research process been documented?

(Spencer et al., 2003: 9-15).

The present paper argues that adequately accounting for these questions is not only a task but also a desired goal of good-quality qualitative research. It is however not only this short section but the whole of the research paper that is believed to be responsible for elucidating how these questions had been tackled. Also, it is argued by this paper that all of these questions can be connected to at least one of the aspects of trustworthiness i.e. to credibility, dependability, confirmability, and transferability. This section thus presents a comprehensive qualitative quality assessment by combining the four aspects of trustworthiness and Spencer et al.'s (2003) appraisal questions, and by drawing attention to which part of the thesis is believed to be accounting for the concerned aspects. Additionally, some final words will be dedicated for the criterion of authenticity.

3.5.1. Credibility

Bryman (2016) asserts that credibility stands in connection with internal validity, so this criterion is concerned with the extent to which the conclusions a qualitative researcher arrives at are considered to be believable by others (Bryman, 2016). Given, however, that according to the critical realist approach taken 'we can never be absolutely certain about the truth of any account' (Bryman, 2016: 390), 'we must judge the validity of claims on the basis of the adequacy of evidence offered in support of them' (Hammersley, 1992: 69). The credibility of the research depends thus on how well, or how believably the researcher can account for their conclusions, so it is a concept that is first and foremost concerned with the adequate demonstration of causality. The credibility of qualitative research can thus be connected to questions number 1, 2, 3, 4, and 14 mentioned above (Spencer et al., 2003), in my opinion, and Chapter 5 is believed to be satisfactorily accounting for these questions.

3.5.2. Dependability

Dependability refers to the possibility of repeating the study under the same conditions (Shenton, 2004 cited in Kallio et al., 2016: 2961), and so Bryman (2016) argues that it can be paralleled with the criterion of reliability. The dependability of the study, in my understanding, implies thus the extent to which the findings depend on the spatiotemporal context in which the research was conducted. According to the critical realist approach taken, however, social research is always activity -, concept -, and spatiotemporally dependent (Harvey, 2002) and, as explained above, there can always be more, equally credible interpretations of the same phenomenon. Consequently, this present research holds that, even though they are believed to be part of an external reality, reproducing the exact same interpretations of the here-investigated social phenomena is impossible (Hammersley, 1992 cited in Bryman, 2016). Accounting for how much the findings of this research depend on the time and place of conduction is however crucial and providing sufficient answers to Spencer et al's (2003) questions of 5-13, 15, 17 and18 is, I believe, a proper way of discussing these issues. That is, I argue that accounting for the dependability of this study was the very purpose of the whole of this present chapter.

3.5.3. Confirmability

Bryman (2016) associates the confirmability of qualitative research with the concept of objectivity, so this quality criterion is therefore concerned with how much a researcher allows their own values to intrude into their findings. While Bryman (2016: 386) asserts that social researchers should 'not overtly [allow] personal values or theoretical inclinations to sway the conduct of the research and the findings deriving from it', a critical realist approach, however, holds that complete objectivity is impossible. Therefore, the confirmability of research is believed to imply the extent to which the investigator has allowed these beliefs, values, and theoretical inclinations to direct the study, and good-quality research is believed to be adequately accounting for this. One way of assuring this is by giving a decent answer to question number 16 above (Spencer et al., 2003), so while the theoretical stance taken by this study is elaborated on in the beginning of this chapter, Chapter 1 presents the initial assumptions and personal values that both incited and continuously fuel this research.

3.5.4. Transferability

Transferability – next to dependability – is one of the trustworthiness aspects that is most connected to the research methods themselves. It parallels external validity, Bryman (2016)

argues, and so it is concerned with the extent to which the findings of a study hold in spatiotemporal contexts other than in which the research was conducted (Bryman, 2016). Given the critical realist stance taken, transferability is regarded to be a crucial aspect, because accounting adequately for this criterion is the key to finding the loophole in the qualitative paradigm. That is, while the findings of a fully qualitative i.e. "strongly" interpretative and constructionist approach are by nature impossible to any extent to be generalised, critical realism does aim at uncovering general structures by making creative and imaginative inferences based on results deriving from the investigated spatiotemporal social context. However, for such an unusual but dedicated endeavour to be taken seriously, the whole of the argumentation outlined by this paper needs to be of exceptional quality, I believe. Therefore, in order to be able to account for the transferability of the present findings, the paper needs to be able to answer all of Spencer et al.'s (2003) questions in an exhaustive way, and that is possible via thick description, I believe. The whole of this present paper aimed thus at providing as detailed descriptions as possible of what has been done, why, and how interpretations and abstractions were arrived at, in order for the findings to at least have the chance of being able to be transferred into settings other than the investigated one.

3.5.5. Authenticity

Authenticity is a quality criterion that is also lacking an agreed-upon definition, but it tends to be understood as a combination of fairness, ontological authenticity, educative authenticity, catalytic authenticity, and tactical authenticity (Bryman, 2016, Cohen et al., 2018). The emphasis of authenticity criteria is however without question on the practical outcomes of research. Therefore, since the investigation of cosmopolitan soft skills is very much still in its infancy with little to none empirical data and evidence concerning the concept, four out of the five authenticity criteria are regarded to be of less importance regarding this present research. It is argued, however, that the current research is in fact ontologically authentic because it 'provide[s] a fresh and more sophisticated understanding of a situation' (Cohen et al., 2018: 253). This fresh and more sophisticated understanding is outlined by the whole of this paper, I believe, which, summing it up once again, is argued to be defensible in design, rigorous in conduct, credible in claim, and 'contributory in advancing wider knowledge or understanding about … a particular substantive field' (Spencer et al., 2003: 7).

<div align="right">

# Chapter 4
Data Analysis and Findings

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The first half of this thesis concentrated thus on placing this present research at hand in context. While Chapter 1 presented the general problem statement and drew attention to the significance of this study in the highly globalised context of the 21st century, Chapter 2 and 3 outlined the crucial theoretical and methodological considerations that guided and influenced the whole of this research conduction. Having identified and specified the frameworks within which this research was carried out, the purpose of this following chapter is therefore to present and explain how issues of the chosen theories and methodologies have shaped not only the road leading to the results, but also the research findings themselves. What follows is thus a detailed description of the analysis process and the findings this research arrived at.

4.1. Process of data analysis

As explained by Chapter 3, qualitative content analysis has been chosen as the method of data analysis. Section 3.3. however also pointed out that qualitative content analysis is a flexible and complex research method with 'no simple, "right" way of doing it' (Elo & Kyngäs, 2008: 111). It is therefore important to mention that it is Elo and Kyngäs' (2008) step-by-step description of qualitative content analysis process that this research mostly relied on, and so the process presented by Figure 1 was followed. Yet, it also needs to be mentioned that Graneheim et al.'s (2017) and Bengtsson's (2016) respective articles were also of outright importance during the planning and performing of the present empirical analysis.

4.1.1. Preparational phase

The present research analysis started out thus with what Elo and Kyngäs (2008) refer to as preparational phase. The researchers (Elo and Kyngäs, 2008) argue that the preparational phase has essentially to do with the initial decisions made concerning what to analyse and in what detail, which issues are by and large covered by Chapter 3, I believe, but will shortly be recapitulated here. Since this study intended to determine what skills and competences are essential for an individual for flourishing, it was decided that schools would be examined in order to see what dimensions of flourishing they aim to prepare their students for and how.
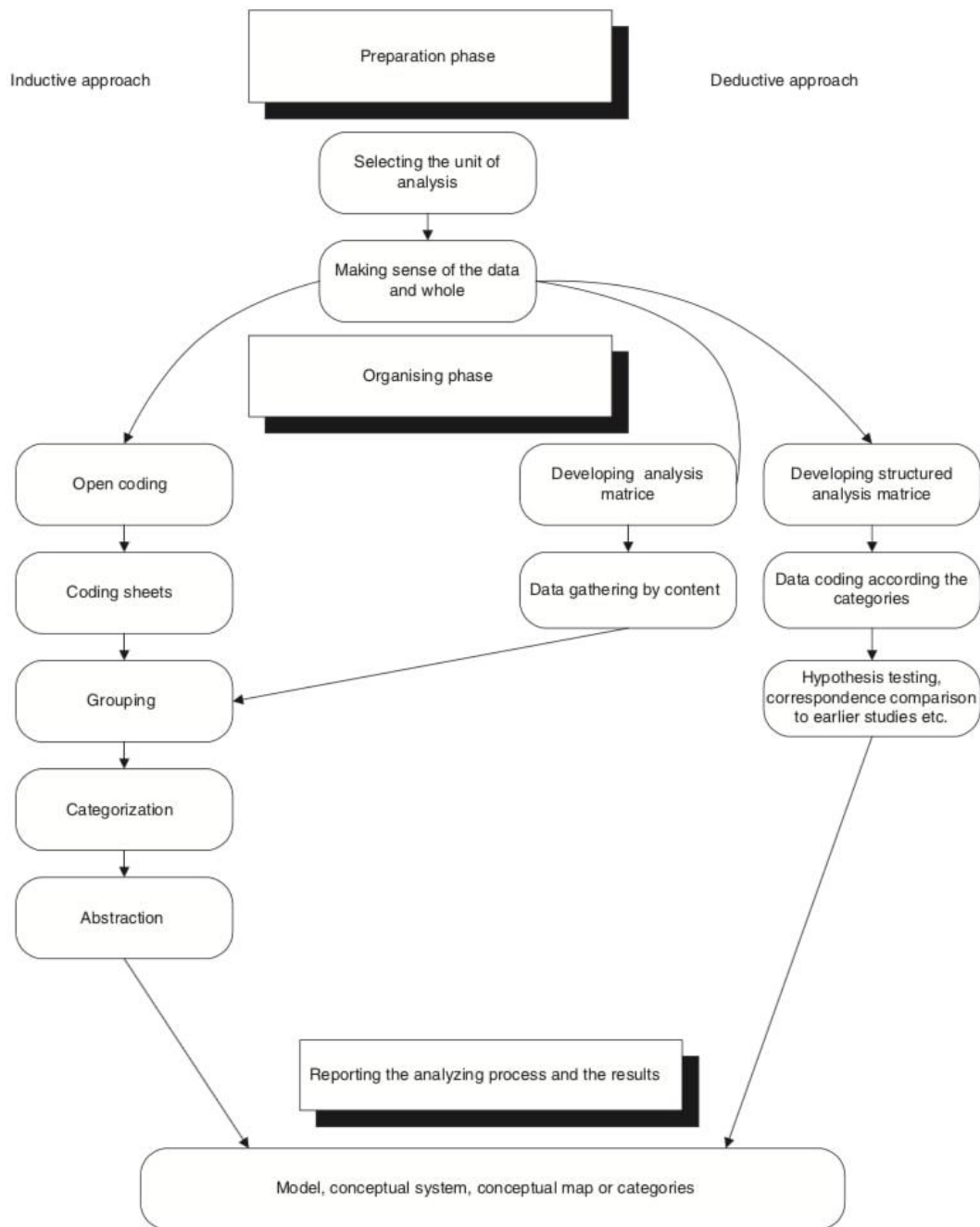
Figure 1. The process of qualitative content analysis (Elo and Kyngäs, 2008: 110)

Keeping the three different flourishing dimensions in mind, three fundamentally different schools with supposedly different educational aims were chosen to be investigated. Then, since the Hungarian policy document called pedagogical programme is primarily designed to state a school's basic principles and educational aims, these documents were chosen to be the subject of analysis. Also, in order for a diversity of views and to gain deeper understanding of what the investigated schools are set-out to prepare their students for, the three school principals were

interviewed. The interviews were semi-structured and were designed in a way that they would serve both as complementing the analysis of documents and as providing deeper understanding about the content of the documents, for a detailed elaboration of the data collection and sampling process, however, please, see section 3.2.

The analysis process thus started with identifying the units of analysis, it is however important to mention again that the documents – i.e. the first unit of analysis – themselves played a major role in preparing and conducting the interviews i.e. the second unit of analysis. In other words, the analysis itself started with the documents and by identifying features of them that would require either confirmation, or further elaboration or explanation. These initial remarks constituted thus the basis for the semi-structured interview guide construction, this process will however be further elaborated on below by section 4.1.2.2. Having obtained all data, the last step of the preparation phase meant familiarising myself with the data as a whole and deciding on concentrating mostly on the manifest analysis of the investigated content. That is, it was kept it mind that what the empirical part of this thesis had intended to find was the list of skills and competences possibly required for flourishing that the investigated schools actually aim at equipping their students with, so that a possible form of cosmopolitan soft skills could be constructed out of that comprehensive list of empirical skills. Therefore, it was decided that the question of 'What has been said?' and not 'What was intended to be said?' (Bengtsson, 2016: 9) needs to be examined and analysed in the case of both the documents and the interviews. The present qualitative content analysis aimed thus at describing the topic with a relatively high level of abstraction and a relatively low level of interpretation, and so concentrated mostly on the descriptions of the manifest content (Graneheim et al, 2017: 32). Also, the processes and results described below were reached by several readings and re-readings of the material at all stages of the analysis, this will thus not be mentioned specifically later on at each step of the way.

4.1.2. Organising phase

The second and probably most important part of qualitative content analysis is the organising phase (Elo and Kyngäs, 2008). The organising phase is the part of the analytical process where meaning units are identified and abstraction and interpretation take place, so this is the phase where 'a condensed and broad description of the phenomenon' is reached and the categories and themes describing the investigated phenomenon are formulated (Elo and Kyngäs, 2008: 108). Nevertheless, provided the general metatheory of this research, an

abductive-retroductive approach was employed during the conduction of the analysis as well. That is, perhaps somewhat unconventionally, the below-outlined analysis and organising process can neither be identified as a purely inductive nor as a purely deductive endeavour. Instead, it can be understood as a back and forth movement between the inductive and deductive approaches (Graneheim et al., 2017: 31) – so between the two sides of Elo and Kyngäs' description of the process depicted by Figure 1 –, and so the results of this study were also arrived at by an equal amount of attention paid to both the theoretical and the empirical analyses carried out by this research. Before presenting the arrived-at results themselves, however, the process of the empirical analysis i.e. the analyses of the policy documents and the semi-structured interviews need to be in detail elaborated on.

4.1.2.1. The analysis of policy documents

Firstly, the analysis of the documents took place, basically, according to both an inductive and a deductive approach. Following Elo and Kyngäs' (2008: 109-110) model (see Figure 1), this second phase started out with open coding i.e. with 'the breaking down, examining, comparing, conceptualizing, [and] categorizing of data' (Strauss & Corbin, 1990: 61). Notes and headings were written down on the margins, highlighted in the text, and then collected onto a coding sheet. At this point, however, no comparing, conceptualisation, nor categorisation had occurred, the text was examined and broken down into meaning units which were then all collected and unsystematically listed. It is important to note, nonetheless, that this process occurred entirely according to my own interpretation, so with the objectives and research questions in mind but meaning units were extracted based on what I myself deemed to be important and connected to the concepts of flourishing, skills and competences – i.e. skills that based on the theoretical investigation are potentially required for flourishing, so basic skills such as writing skills for example were not captured here –, and educational aims. This first step resulted thus in a large amount of meaning units that were then coded – or labelled – according to the following reasoning. When skills were literally named in a meaning unit, they were coded directly as skills, but when something was stated that did not directly name a specific skill but implied the need of acquirement of some ability or competence, the meaning unit was coded as an aim at this point. Table 2 presents two demonstrative examples of this procedure.

Table 2. Examples of the procedure of open coding

Meaning unit	Condensed meaning unit	Code
'The programme pays special attention to the development of thinking and problem-solving skills, creativity and the ability to make decisions' (GyH p. 9).	- thinking skills - problem-solving skills - creativity - ability to make decisions	Skill
'… a practice-based pedagogy that builds on the … observance of the rules of coexistence' (VMG, p. 24).	- the observance of the rules of coexistence	Aim

(Source: Created by the author)

That being said, provided that the investigated documents are a must-have document in every state-school in Hungary, they all need to follow a common structure. It was thus rather quickly realised that all three documents were originally organised according to three basic descriptive themes: the aims of the educational work ongoing in the institution, the basic principles governing the educational work ongoing in the institution, and the assigned tasks to be carried out by the educational work ongoing in the institution. Therefore, after the process of open coding, the documents were coded according to the categorization matrix presented in Table 3 as well. The results of this second procedure were then compared to and contrasted with the condensed meaning units identified by the open coding, and so a unifying matrix based on both investigations was created. That is, all condensed meaning units resulting from the open coding were eventually placed somewhere in the matrix, so the results from the two processes were synthesised.

Table 3. The categorisation matrix used

	THE THREE SCHOOLS		
	VMG	GyH	ISB
Aims			
Basic Principles			
Tasks			

(Source: Created by the author)

However, I find it crucial to be emphasised that while the process of analysis started with an inductive attempt of open coding, the results captured by the above categorisation matrix can, I believe, mostly be regarded as results of deduction, because only a very low level of abstraction and interpretation was required during the process. The three descriptive themes presented themselves in the basic organisational structure of the documents, so this first step of

analysis meant rather condensing and synthetizing the content of the three documents according to these themes and summarizing their appearing similarities and differences. Therefore, since the – basically given – three descriptive themes without question influenced my thinking during the open coding procedure as well, I argue that induction and deduction happened almost simultaneously, and so that it is unfeasible to try and draw a clear line between the two processes. Instead, I contend that both ways of thinking had effects on one another and that the two approaches together resulted in the coding of the material.

The analysis of the documents eventualised thus a structuralised, comparative synthesis of the three investigated policy documents based on the three pre-given underlying themes. This structuralised, comparative synthesis was however not only further developed later on during the analysis, but it also played a vital role in identifying the actual skills this thesis is after and so served as a basis for abstraction at a later point. Therefore, since accounting for the differences and similarities between the stated educational aims, basic principles, and tasks of schools was not the main purpose of this present study, these results will not be in detail presented here now, yet they can be made available upon request. To provide a brief indication, however, while the theme of general aims incorporated future phenomena that the school prepares its students for, such as adulthood or career choice, the theme of basic principles covered the basic norms that govern the whole of the educational work in the school, such as non-discrimination or religious, political, and ideological freedom; and finally, the theme of basic tasks of the school synthetized the meaning units that started with expressions such as 'to help students…', 'to provide students with…', 'to evolve students'…', or 'to ensure…'. Having described how the documents were analysed, the next section will present the process of interview analysis and will show how the two analytical processes are related to one another.

4.1.2.2. The analysis of semi-structured interviews

Secondly, the analysis of the interviews was carried out. Given however the dual reason for deciding on conducting and analysing interviews as well in addition to the policy documents, the interviews were approached in two distinctive ways. On the one hand, the interviews were conducted for the sake of triangulation i.e. for the sake of using more sources of data on the same topic so that the findings could be cross-checked (Bryman, 2016). Therefore, the interviews were analysed the same exact way the analysis of the documents was carried out, so according to the procedure outlined in the previous section (so section 4.1.2.1.). The only, but crucial, difference compared to the analysis of documents was, however, that

instead of creating a new list of meaning units and categorisation matrix, the previous list and so matrix was amended and completed during this process instead. This analysis resulted thus in the expansion of the structuralised, comparative synthesis of the educational aims, principles, and tasks of the three schools, and so in an even more comprehensive understanding of the ethos of the investigated institutions.

On the other hand, the interview guide was designed in a way that would allow a deeper insight to the educational objectives outlined by the documents. The interview thus also aimed at interrogating the principals about words that the documents presented as self-evident and axiomatic. That is, it aimed at breaking with the tradition of taking words for granted, and so the principals were interrogated about what words such as morals, empathy, norms, talent, other, or social and civic skills, to name a few examples, actually mean. Also, since phrases such as modern society, societal expectations, contemporary challenges, healthy body and mind, or human dignity for instance were as well constantly, but rather trivially, appearing in all three documents, they were also asked to be elaborated on. Table 4 presents some demonstrative examples of meaning units that for instance were identified as in the need of further explanation, and the table also presents the questions that arose from those meaning units i.e. questions that provided the basis for the interview guide construction (for a detailed description of the process of interview guide construction, please, see section 3.2.2.3., however). Therefore, since a great amount of further and deeper elaborative explanations were gained via the interview conduction, the information deriving from the interviews had a major role not only in identifying and collecting a comprehensive list of empirical skills but also in the process of making sense out of the list of collected skills later on, so in the process of abstraction and categorisation. Before I elaborate on how the collected skills were abstracted, however, it is crucial to explain how I actually ended up with the comprehensive, final list of skills synthesising all the skills and competences that were referred to in the empirical data and were deemed to be related to the theoretical concept of flourishing. The next section will thus show how I transformed the information collected and structured by the comparative categorisation matrix into an actual list of empirical skills.

Table 4. Examples of meaning units identified as in need of further elaboration

Meaning unit	Condensed meaning unit	Questions arisen
'The citizen needs a great deal of knowledge in order to navigate in the surrounding social and economic environment, the knowledge required for this orientation changes however from time to time, so our main task is not only to transfer knowledge to our students but also to develop the basic skills needed for this orientation at our students' (VMG p. 58).	- citizens need to be able to orient in the surrounding social and economic environment - main task: knowledge transfer AND basic skills development	- Who is a citizen? - A citizen of what? - What does this ever-changing social and economic environment look like now? - What are basic skills?
'It is important that students learn about and abide by the basic human behavioural norms that enable them to tolerate each other, to live together and to integrate into the community' (ISB p. 3).	- important for students to learn the basic human behavioural norms - students will tolerate each other, be able to live together, and be integrated into the community by abiding by the human behavioural norms	- What are the basic human behavioural norms? - What does it mean to tolerate each other? - Do the individual behavioural norms and the norms of community behaviour differ?
'It is a social expectation that students should learn and actively practice the skills and abilities necessary for taking responsibility for the community and their own destiny' (GyH, p. 23).	- it is a social expectation that students should be able to take responsibility for their communities and own destiny	- What are the skills that make one able to take responsibility? - What are the social expectations in the 21st century?

(Source: Created by the author)

4.1.2.3. The list of skills originating from the empirical analysis

Having read through and analysed several times both the documents and the interviews in two different ways resulted in a very detailed, comprehensive, comparative synthesis of the investigated schools' set-out educational objectives. At this point, all information seemed to be important, I had to constantly remind myself that what this thesis in fact intended to capture was the skills and competences needed for flourishing. Keeping this very intention in mind, it was realised that the theme of basic principles captured by the matrix was by and large irrelevant for this research. Also, at this stage the descriptive theme of educational aims was as well a little bit reorganised. It was observed that many of the meaning units that this theme

incorporated were actually differently-worded equivalents of meaning units placed under the theme of tasks, the number of units under the theme of aims was thus reduced as the units concerned were moved to be under the theme of tasks instead and were paired up with their equivalent there. This move resulted thus in a limited number of meaning units under the aims theme and an extensive number of meaning units under the tasks theme. It became clear therefore that the investigated skills were to be found among the assigned tasks to be carried out by the educational work ongoing in the institutions.

In order to end up with a comprehensive list of empirical skills, the meaning units collected under the theme of tasks in the categorisation matrix had therefore to be (re)organised. Since the skills that were literally mentioned in the examined material were concerned with their acquirement, they were always found in phrases such as 'to help students…', 'to provide students with…', 'to evolve students'…', or 'to ensure…' in the material, and so were all placed under the tasks theme. To begin with, thus, these literally-mentioned skills were pulled out from the sum and placed directly on the list of skills. Secondly, all the other meaning units under the tasks theme that did not directly name a specific skill but implied the need of acquirement of some ability or competence had to be reformulated so that they could also be understood as skills. This happened according to my own interpretation, and Table 5 presents some demonstrative examples of how this interpretative process took place. As a result, a list of 146 skills was constructed – based on the meaning units collected by the categorisation matrix i.e. based on the information collected from both the documents and the interviews – which list also indicated in which school or schools each skill was named. Finally, the last part of the organisation phase incorporated the abstraction and interpretation of this extensive list of skills identified, the next section presents thus the categorisation of these skills i.e. how the final form of cosmopolitan soft skills was arrived at.

Table 5. Examples of the interpretation process of formulating concrete skills out of meaning units

Condensed meaning unit	Name of the respective skill
to help students see the connections between how nature and society are influenced by their consumer habits (GyH, p. 24)	the skill of making connections
to evolve students' ability to feel responsibility for their actions as individuals and as members of a community (GyH, p.25)	the skill of taking responsibility - for the self - for other people - for one's community
to help students realise that there is a need for caring about others (VMG, p. 59)	the skill of caring

(Source: Created by the author)

## 4.1.2.4. The abstraction of cosmopolitan soft skills

The final step of the organisational phase was the abstraction i.e. the procedure of 'formulating a general description of the topic through generating categories' (Elo & Kyngäs, 2008: 111). Ergo, the above mentioned 146 skills needed to be organised and structured in a meaningful way so that a logical form of cosmopolitan soft skills could be emerged. There are, however, two issues of utmost importance to be mentioned here. First, it is crucial to highlight again that the aim of this empirical analysis was not to compare the presence or lack of presence of these skills in the investigated schools but to construct a comprehensive list of cosmopolitan soft skills based on and via the comparative investigation of the three schools. Comparative records were thus kept of the whole of the analytical procedure but will not be in detail presented here. For the sake of meticulousness, however, Appendix F shows in which school(s)' pedagogical programme and/or interview transcript the skills eventually identified as cosmopolitan soft skills were found.

Second, it is also essential to assert that at this point theory and empirical data came completely together. That is, the list of skills resulting from the empirical analysis of policy documents and interviews was interpreted, reduced, and organised with the theory presented by Chapter 2 at all times kept in mind. Thus, the six positive psychological attributes of meaning, engagement, competence, positive relationships, positive emotions, and self-confidence, Nussbaum's list of ten Central Capabilities, and the cosmopolitan-minded competences of curiosity, imaginative engagement, conversation, reflective openness, reflective loyalty, understanding, and acceptance played a vital influential role in my constructing and organising the conceptual map of cosmopolitan soft skills even though the mentioned, constituting skills themselves are all originating from the empirical data (with the exception of the skill to play, the reason for making this exception will however be elaborated on below by section 4.2.). That being said, the below presented conceptual map is the result of my personal interpretation only. That is, keeping the timeframes of this project in mind, due to lack of expertise the use of the NVivo software was decided against and instead a traditional paper-pen method of conceptual-map building was applied. While this was a long process that took place at several different occasions for the sake of an as "fresh mind" and undetermined way of thinking as possible, it is important to maintain that the analysis was carried out only by myself. Thus, it goes without saying that with the help of the software or other peer researchers vastly different results could have been reached. However, while this clearly is seen as a major limitation of this present research by many, given the metatheoretical stance taken by this study, I do not consider this

to be such major of a limitation after all. That is, according to critical realism – the metatheory of this thesis elaborated on by section 3.1. – there exists an external reality but all knowledge is fallible, and so the investigation of the social world is always activity-, concept-, and spatiotemporally dependent (Harvey, 2002: 170). Accordingly, other interpretations of the same data are not only considered to be possible to be carried out but are also believed to be evident to be existing. The fact however that other interpretations could also exist is not believed to be decreasing the value of this present interpretation. Consequently, I do not see the fact that cosmopolitan soft skills could take a different – maybe more logical or more extensive – form as a major limitation but instead as an advantageous flexibility that could in fact be beneficial for an as comprehensive understanding of the concept as possible. Having discussed the conditions for the interpretation and abstraction process, the last section of this chapter presents thus the results this present study and interpretation has arrived at.

4.2. Results

Figure 2 presents the results of this present research in the form of a conceptual map of cosmopolitan soft skills, while Appendix G shows a detailed explanation of each of the constitutive skills mentioned in the map. Some further elaboration, however, is considered to be essential for a complete understanding of this figure. Based on the theoretical and empirical analyses carried out within the frameworks of this thesis project, four core skills were identified as the fundamental basis of cosmopolitan soft skills: the skills of attention, acceptance, respect, and responsibility. These were identified as core skills because the importance of these skills was not only greatly emphasised in all three investigated schools, several times, and in different dimensions, but these skills were also referred to as essential by the theoretical analysis presented by Chapter 2. That is, according to both the theoretical conceptualisation of flourishing and the analysis of the three schools' policy documents and the interviews with the principals about educational objectives, being attentive to, accepting of, respectful to and of, and responsible for both the self, others, human differences, one's communities, and the environment is inevitable, so these skills were found not only to be of utmost importance but also to have a multidirectional concentration. What I mean on this is that these four skills are believed to be both the starting and the end point of the conceptual map, so it was found that it is crucial to be attentive, accepting, respectful, and responsible to begin with, but acquiring to some degree the other 78 skills presented by the map is also believed to be contributing to the
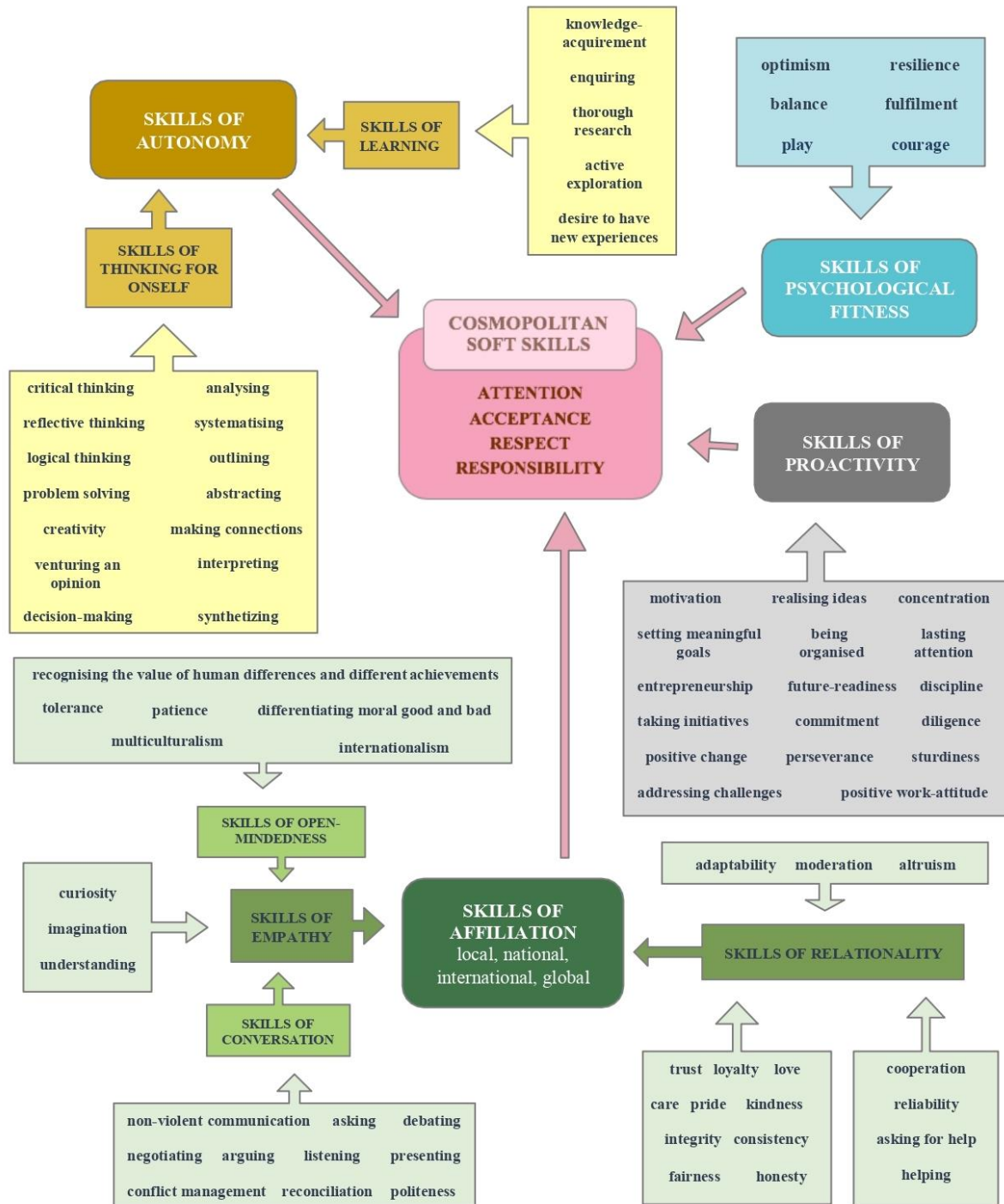
Figure 2. The conceptual map of cosmopolitan soft skills

(Source: Created by the author)

mastery of the core skills – that is the reason why they were decided not to be organised under a specific category. That being said, apart from the four core skills, cosmopolitan soft skills were found to be built up of four main categories: the skills of autonomy, the skills of psychological fitness, the skills of proactivity, and the skills of local, national, international,

and global affiliation. Undoubtedly, the arrived-at categories of cosmopolitan soft skills are largely originating from and reflecting the different dimensions of the theoretical flourishing concept. Furthermore, despite the differing number of skills these categories synthetize and their differing internal structures, these categories are identified as equally fundamental constituents of the cosmopolitan soft skills concept. In order to gain a deeper understanding, however, the four main categories are shortly presented, elaborated on, and explained below.

Firstly, the category named skills of autonomy was identified in order to synthetize skills that are believed to be essential for the realisation of an individual's agency and human dignity. The skills of autonomy were found to be composed of two subcategories: the skills of learning – i.e. the skills of knowledge acquirement, enquiring, thorough research, active exploration, and having the desire to have new experiences – on the one hand, and the skills of thinking for oneself – i.e. the skills of critical thinking, reflective thinking, logical thinking, problem solving, creativity, analysing, systematising, outlining, abstracting, making connections, interpreting, synthetizing, venturing an opinion, and decision-making – on the other.

Secondly, the category named skills of psychological fitness was not designed to have any subcategories and instead simply incorporates the six skills of optimism, balance, resilience, fulfilment, play, and courage. While the six positive psychological attributes presented by section 2.2.3. in Chapter 2 can, I believe, be found in different categories and subcategories of the cosmopolitan soft skills concept, it was seen as vital for cosmopolitan soft skills to have a category dedicated primarily for positive psychological well-being concentrating mostly on the ability of experiencing positive emotions, hence this present category. Also, the addition of the skill of play into this category derives solely from theory; that is, this specific skill was the only one that was nowhere mentioned in the empirical material, given, however, that it constitutes one of Nussbaum's Central Capabilities, it was decided to be included in the conceptual map.

The third main category of cosmopolitan soft skills was identified as the skills of proactivity which was also designed to be one unifying category with no subcategories. It was however found to be a bigger one than the one discussed before, as it incorporates the following 17 skills: motivation, setting meaningful goals, entrepreneurship, taking initiatives, addressing challenges, positive change, realising ideas, positive work-attitude, future-readiness, being organised, commitment, perseverance, discipline, diligence, concentration, lasting attention, and sturdiness. The category of skills of proactivity is thus believed to be synthesising the skills

needed for an individual for realising the positive psychological attributes of meaning, engagement, and competence.

Lastly, the final category named as skills of affiliation is designed to be incorporating the skills necessary for a harmonious human coexistence both on a local, a national, an international, and a global level. That is, guided by the cosmopolitan-minded competences deriving from David T. Hansen's (2011) and Kwame Anthony Appiah's (2006) works and the positive psychological attribute of positive relationships, the category was found to have two main subcategories: one synthesising the skills of empathy and one the skills of relationality. As suggested by Hansen (2011) and Appiah (2006), the basis of moral cosmopolitanism is the fusion of ethics and morals, which is possible via creative conversation and imaginative engagement where the goal is not consensus but mutual understanding. Therefore, the skills of empathy were most importantly found to be incorporating the skills of curiosity, imagination, and understanding, and two subcategories. On the one hand, the skills of open-mindedness consisting of the six skills of recognising the value of human differences and different achievements, tolerance, patience, differentiating moral good and bad, multiculturalism, and internationalism, and the skills of conversation incorporating the ten skills of non-violent communication, asking, negotiating, debating, arguing, listening, presenting, conflict-management, reconciliation, and politeness, on the other hand. Nevertheless, since having positive relationships has also been found to be vital for one's positive psychological well-being, the subcategory of relationality was identified to be incorporating the skills needed for the establishment and maintaining of successful relationships. The subcategory has not been found to have any further subcategories, the incorporated 17 skills were however organised into three subgroups for the sake of a more logical structure. That is, the skills of relationality were found to be composed of the subgroup of adaptability, moderation, and altruism, the subgroup of cooperation, reliability, asking for help, and helping, and lastly of the subgroup of trust, loyalty, care, pride, love, kindness, integrity, honesty, fairness, and consistency. Having thus identified and presented a comprehensive conceptual map of cosmopolitan soft skills (see Figure 2), the following chapter will present the interpretation of these findings and will discuss why these results are considered to be of immense importance in the interconnected context of the 21st century.

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Chapter 5
Discussion and Conclusions

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The final but vital chapter of the present thesis is dedicated to the discussion of the findings presented by Chapter 4 and to the presentation of conclusions arrived at by the whole of this research. The main purpose of this chapter is thus to critically investigate and interpret what the findings outlined in the last section of Chapter 4 tell, in what form they are important and relevant, for whom, and why. The first part of the chapter will therefore concentrate on taking into account the extent to which the set-out aims and objectives of this research have been met by responding to its original research questions. Then, the chapter will focus on contextualising and putting the present contribution into perspective by presenting argumentation for the justification of these results. Having critically discussed the conclusions drawn, the limitations of the study and suggestions for further research will be elaborated on. Finally, the concluding section will provide a short summary of this present thesis in order to reflect and synthesize a fresh insight into our understanding of 21st-century globalisation and its educational implications.

5.1. Accentuating the outcomes of the study

5.1.1. The theoretical conceptualisation of a multidimensional flourishing concept

As it has been articulated several times by now, what this thesis intended to investigate was the concept of flourishing and the skills whose acquirement could be contributing to the realisation of human flourishing. Having decided on taking a bottom-up approach, a comprehensive theoretical analysis was carried out in order to examine and establish how an individual can achieve to flourish, so what skills an individual needs for the realisation of flourishing according to the existing literature. Research question 1 was formulated thus as the following: 'How can positive psychology, the capabilities approach, and critical cosmopolitanism be understood as interrelated concepts that together foster flourishing?', and so the thorough theoretical investigation pointed to the direction that a three-dimensional flourishing concept needs to be presented and argued for. Firstly, it was found that flourishing has a positive psychological dimension and can be manifested in the form of positive psychological well-being. That is, it was found that individual well-being can be understood as

a combination of positive feelings and positive functionings – so simply put as a mental state or life-satisfaction –, and so that flourishing without question has a subjective dimension. However, subjective forms of well-being understandings were found to be facing a great amount of criticism, and so in the form of the capabilities approach an objective dimension of individual well-being was presented. Since it is argued that people tend to adjust their desires to circumstances, Nussbaum's list of Central Capabilities was identified as a normative framework that informs about the social minimum states ought to provide for each individual in order to objectively be well, and so this dimension was identified as the moral-political dimension of flourishing. Finally, it was found that flourishing cannot be realised without human diversity and relationality taken into account, and so a cosmopolitan, moral-ethical dimension was also articulated. That is, since human beings do not live in isolation but instead in smaller and larger communities, it was found that in addition to feeling good and being provided with the bare social minimum, flourishing also implies a mode of conduct and orientation towards other people. Consequently, the concepts of positive psychology, the capabilities approach, and critical moral and cultural cosmopolitanism were all found to be contributing to the realisation of flourishing in some form, and it was argued that all three dimensions need to be taken into account for the realisation of a comprehensive understanding of individual flourishing. That being said, since the whole of Chapter 2 was dedicated to providing an answer to this research question, please see Chapter 2 for a more detailed and elaborated explanation of and argumentation for this interrelatedness.

5.1.2. The empirical basis for conceptualising cosmopolitan soft skills

Having accounted for the first research question, an empirical investigation was carried out in order to tackle research questions number 2 and 3 that were phrased as the following: 'How can the examination of school policy documents concerning set-out educational objectives help conceptualise cosmopolitan soft skills?' and 'How can the viewpoints of school principals complement the examination of documents and provide deeper understanding for the conceptualisation of cosmopolitan soft skills?'. A comparative, qualitative content analysis was conducted on the pedagogical programmes of three fundamentally different schools, and as a result of an open coding procedure and the use of a categorisation matrix the content of the documents was comparatively organised according to the aims of, the basic principles of, and the assigned tasks to be carried out by the educational work ongoing in the three institutions. Then the transcriptions of the interviews conducted with the investigated schools' principals

were analysed in the exact same way as the documents, which procedure complemented and so contributed to the comprehensiveness of the comparative inventory of aims, basic principles, and tasks to be carried out in the investigated institutions. Having conducted a thorough examination on the educational objectives of the three schools, the theme of tasks was found to be incorporating the skills that the schools aim for their students to acquire. The skills mentioned – either directly or indirectly – by the documents or during the interviews were thus extracted from the categorisation matrix and collected as a list, which comprehensive list provided the empirical basis for the conceptualisation of cosmopolitan soft skills later on. Furthermore, given their semi-structured nature, the interviews also provided deeper understanding about the meaning of words and expressions that the theoretical analysis of this thesis identified as essential but the documents presented as self-evident or axiomatic, so the information gained via the interviews played a vital role during the categorisation process of cosmopolitan soft skills as well. However, in order to see an even more elaborate description of the process of analysis of the documents and interviews that resulted in the empirical basis for the conceptualisation of cosmopolitan soft skills, please see section 4.1.

5.1.3. The conceptualisation of cosmopolitan soft skills based on the intersecting of theory and empirical data

Research questions 1, 2, and 3 were thus designed to cull upon both a theoretical and an empirical investigation of cosmopolitan soft skills, and so the last research question was aimed to guide the fusion of the two different approaches to analysis. Research question 4 was thus formulated as the following: 'What form could the description of cosmopolitan soft skills take based on the intersecting of the theoretical and empirical analyses undertaken by this study?'. Keeping the six positive psychological attributes, Nussbaum's ten Central Capabilities, and the cosmopolitan-minded competences in mind, the empirical list of skills deriving from the documents and interviews was interpreted, reduced and organised in order to capture a possible form of cosmopolitan soft skills. As a result, four core skills – the skills of attention, acceptance, respect, and responsibility – and 78 skills organised into four main categories – autonomy, psychological fitness, proactivity, and affiliation – were identified as the constituents of the concept. These results were then presented in the form of a conceptual map demonstrating the systematisation and organisation of cosmopolitan soft skills arrived at by this present interpretation (see Figure 2). However, since the conceptual map can be best understood as a synthesizing summary of the results, section 4.1.2.4., section 4.2., Appendix F, and Appendix

G provide a more elaborate description of the form of cosmopolitan soft skills this present comparative, critical realist interpretation has arrived at. Nevertheless, in order to account for the significance of these results, and so to draw some conclusions and to argue for the justification of the here-interpreted results, the next section will aim at contextualising and putting this contribution into perspective.

5.2. Contextualising the contribution of the study

Discussing the significance of the results of a study might however at once be the most challenging and the most exciting part of a research process within social sciences. Challenging, because due to the controversies that exist around the conceptualisation of social reality, the achieved results invite not only criticism but also a great amount of scepticism. Yet, it is also exciting because this is the scene of argumentation where the social scientist gets the opportunity to try and convince their audience about the gravity of their findings. Therefore, I will now account for why I think cosmopolitan soft skills play an immensely important role in the highly interconnected world of the 21st century and provide a line of reasoning in the sanguine attempt of being as convincing as possible for the sake of the acceptability of these findings.

The introductory chapter of this thesis started out with identifying the present-day primacy of economy in education as problematic. The chapter briefly presented how the contemporary, intensified level of global interconnectedness brought about by the knowledge-based era is most noticeable in the structural transformation of the world economy system, and so how present educational aims and norms have taken a different shape for the sake of the nation-state's competitiveness in global economy. What this in practice means is that a very strong sense of competition is implemented in the minds of children at a very early age; parents want to get a place for their children in the best nursery around so that they'll have a chance to get a place at the best kindergarten around, then the best primary, then secondary, then tertiary school around, so that their children will have the opportunity of getting a decent job in the highly competitive scene of global labour market, because having a decent job is important as money prevails in the heyday of capitalism and consumerism. While this one-sentence long description is without question an extremely simplified depiction of a very complex situation, Chapter 1, I believe, professionally argued for its actuality. As the introductory chapter of this thesis explained, it is by and large the human capital theory that prescribes educational aims in Western, 21st-century educational frameworks, and so while educating for the needed human

capital tends to get more and more attention, educating for the sake of humanity appears to be more and more overshadowed. However, is it not needed now more than ever, in the face of the intensified, multidimensional global interconnectedness, to prepare students to be critical, thinking, and understanding conscious human beings that are aware of both their worth as individuals and their responsibilities as members of the human community inhabiting this planet?

I argue that it is. I argue that while globalisation certainly has a crucial economic dimension, education systems worldwide should be aiming to prepare students for participation in a multidimensionally globalised society. Ergo, I argue that the knowledge-based era brought about more than a worldwide economy system that students need to be prepared for and able to participate in. That is, further global challenges – in fact, also mentioned by the principals interviewed within the frameworks of this research – that the knowledge-based era also brought about, and educational systems should most certainly not turn a blind eye to are social media and the sheer uncertainty of what the future holds. The correlation between the appearance of social media and increased screen time and a rise in mental unwellness and low self-esteem is for example an intensely investigated matter, and while the exploration of the soundness of this correlation is definitely out of the scope of this paper, I argue that, even without presenting academic proof and argumentation here, these phenomena can be regarded as valid challenges that education systems should also be prepared to provide a solution for. Also, the speed of advancement in communication technology and technology in general resulted not only in uncertainty about what is going to be needed in the future, but also in an extremely intensified speed of information flow and an enhanced level of human mobility. That is, different people, ideas, values, and practices are not living in separation any longer but instead encounter both physically and virtually on a regular basis. This means, as far as I am concerned, that education systems in general have a more comprehensive job than preparing students for participation in the global labour market; education systems should also be able to prepare students for an uncertain future and the real face of human diversity, and so to become responsible members of the global community the diverse human species can be regarded as, I believe.

Consequently, in order to contribute to the formulation of a change of consciousness and articulate an alternative understanding of 21st-century global human interconnectedness, this present thesis has undertaken the investigation of human flourishing. It started out with the assumption that it is not world economy but instead our belonging to the human species that connects us all, and so the thesis was set out to investigate what human beings as individuals

and the common *human* being of all human beings need for the sake of flourishing. Having conducted a thorough theoretical examination, a positive psychological, a moral-political, and a moral-ethical dimension of flourishing were identified that were all found to be essential for the realisation of flourishing i.e. for the realisation of 'the highest Good in a virtuous life in the highly important context of human relations and friendships' (Giovanola, 2005: 262). Also, the concluding section of Chapter 2 provided an account on that flourishing is in fact possible via Confucius's two-and-a-half-millennia-old idea of virtues, which concept, given the three dimensions of flourishing, was found to be incorporating both the six positive psychological attributes, Nussbaum's ten Central Capabilities, and the competences of cosmopolitan-mindedness. Based on the thorough literature review carried out, the acquirement of these virtues was thus identified to be the universal key to flourishing, and so Chapter 2 presented, explained, and argued for a theory of how human flourishing is possible in the highly globalised and interconnected context of the 21st century.

However, while this theoretical conceptualisation of flourishing and the idea of virtues drew attention to contemporary deficiencies and offered a normative alternative, it was found to be insufficient for providing more than a guiding structure for the realisation of flourishing and the identification of the virtues fostering flourishing. Therefore, in order for the theory to take a more detailed, more tangible, and more practical form, an empirical investigation was carried out to capture the actual virtues the three-dimensional flourishing theory was believed to embrace. The second part of this investigation can thus be understood as an empirical attempt of identifying the virtues that the positive psychological attributes, Nussbaum's Central Capabilities, and the competences of cosmopolitan-mindedness prescribe and incorporate. That is, a comparative study of three small cases was carried out in order to try and capture all the skills that the three fundamentally different educational institutions aim to equip their students with for the sake of flourishing. The choice of schools was however also influenced by the three-dimensional structure of the theoretical flourishing concept, as the three schools were all believed to be incorporating some aspect(s) of the flourishing concept that the other two did not. As a result of the empirical research done, a comprehensive list of skills was constructed which list was then interpreted, reduced, and organised according to the structure provided by the theoretical investigation carried out by this study. As a consequence of combining theory and practice, a potential form of cosmopolitan soft skills was eventualised.

What the theoretical investigation identified as virtues were however named cosmopolitan soft skills instead for three different reasons. First, the word virtue was found to

be rather remote and controversial for an everyday, 21st-century usage, and so the word 'skill' was determined to be a contemporary equivalent to it. Second, the skills that this study was after were named 'soft skills' because it was an already existing and a more generally known term with a considerable amount of research already done about it. Therefore, due to the clear resemblance, it was decided that instead of creating a whole new concept, the already known and to some extent accepted term of soft skills would be applied and so further developed here. That being said, it is crucial to keep in mind that the here-investigated skills were named 'cosmopolitan soft skills' because the skills identified and described by this paper go way beyond economic considerations. That is, while the original term soft skills is an economic one that draws attention to the need for students to acquire these skills for the sake of better future job opportunities, cosmopolitan soft skills is a synthesising term for all the interpersonal cognitive and non-cognitive skills that are believed to be required for the realisation of human flourishing i.e. for the realisation of both individual well-being and a harmonious human coexistence. Thus, cosmopolitan soft skills are believed to be a cultivatable set of skills incorporating both brain-based and socioemotional competences whose acquisition is believed to be crucial not only for the realisation that human diversity is the expression for and embodiment of socio-cultural differences but also for being able to comprehend the meaning of these differences and to coexist within the globalised context of human, socio-cultural differences. Ergo, the understanding of cosmopolitan soft skills can and should not be limited to an interpersonal socioemotional skill set that is required for a successful professional life in the globalised labour market, but instead should be understood as *the* set of interpersonal socioemotional skills that is required in general for a harmonious human life in the highly globalised context of the 21st century. I argue, therefore, that cosmopolitan soft skills can best be understood as a set of skills that allows one to get to know both themselves and others with backgrounds different than one's own, and so as a set of skills that redound both self- and social-awareness. Acquiring cosmopolitan soft skills fosters thus a level of consciousness that is inevitable for human, individual and collective flourishing, as far as I am concerned.

Having implied and articulated however a rather universal conceptualisation and so significance of cosmopolitan soft skills, the reliability and validity of these present findings need to some extent be elaborated on. As a matter of fact, provided the critical realist stance taken by the whole of this study, I believe that the findings of this without doubt extremely context-based research could actually be understood as being part of a general structure. That is, as explained by Chapter 3, critical realism holds that the social world with all its events and

structures exists in fact externally, and that it is *the studying* of the social world that is always activity-, concept-, and spatiotemporally dependent. Consequently, I firmly believe that there exists a general set of cosmopolitan soft skills that fosters human flourishing. However, since all our knowledge is fallible, I believe that the form of this real and externally existing skill set is flexible, ever-changing and, in a way, forever unsure, and so is the here-presented conceptualisation of cosmopolitan soft skills which therefore cannot be regarded as mistaken. In my opinion, this understanding implies two things regarding the results of this study i.e. the list and form of cosmopolitan soft skills that I now ended up with. On the one hand, that the present findings are without question to a great extent dependent on the context in which the study was carried out, and so I would say that at this point they are transferable to contexts quite similar to the investigated one, so very generally speaking, to other Western, urban contexts. On the other hand, however, I argue that the context-dependency of these findings does not make them false or unusable in contexts different form the investigated one. Once again, provided the critical realist and abductive-retroductive approach taken, social structures are believed to be not directly observable and so concepts and theories are seen as indispensable for acquiring knowledge about them. The approach thus holds that with an equal concentration on and an interplay between theory and empirical data, individual events can be understood as parts of a general structure, so it holds that the re-description and re-contextualisation of individual events allow us to make creative and imaginative inferences about a general, more universal context or structure (Danermark et al., 2002: 88-93). I therefore argue that despite its flexible, ever-changing, and unsure nature, the here-presented list and form of cosmopolitan soft skills can in fact be regarded as describing the general structure of flourishing, and so is a significant first attempt of trying and capturing the skills fostering human flourishing. Consequently, while further research will undoubtedly influence the form of the concept, I argue that (1) this research can be regarded as a crucial step towards the theoretical conceptualisation of flourishing as the findings of this study have most certainly contributed to our knowledge about flourishing, that (2) the whole of this research project has in effect done its bit to facilitate the future educability of the flourishing and the cosmopolitan soft skills concept, and so that (3) this present research, even if just slightly, but has in fact contributed to the empirical realisation of human flourishing. That being said, as briefly but already implied, the study is of course not free of limitations which therefore will now be in detail elaborated on.

5.3. Limitations of the study

As all research, this present study has as well numerous limitations. Firstly, and most importantly, the chosen theoretical stance without question invites a great amount of criticism, accounting for the deriving theoretical and methodological limitations is thus crucial. Having taken a critical realist, abductive-retroductive approach, it was theorised that by equally relying on theory and empirical data and so applying both inductive and deductive analytical methods, the investigation of an individual event might actually allow creative and imaginative assumptions to be made about the general structure the specific event is part of. Taking an abductive-retroductive approach is however highly controversial, as the mixing of the two major research paradigms – especially on the theoretical level – is considered not only unfathomable but even flawed by many. Nevertheless, section 3.1. provides an exhaustive description of the theoretical grounds this research stands on, I believe, and I contend that the limitations this theoretical stance brings about were not only taken into account but were also continuously referred to throughout the whole of this paper. Moreover, sections 4.1.2.4. and 5.2. explain in greater detail how the possibility of multiple interpretations – so what many might see as a serious limitation – might in fact be of benefit for the flourishing concept and could contribute to an even more comprehensive understanding of cosmopolitan soft skills.

A further issue concerning the theoretical stance taken is that while critical realism by nature prescribes abduction or retroduction, it could be argued that the present study abides more by the lines of deductive reasoning. The aim of this paper specified by section 1.2.1. consisted however of two different parts in order to address both a theoretical and an empirical investigation to be carried out within the frameworks of this present research project; that is, while the theoretical part attempted 'to investigate the concept of human flourishing', the determination of 'what skills and competences are essential for an individual to acquire for the realisation of flourishing in the accelerated and extendedly interconnected context of the 21st century' was possible via the empirical data collected. That being said, it indeed needs to be acknowledged that the theoretical investigation did influence the empirical one to a greater extent than vice versa in this present study. However, I myself cannot view this present study as a purely deductive one because theory here is not believed to be only prescribing what results the empirical data could have provided but is also understood and has in fact reached a more comprehensive description *by* the inclusion of the empirical data. The theory described by Chapter 2 is thus what is believed to be providing the general structure of human flourishing

that is believed to be complemented and so better understood by the investigation of an individual phenomenon presented by the empirical investigation of this present paper.

Thirdly, I see the fact that I was the only researcher working on this project as a serious source of weakness in this study. That is, while I do not believe that this fact undermines the significance of the findings, I do believe that if other researchers or a software were also involved in the process this research could have made even more progress. There are certainly aspects both of theory and of data that I myself did not think of or did not realise, thinking together with peer researchers or using NVivo, for example, could thus have undoubtedly contributed to the outcomes of this research.

Also, it could be argued and therefore needs to be acknowledged that the findings of the empirical analysis carried out by this study are not sufficiently presented by this paper, and that the results that are actually presented are not completely distinguishable and so to a great extent merge with what the chapter of discussion ought to cover. However, this is a consequence of the metatheoretical stance taken and so a very conscious decision made based on the abductive-retroductive reasoning applied. That is, it is a fact to be acknowledged that the present study to some extent neglects to in detail present the findings of the empirical investigation, but it is very important to see that it does so for the sake of arriving at results that are based both on the theoretical and the empirical analyses carried out and not out of remissness.

Furthermore, it could also be argued that while one of the dimensions of flourishing was identified to be a moral-political one, this present discussion almost completely overlooks the political dimension of global interconnectedness. As a matter of fact, this is indeed a valid criticism as while Nussbaum's list was also kept in mind during the construction of cosmopolitan soft skills, it is true that the positive psychological and moral-ethical dimensions of flourishing played a more influential role in the formulation of the concept. The reason for to some extent neglecting the important political dimension of flourishing is however, very simply, the bottom-up approach taken. That is, including the capabilities approach in the argumentation aimed in fact at accentuating that flourishing does have a political dimension as well and played the essential role of setting a normative political goal for the realisation of people's equal moral worth. Given the bottom-up approach, however, it is true that this present paper does not offer more than a theoretical moral human rights approach for the moral-political dimension of flourishing to be realised.

The bottom-up approach implies nonetheless a further limitation that needs to be accounted for. Namely, that the whole of this study is rather individualistic, which embodies an even greater limitation, the indisputable Western roots and frameworks of the study. That is, while a harmonious social collective has in fact been articulated, it has been approached from the individual's perspective. Taking the individual as a starting point, and arguing that it is attentive, accepting, respectful, and responsible but individuals that together can contribute to a harmonious human coexistence is however undoubtedly a Western idea. Moreover, it could also be noted that the very idea that one should be happy and well, and so the idea that human flourishing is an outcome that can (and should) be sought and found is also a legacy of Christian tradition (Lomas & Lomas, 2018: 231). Therefore, somebody coming from a very different cultural background than mine might not only be able to identify different dimensions of flourishing that I, due to my Western bias, have absolutely no understanding of, but could also possibly pinpoint that a dimension that this thesis identifies as essential might in fact not be so essential in another, non-Western context.

Lastly, a final issue that needs to be addressed that in a sense can also be regarded as an overall limitation synthesising all the already mentioned limitations, is that everything this thesis argues for – at least at this point – is by and large a theory. That is, at least to my knowledge, there is no existing empirical evidence accounting for the here-presented flourishing concept and so neither for that cosmopolitan soft skills would indeed foster flourishing. That being said, the very reason why this project was undertaken was to bring the theoretical conceptualisation of flourishing slightly closer to practice, and so even though the results of this study might be flexible, changing, and so provisional, I believe that this project facilitated further both theoretical and empirical investigations into the two interconnected concepts. Accordingly, the next section will offer some ideas of how the concepts of flourishing and cosmopolitan soft skills could be academically approached in the future.

5.4. Recommendations for further research

As implied before, there are plenty of ways the issue raised by this paper could be further investigated and so developed. Firstly, as mentioned by the previous section, it is possible that the present theoretical examination is missing out on crucial dimension(s) of the flourishing concept, further research originating from different ideas and convictions might therefore contribute to an even more comprehensive theoretical understanding of what is required for human flourishing. Secondly, while this present research did aim for comparing schools with

different values in order to embrace an as comprehensive understanding of cosmopolitan soft skills as possible, provided our socio-cultural differences and human diversity, however, people with different socio-cultural backgrounds than mine might have different understandings of the very meaning of the concept. Consequently, further empirical research carried out by others, in contexts different from the here-investigated one and/or with the application of methods other than the ones relied on by this research is thus unquestionably necessary for an as profound understanding and exhaustive identification of cosmopolitan soft skills as possible. Thirdly, and probably most importantly, further research into the educability of the flourishing concept i.e. both into the didactics of cosmopolitan soft skills and into how flourishing or cosmopolitan soft skills education could be incorporated into 21st-century educational frameworks in practice is of utmost importance.

Also, my personal, maybe faulty, opinion is that while the social/relational dimension of personhood is indeed a learned predisposition to respond to things in a certain way, the personal, dynamic dimension might be more than that. What I mean by this is that, as far as I am concerned, the positive psychological dimension of flourishing and so an individual's positive psychological well-being might be dependent on more than learned predispositions, so to put it very simply, it might also be dependent on the different ways human brains are biologically and neurologically wired. Therefore, since I mentioned that I see cosmopolitan soft skills to be the combination of cognitive and non-cognitive abilities, in addition to different socio-cultural considerations, further research into the neurology of flourishing could also be of great benefit for the concept, I think. In fact, understanding more about the human brain from a more natural sciences perspective I see as essential for the success of flourishing education, and it is an approach that I myself have become very interested in during the conduction of this research project. Positive psychology, and psychology in general, is as well a field that is still in its infancy, and so I do believe in the possibility that one day we will be able to scientifically account for individual differences in the realisation of flourishing and explain by what means an individual could achieve to flourish. Consequently, I want to further educate myself about what the field of psychology has already achieved regarding the concepts of flourishing and the skills required for flourishing in order to be able to competently investigate the educability of the concepts from an interdisciplinary perspective in the future. That being said, the two-dimensional conceptualisation of personhood will always lie at the heart of the flourishing theory, I believe, so even with a temporary more significant emphasise on its individual psychological dimension, research on flourishing will always need to concentrate on the

social/relational dimension of personhood as well. To sum it up, I recommend that further research on flourishing and cosmopolitan soft skills will concentrate on developing the concepts themselves with an interdisciplinary approach at all times borne in mind.

5.5. Conclusion

To round it all up, the present study was designed to investigate the concept of human flourishing and to try and identify the skills necessary for the realisation of flourishing in the highly interconnected reality of the 21st century. The theoretical analysis of the concept described a comprehensive understanding of flourishing and argued for a three-dimensional flourishing concept. On the other hand, the empirical analysis carried out by this project concentrated on the construction of a comprehensive list of skills and competences that contemporary educational institutions aim at equipping their students with for the sake of flourishing. Eventually, as a result of an interplay between theory and empirical data and an equal amount of attention paid on both the theoretical and empirical analyses conducted within the frameworks of this research, a possible conceptualisation of cosmopolitan soft skills – believed to be essential for the realisation of human flourishing – was arrived at. The discussion part of the thesis then highlighted that the acquiring of these skills – to simply put, thus, the learning to be attentive to, accepting of, respectful to and of, and responsible for both the self, others, human differences, one's smaller and larger communities, and the environment – is essential both for the well-being of the individual and for a harmonious human coexistence i.e. for human flourishing. Finally, the last sections of this paper emphasised that while I believe that this research is of exceptional importance concerning our knowledge about human flourishing, further research both into the flourishing and the cosmopolitan soft skills concepts themselves and so into the educability of the concepts is vital. Nevertheless, it needs to be acknowledged that I regard this research project as a milestone both in my personal academic development and in our common understanding of what might be required for the flourishing of human beings. Our work here is however far from being done, so I am curiously looking forward to seeing where the road taken by this paper might lead and what opportunities I myself might have in the future to help humans achieve to flourish.

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Appendices

Appendix A: Nussbaum's list of Central Capabilities

1. *Life*

Being able to live to the end of a human life of normal length; not dying prematurely, or before one's life is so reduced as to be not worth living.

2. *Bodily Health*

Being able to have good health, including reproductive health; to be adequately nourished; to have adequate shelter.

3. *Bodily Integrity*

Being able to move freely from place to place; having one's bodily boundaries treated as sovereign, i.e. being able to be secure against assault, including sexual assault, child sexual abuse, and domestic violence; having opportunities for sexual satisfaction and for choice in matters of reproduction.

4. *Senses, Imagination, and Thought*

Being able to use the senses, to imagine, think, and reason – and to do these things in a ''truly human'' way, a way informed and cultivated by an adequate education, including, but by no means limited to, literacy and basic mathematical and scientific training. Being able to use imagination and thought in connection with experiencing and producing self-expressive works and events of one's own choice, religious, literary, musical, and so forth. Being able to use one's mind in ways protected by guarantees of freedom of expression with respect to both political and artistic speech, and freedom of religious exercise. Being able to search for the ultimate meaning of life in one's own way. Being able to have pleasurable experiences, and to avoid non-necessary pain.

5. *Emotions*

Being able to have attachments to things and people outside ourselves; to love those who love and care for us, to grieve at their absence; in general, to love, to grieve, to experience longing, gratitude, and justified anger. Not having one's emotional development blighted by overwhelming fear and anxiety, or by traumatic events of abuse or neglect. (Supporting this

capability means supporting forms of human association that can be shown to be crucial in their development.)

6. *Practical Reason*

Being able to form a conception of the good and to engage in critical reflection about the planning of one's life. (This entails protection for the liberty of conscience.)

7. *Affiliation*

A. Being able to live with and toward others, to recognize and show concern for other human beings, to engage in various forms of social interaction; to be able to imagine the situation of another and to have compassion for that situation; to have the capability for both justice and friendship. (Protecting this capability means protecting institutions that constitute and nourish such forms of affiliation, and also protecting the freedom of assembly and political speech.) B. Having the social bases of self-respect and non-humiliation; being able to be treated as a dignified being whose worth is equal to that of others. This entails, at a minimum, protections against discrimination on the basis of race, sex, sexual orientation, religion, caste, ethnicity, or national origin. In work, being able to work as a human being, exercising practical reason and entering into meaningful relationships of mutual recognition with other workers.

8. *Other Species*

Being able to live with concern for and in relation to animals, plants, and the world of nature.

9. *Play*

Being able to laugh, to play, to enjoy recreational activities.

10. *Control over One's Environment*

A. Political. Being able to participate effectively in political choices that govern one's life; having the right of political participation, protections of free speech and association. B. Material. Being able to hold property (both land and movable goods), not just formally but in terms of real opportunity; and having property rights on an equal basis with others; having the right to seek employment on an equal basis with others; having the freedom from unwarranted search and seizure.

(Nussbaum, 2000: 79-80).

Appendix B: Interview guide – English version

1. How long have you worked in this school? (As school leader?)

2. What is the ethos of the school i.e. the school's hidden curriculum?

   - What are the differences between the ethos of the primary and secondary levels of the school?

3. Defined in a couple of concrete, short **words**: what skills are inevitable for the "education of/for human beings"?

4. What does it mean to have a healthy body and soul?

5. What different forms, dimensions does the notion health/well-being have?

   - What does it mean to educate (mentally, morally, and physically) healthy children?

6. What is the purpose of education?

7. What are life skills?

8. What are the individual behavioural norms?

   - What are the norms of community behaviour; how would you describe the concept of social-relationship culture?

   - What are the different, smaller/larger communities that the school educates its students to be members of?

   - Which comes first, which leads to the other: the well-being of the individual or the community?

9. What is the meaning of *human dignity*, the respect for human dignity?

10. What are the social, societal challenges of the 21st century?

11. What are the societal expectations that 21st-century education seeks to meet?

12. What does the word *modern* mean (school, society)?

13. What are the skills that enable children to cope with this current, modern societal situation?

14. What does the word *other* mean?

    - What are the different forms of *otherness*?

    - What kinds of otherness do you experience/teach about in your school?

15. How would you describe a fully human person with an authentic personality?

16. What does *talent* mean? What does it mean to *have a talent*?

    - Does every child have some kind of talent?

17. What is the importance of human connections?

- What are the different forms of human connection?

18. What is the most effective educational motivator?

- Recognition, reward/Punishment

19. What kind of rights and obligations do we have (towards whom and what do we have rights and obligations)?

20. What does the word *morals* (morality) mean?

- What do the concepts *morally good* and *morally wrong* mean?

21. What are those skills that are difficult to educate within the frameworks of formal education? Why are these difficult to educate?

- What do solidarity and empathy mean? (Are they skills?)
- What do democratic skills mean?
- What is the difference between social and civic competences?
- What are the skills required for sustainable development?

22. Are there some skills (if yes, what are the skills) that <u>everyone</u> needs to acquire for the sake of the (a) individual's own and/or (b) the community's well-being?

23. Is there anything that you'd like to add in accordance to what we talked about?

Appendix C: Interview guide – Hungarian version

1. Mennyi ideje dolgozik ebben az iskolában? (Mennyi ideje intézményvezető?)

2. Mi az iskola erkölcsi világképe – rejtett tanterve?

   - Mi a különbség az általános iskola és a gimnáziumi szintek alapelvei között?

3. Pár tömör **szóban** megfogalmazva: mely készségek kialakítása, elsajátítása elengedhetetlen az „ember neveléshez"?

4. Mit jelent az, hogy valaki testileg-lelkileg egészséges?

5. Milyen különböző formái, dimenziói vannak az egészségnek, jóllétnek? (tényezők)

   - Mit jelent (szellemileg, erkölcsileg, és testileg) egészéges gyerekeket nevelni?

6. Mi az oktatás célja? (Mi az iskola célja?)

7. Mik az életvezetési készségek – készségek, amelyek szükségesek a mindennapi életben való teljes részvételhez?

8. Mik az egyéni viselkedés normái?

   - Mik a közösségi viselkedés normái; hogyan írná le a társas kapcsolati kultúra fogalmát?

   - Mik azok a kisebb/nagyobb közösségek, amelyek tagjaivá neveli az iskola a gyerekeket?

   - Melyik jön előbb, melyik eredményezi a másikat, az egyén vagy a közösség jólléte?

9. Mit jelent az emberi méltóság, az emberi méltóság tisztelete?

10. Mik a 21. század társadalmi kihívásai?

11. Milyen társadalmi elvárásoknak igyekszik a 21. századi oktatás megfelelni?

12. Mit jelent a *modern* szó (iskola, társadalom)?

13. Melyek azok a készségek, amelyek lehetővé teszik ebben a modern társadalomi helyzetben való érvényesülést?

14. Mit jelent a *más* szó?

    - Milyen különböző formái vannak a *másságnak*?

    - Milyen különböző másságot tapasztal/másságról tanít az Ön iskolája?

15. Milyen a hiteles személyiséggel rendelkező teljes ember?

16. Mi a *tehetség*? Mit jelent tehetségesnek lenni?

    - Rendelkezik minden gyerek valamilyen tehetséggel?

17. Mi a jelentősége az emberi kapcsolatnak, a személyes kötődésnek?

    - Milyen különböző formái vannak a személyes kötődésnek?

18. Mi a leghatékonyabb tanulást motiváló erő?

- Elismerés, jutalmazás/Büntetés

19. Milyen fajta jogaink es kötelezettségeink vannak (és mivel, kikkel szemben vannak jogaink és kötelezettségeink)?

20. Mit jelent az *erkölcs* szó?

- Mit jelent az *erkölcsileg jó* és *erkölcsileg helytelen*?

21. Mik azok a kompetenciák és készségek, amik nehezen taníthatók a formális oktatás keretein belül? Mit gondol, miért?

- Mit jelent a szolidáris, empatikus készség?
- Mit jelent a demokratikus készség?
- Mi a különbség a szociális és állampolgári kompetenciák között?
- Mik a fenntartható fejlődéshez szükséges kompetenciák, készségek?

22. Vannak olyan (és ha igen, mik azok a) készségek, amelyekre mindenkinek szüksége van az (a) egyén és/vagy (b) a közösség jólléte érdekében?

23. Szeretne bármit hozzáadni? Van-e még valami, ami eszébe jut, annak kapcsán, amiről beszélgettünk?

Appendix D: Study information sheet

Stockholms universitet

Master's Programme in International and Comparative Education (2019)

Study Information Sheet

Thank you for willing to take part in this study comparing educational values in an international context. The study aims to investigate questions about the very purpose of education, to explore the educational values governing the institutional work, and to see in what forms the school prepares its student for a flourishing life. In order to make the study results more comprehensive and to complement the investigation of the pedagogical programmes, we need to collect interview data about the school principals' personal views. The data collection procedure will take place during the period of March, 2019. We will use the results for master thesis research purposes.

The study forms part of the compulsory program curriculum and is supervised by one of the assigned supervisors of Department of Education at Stockholm University, who will ensure that students adhere to all the necessary rules. The resulting thesis is assessed and graded by an examiner at the end of the course.

We ask for your approval to use the data collected for the study. Participation is always **voluntary**. In order to collect data for the study, we need your signed consent on the second page of this form. Even in the case that you sign the form at this point, it is still possible for you to withdraw from participation at any time without giving a motivation why.

During the course of the student working on the study **your personal data are protected and will not be disclosed to unauthorized persons**. We will store recordings and other details in a safeguarded manner. Any photographic/video/sound collected in the first phase will be **anonymized**, coded and transcribed as text. This will be done immediately upon transmission in order to disable any potential for detecting that you have participated. The consent forms will be kept in locked storage at Stockholm University so that they may not be linked to our recording. When the study is completed and the thesis has passed assessment, we will destroy the original data that has been collected (e.g. film/sound files, or digital survey).

The results of the study will be published in the thesis in a manner that will not reveal the participant's identity**, unless permission is provided** on page 2. The study adheres to the guidelines on research ethics and common laws. You may read more about these at the bottom of page 2.

In order to complete the study, it is very valuable for us to receive your consent. Please contact us **at any stage of the research** in case you need further information.

Supervisor's name: **Malgosia Malec-Rawinski**   The student's name: **Blanka Rósa**

Email: ██████████████████   Email: ██████████████████

Telephone: ████████   Telephone: ████████

Appendix E: Consent form

Stockholms universitet

Consent form – School Principal

I have read the information about the study and agree to the material being recorded, saved and stored for use in the master's thesis.

☐ Yes

☐ No

I provide permission to publish the results in the master's thesis in a manner that would reveal my identity. (Note: data will always be stored in a manner that would NOT reveal your identity.)

☐ Yes

☐ No

Print Name of Participant: ....

Signature: ....

Date: ....

Further regarding guidelines and legislation related to the study
The personal data essential for carrying out the study are regulated according to the requirement of consent (samtyckeskravet) in the Swedish legislation (the Personal Data Act, in Swedish) Dataskyddsförordningen. Stockholm University is responsible for personal data. According to the law of protection of Personal Data Act (dataskyddsförordningen f.o.m. 25 maj, 2018) you are entitled free access to all information involving you and if needed, to have incorrect information amended. You also have the right to request deletion, limitation or objection to the use of personal data, with an opportunity to lodge a complaint to the data security officer at Stockholm University at dpo@su.se alternatively the Swedish Data Protection Authority at https://datainspektionen.se/kontakta-oss/. Please approach the supervisor or student for further information.

Appendix F: The comparative demonstration of in which school(s) cosmopolitan soft skills were identified

Listed according to the organisation presented by Figure 2.

Character codes:

No italics	=	Mentioned by documents
Italics	=	Added via the analysis of interviews
✓	=	Mentioned in documents
★	=	Added via the analysis of interviews

Cosmopolitan Soft Skills	Schools		
	VMG	GyH	ISB
Attention	★	★	✓
Acceptance			
- other people	★	✓	★
- other cultures	✓	★	✓
- arguments	★	✓	★
- success/joy, problems/hardships	★		★
Respect			
- each other's differences	★	✓	✓
- the difference of opinions	★	★	✓
Responsibility			
- for other people	★	✓	✓
- for our communities	✓	✓	✓
- for the environment	✓	✓	✓
Learn	✓	✓	✓
Enquiring			★
Knowledge-acquirement	★		✓
Active exploration		✓	
Desire to have new experiences		✓	★
Think	✓	✓	✓
Critical thinking	✓	✓	✓
Reflective thinking	★	★	
Logical thinking	✓		
Problem-solving	✓	✓	✓
Creativity	✓	✓	✓
Analysing	✓		✓
Systematising			✓
Outlining	★	★	
Abstracting	✓		
Making connections	✓	✓	
Interpreting	★		✓
Synthetizing	✓		
Venturing an opinion	★	✓	✓

Decision-making	✓	✓	✓
Psychological fitness	★	★	
Optimism			★
Balance	★		✓
Resilience			★
Fulfilment	★	★	
Play			
Proactivity	✓	✓	✓
Motivation	✓	✓	✓
Setting meaningful goals		★	✓
Entrepreneurship	✓	✓	✓
Taking initiatives	✓	✓	✓
Addressing challenges	★		✓
Positive change	★		
Realising of ideas			✓
Positive work-attitude	★		
Future-readiness	★	★	★
Being organised			✓
Commitment			✓
Perseverance	✓		✓
Discipline	★		
Diligence	✓	✓	✓
Concentration	✓		
Lasting attention	★		
Sturdiness	✓		
Affiliation			
- local	✓	✓	✓
- national	✓	✓	✓
- international	✓	✓	✓
- global			✓
Empathy		★	★
Open-mindedness	✓	✓	✓
- *to think together*	★	★	★
- *to other's ideas, values, problems, questions*	★	★	★
Recognise the value of human differences	★	✓	✓
Recognise the value of different achievements		✓	
Tolerance	✓	✓	★
Patience		★	
Multiculturalism			✓
Internationalism			★
Differentiating moral good and bad	★		✓
Curiosity		✓	
Conversation	★	★	★
Non-violent communication		✓	✓
Ask			✓
Negotiating			★
Debate		✓	
Argue		★	✓

Listening			★
Conflict management	✓	✓	✓
Reconciliation	★		
Presenting			✓
Politeness			✓
Imagination	✓		★
Understanding	★	★	✓
Relationality	✓	✓	✓
Cooperation	✓	✓	✓
Asking for help		✓	
Helping		✓	✓
Reliability			✓
Adaptability	★		
Moderation	★		✓
Altruism	★		✓
Trust		✓	✓
Loyalty	★		
Pride			✓
Love	★		★
Kindness			★
Care	✓	✓	★
Integrity			✓
Honesty			✓
Fairness	★		✓
Consistency			✓

(Source: Created by the author)

Appendix G: Description of cosmopolitan soft skills

Attention – the ability to carefully think about the self, others, human differences, one's communities, and the environment

Acceptance – the ability to believe in the worth of both the self and of others, and to come to recognise human differences as value

Respect – the ability to feel deep admiration for the self, others, human differences, one's communities, and the environment

Responsibility – the ability to recognise one's duties for the self, for others, for one's communities, and for the environment

The skills of autonomy

Learn – the ability of self-cultivation and self-education

Enquiring – the ability to ask for information

Knowledge-acquirement – the ability to obtain knowledge for oneself

Thorough research – the ability to investigate systematically and in a detailed manner

Active exploration – the ability to delve into an unfamiliar area in order to learn about it

Desire to have new experiences – the ability of wanting to encounter new people, phenomena, facts, and events

Think for oneself – the ability of (self-)reflection and (self-)evaluation

Critical thinking – the ability to think carefully about a subject or idea without allowing opinions or feelings to affect the thinking process

Reflective thinking – the ability to think deeply, carefully, and pensively about a subject or idea

Logical thinking – the ability to think in a reasonable way that is based on good judgement

Problem solving – the ability of finding solutions to problems

Creativity – the ability to produce original ideas

Analysing – the ability to study or examine something in detail in order to discover more about it

Systematising – the ability to arrange subjects or ideas according to an organised system

Outlining – the ability to give a summary of something

Abstracting – the ability to consider something independently of its associations, attributes, or concrete accompaniments

Making connections – the ability to create relationships between things

Interpreting – the ability to decide what the intended meaning of something is

Synthetizing – the ability to put together constituent elements into a single or unified entity

Venturing an opinion – the ability of daring to form an opinion

Decision-making – the ability of making a choice about something after thinking about several possibilities

The skills of autonomy

Optimism – the ability of being hopeful and confident about the future and emphasising the good parts of a situation

Balance – the ability of keeping oneself and one's life in a steady position and maintaining an inner peace

Resilience – the ability to cope with difficulties

Fulfilment – the ability of being satisfied, content, and happy

Play – the ability to engage in activity for enjoyment and recreation rather than serious or practical purpose

Courage – the ability of willing to deal with something that is dangerous, difficult, or unpleasant; facing difficulties without fear

The skills of proactivity

Motivation – the ability of being willing to and enthusiastic about doing something

Setting meaningful goals – the ability of specifying an aim or desired result, or the object of one's ambition of effort

Entrepreneurship – the ability of willing to undertake difficult enterprises that require effort

Taking initiatives – the ability to assess and initiate things independently

Addressing challenges – the ability of thinking about and beginning to deal with difficulties

Positive change – the ability of making matters of fact and experience different

Realising ideas – the ability of giving physical form to thoughts and suggestions

Positive work-attitude – the ability of thinking and feeling about one's work in a favourable way

Future-readiness – the ability of orienting in the ever-changing world

Being organised – the ability of planning things and keeping things tidy and structured

Commitment – the ability of being dedicated to something, being willing to give one's time and energy to something one believes in

Perseverance – the ability of continuing doing something despite difficulty or delay in achieving success

Discipline – the ability of carefully controlling the way one works, lives, or behaves, especially to achieve a goal

Diligence – the ability of working carefully, with a lot of effort

Concentration – the ability of focusing one's attention or mental effort on a particular object or activity

Lasting attention – the ability of dealing with, watching, listening to, or thinking about something over a long period of time

Sturdiness – the ability of being strong and determined

The skills of affiliation – local, national, international, and global

Empathy – the ability of understanding and sharing the feelings or experiences of another by imagining what it would be like to be in that person's situation

Open-mindedness – the ability of willing to consider ideas and opinions that are new or different to one's own

Recognising the value of human differences and different achievements – the ability of acknowledging the existence and the validity of characteristics and conditions that distinguish individuals based on social and cultural experiences, as well as naturally occurring physical and intellectual abilities, and the existence and the validity of different accomplishments of these individuals

Tolerance – the ability of allowing the existence, occurrence, or practice of something that one does not necessarily like or agree with without interference

Patience – the ability of accepting delay, trouble, or annoyance without complaining or becoming angry

Multiculturalism – the ability of recognising that all cultures within a society are important

Internationalism – the ability of recognising that countries working together and trying to understand each other can achieve more than arguing and fighting wars

Differentiating moral good and bad – the ability of recognising what's good and what's bad for the self, for others, for one's communities, and for the environment

Curiosity – the ability of being eager to know and to learn

Imagination – the ability of forming new ideas, images, or concepts not present to the senses

Understanding – the ability of being aware of and feeling sympathy for others

Conversation – the ability of exchanging feelings and ideas by spoken words

Non-violent communication – the ability of expressing one's feelings and needs with clarity and self-responsibility, listening to other's feelings and needs with compassion and empathy, and facilitating mutually beneficial outcomes for all parties

Asking – the ability of saying something in order to obtain an answer or some information

Arguing – the ability of giving reasons or citing evidence in support of an idea, action, theory, typically with the aim of persuading others to share one's view

Debating – the ability of engaging in an argument or discussion with others in a formal manner (often in order to try and make a decision about something)

Negotiating – the ability of trying to reach an agreement or compromise by discussion with others

Listening – the ability of giving attention to someone or something in order to hear them or it

Conflict management – the ability of recognising and dealing with disputes in a rational, balanced, and effective way

Reconciliation – the ability of finding a way in which two situations or beliefs that are opposed to each other can agree and exist together

Presenting – the ability of giving a talk (in front of a public) and providing information about something

Politeness – the ability of having or showing a behaviour that is respectful and considerate of other people

Relationality – the ability of seeking contact with others and having personal relationships

Cooperation – the ability of acting jointly and working toward the same end with others

Asking for help – the ability of saying something and requesting somebody to do something when in need of help

Helping – the ability of willing to make it easier for someone to do something by offering one's services or resources

Reliability – the ability of being trusted by others

Adaptability – the ability and willingness to change

Moderation – the ability of avoiding excess or extremes especially in one's behaviour

Altruism – the ability of showing selfless concern for the well-being of others

Trust – the ability of counting on others and believing in the reliability of others

Loyalty – the ability of giving and showing firm and constant support or allegiance

Pride – the ability of feeling deep pleasure or satisfaction as a result of one's achievements, qualities, or those of someone with whom one is closely associated

Love – the ability of feeling deep affection

Kindness – the ability of having or showing a friendly, generous, and considerate nature

Care – the ability of feeling concern, and showing a thoughtful and protective nature

Integrity – the ability of being honest and trusted, having strong moral principles, and showing moral uprightness

Honesty – the ability of telling the truth

Fairness – the ability of treating others equally and not allowing personal opinions to influence one's judgements

Consistency – the ability of always behaving and performing in a similar way

(Source: Definitions provided by the author with the help of online dictionaries; see Additional sources)