
CHAPTER 1

INTRODUCTION

1. Overview of the Topic

*“Education is the most powerful weapon which you can use to change the world.”*¹ These words of Nelson Mandela convey profound hope and inspiration. In today’s globalized world, with all its challenges and struggles, the only “weapon” that can foster genuine peace and security is education. That is why education shall be understood and approached from a holistic, all-encompassing perspective. The classic basic educational skills, such as reading, writing, and arithmetic, are no longer sufficient in a globalized world. These should be supplemented by skills needed to attain such objectives as empowerment, awareness, cultural understanding and respect, universal moral values, and social cohesion. In which case, education can serve as a milestone for global peaceful coexistence and collaboration. It can become an indispensable asset for attaining the ideals of peace, harmony, and social justice. Effective education systems are thus critical in ensuring sustainable peace and development.

There exist multiple definitions of education. On a more general level, education refers to a range of activities and experiences, varying from formal teaching and learning to the building of underlying understanding and knowledge. The word education is derived from the Latin *educare*, meaning “to raise,” “to train,” “to bring up.” Such a linguistic foundation could imply that education ought to be understood as a life-long process, leading to bringing out the best in every human being. One of the first important thinkers on education, Plato, believed that education had to be holistic and that it ought to play a prominent position in the formation of citizens.² In tune with Plato, Aristotle stressed that one of the primary goals of education was to produce good, capable, and moral citizens for the *polis*.³

Today, education is more vital than ever before in determining how well people adjust to the realities of an increasingly interdependent world. Education determines who will be able to face persisting challenges in a constructive and positive way. In this respect, national governments should construct education systems that meet a multitude of goals: social, intellectual, economic, political/civic, moral, and cultural. As stated by Jacques Delors' International Commission on Education for the Twenty-first Century, life-long education shall strive to base itself on the following foundations: *learning to live together* (by developing an understanding of others and their history, traditions and spiritual values, which would induce people to manage inevitable conflicts in an intelligent and peaceful way), *learning to know*, *learning to do*, and *learning to be*.⁴ According to the Commission, the acquisition, renewal, and use of knowledge ought to be emphasized in the educational process. Education should constantly adapt to changes in society.

Article 26 of the Universal Declaration of Human Rights states that: "everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all the basis of merit."⁵ It states that education "shall be directed to the full development of the human personality and to strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups..." ending with the rights of parents to "choose the kind of education that shall be given to their children."⁶ This concept of the necessity of access to education is echoed in the Millennium Development Goals, which aim to "ensure that, by 2015, children everywhere, boys and girls alike, will be able to complete a full course of primary schooling,"⁷ signaling the importance and commitment that the United Nations (UN) attaches to education. This is no coincidence.

Education is imperative for ensuring that individuals possess the capabilities to prosper and work themselves out of poverty; to understand the dangers of environmental degradation and the necessity to preserve the habitat many live off and seek shelter in; to understand how to protect themselves against infectious diseases; and, as mentioned by the Declaration of Human Rights, to gain understanding and tolerance and to develop friendships with

individuals, communities, and countries of all cultures, religions, and ethnic groups.⁸ As the United Nations Millennium Project's Task Force on Education and Gender Equality states, however, we are far from achieving the goal of education for all.⁹ Existing educational disparities between developed countries and the developing world can only lead to greater polarization of the global population and further exacerbate global instability.

United Nations Educational, Scientific and Cultural Organization (UNESCO) has suggested that nations allocate on average 6 percent of their gross national product (GNP) to achieve and sustain a viable education system.¹⁰ Few come close to this, with the average for developed countries being 5.1 percent.¹¹ The ever-increasing conundrum here is that, for many countries, investing this amount in education is not an easy task, in particular for some sub-Saharan African countries, which are actually spending 5 percent of their GNP to service debts.¹² Education can be considered one of the most important factors for enabling countries to work their way out of perpetual poverty. However, when the developing world is spending \$13 on debt relief for every dollar received in grants,¹³ allocating funds to develop education systems to move out of poverty is not viable.

With ever-increasing rates of poverty, which are partly attributable to deficient education systems, a cycle of poverty exacerbating educational deficiency becomes prominent. Through a growing deficit in the economic equality of the world,¹⁴ education to develop a population that can lead and act as entrepreneurs in a global market is imperative. This is particularly important for those countries that are not endowed with natural resources and arable land.¹⁵ The development of human capital, as Theodore Schultz argued in 1961, is the key to peace and prosperity.¹⁶

While education is a basic necessity for any country's development, it is also tremendously beneficial in terms of the institutionalization and promotion of culturally inclusive behavior, cross-cultural understanding, and a movement toward promoting a culture of peace. The endorsement of values like cross-cultural tolerance and global understanding is paramount in combating transnational security threats such as poverty, environmental degradation, migratory issues, terrorism, disease, and political corruption.

Although educational institutions have existed for millennia, it has only recently been necessary for them to change from being advocates of local education to promoters of global education. The distinction we are making between these two forms of education is between traditional topics that allow individuals to function in a local environment, such as literacy and mathematics, farming skills or general survival skills, and topics that are required to function on a global scale, such as intercultural dialogue and tolerance, cultural and international understanding, human rights, representation, and equality. As shown in the next chapter, however, local educational skills are also highly valuable and more often precursors for global education.

Today, more than ever before, the world is interconnected through globalization in the form of trade, the exchange of ideas, and closer interpersonal contact between people from different cultures and with different knowledge bases. Although such interconnectedness is not a new phenomenon, it has now taken on more personal and individual characteristics through access to practically every event in the world via technological advancements. Previously, interactions were largely based on a select group of individuals, trading and operating on a regional, rather than transnational, level. This created opportunity to learn about other cultures through person-to-person interaction, however, today individuals are exposed to a large number of outgroups on a depersonalized one-way level.

Through technological advancements, historical and dialectic differences have become ever more salient, on occasion creating undercurrents of hostility and polarization, resulting in outbreaks of violence and political turmoil. This was evident with the Danish cartoon controversy, which quickly encapsulated the Muslim world in a boycott of Danish goods. Notably, this also triggered hostile responses from various European newspapers, which reacted with acts of solidarity with Denmark.¹⁷ Technological advancements, while still relatively minor in many developing countries, are nevertheless growing at an exponential rate.¹⁸ Through non-governmental organizations (NGOs) that focus on collecting technological “waste” in the West and redistributing it in the developing world, and through new technological developments, we are seeing attempts at closing the digital divide between the North and South.

People are being increasingly exposed to diverse opinions and cultures as a result of advances in communications and information technology. It is therefore imperative to foster education systems that take these developments into account and that prepare pupils for global interaction. The knowledge revolution is further accelerating through technological developments that allow electronic data to be sent over power lines or through wireless technology. Interconnectedness is thus no longer a subject of access to electricity with windup computers and telephone lines.¹⁹ The current level of interconnectedness creates what can be referred to as network societies,²⁰ which come with the added benefits of what can be referred to as “knowledge societies,”²¹ the former not being a precursor for the latter, but rather an accelerator.

Although knowledge societies have been present in different forms in the past, the current knowledge society is functioning at an ever-increasingly rapid level through the existing network society. Where previously printing capacity put a limit on the amount of knowledge that could be disseminated for public consumption, today anyone who owns a computer and has access to the Internet can function as an independent printing press, disseminating not only facts and opinions, but also propaganda, half-truths, and calls for action against others. With such a society comes a “heightened awareness of global problems,”²² ranging from poverty, environmental degradation, migration, and global diseases to terrorism and other global security threats.

2. Overview of the Book

This book is structured in the following way. The first chapter introduces the philosophy of education that forms the basis of this book. The second one analyzes issues related to *empowerment and development* at the personal, community, and global levels. It explains that holistic education is increasingly important to individuals, as it enhances personal capabilities and offers knowledge and skills necessary to interpret increasingly heavy flows of information. It also allows people to work against ignorance and intolerance. Here, the importance of the development of analytical skills and critical thinking is underlined, as they help individuals to understand global issues, rather than fear them. This is indirectly linked to transnational security, as people will be less likely to resort to violence due to their

fears and misunderstandings. This chapter emphasizes the fact that the more knowledge people possess, the more likely they will be able to spot propaganda and half-truths. That is why it is essential to foster education systems that value the quest for more information and reading about what those on the opposite side have to say.

This chapter also underlines the importance of enhancing community capabilities to produce, gain revenue, and prosper by trading globally through global competency. It looks at how educated individuals are important for a community to flourish. It also shows how enhancing global equity through the possibilities of interconnected trade and performance through global understanding and knowledge could contribute to global peace and stability. Finally, the chapter underlines the importance of fostering a sense of social mobility in the global arena.

The third chapter, on *global knowledge of histories and cultures*, centers on understanding the issues of global poverty and exclusion, and the frustrations that come with this. In this context, the chapter highlights the importance of fostering more consolidated efforts toward establishing equity. It investigates the connection between poverty and transnational threats and tries to see how relative deprivation produces feelings of injustice and can drive people toward terrorism. It shows that global illiteracy is a significant contributory factor toward global security threats. This chapter also demonstrates the significance of understanding others' fears and grievances, and shows how global illiteracy is a major security threat that can exacerbate these fears. In addition, it shows the significance of understanding the interconnectedness of the world as well as the importance of globalized firms and trade.

The fourth chapter, on *cultural respect and understanding*, highlights the fact that globalization produces differences. This is why it is absolutely critical to educate people against clashes of civilizations and cultures. It shows that the principle of "know your neighbor" is not a stereotype. Globalization leads different cultures to come into contact with one another and more differences can potentially lead to more intergroup hostility. As a result, it is essential for education systems to pre-empt possible clashes of culture. Education is instrumental in fostering a sense of empathy toward the way different cultures have developed. This chapter proposes a concept of working around conflicts that could create tools for resolution through understanding, not confrontation. It also shows

how acknowledging that culture is part of one's identity can diminish the personalization of hostilities.

The fifth chapter, on *communication, exchange, and exposure*, underlines the importance of fostering language development and allowing closer interpersonal contact. It shows how a lack of close interpersonal communication could lead to misunderstandings in all areas of transnational security. It also discusses the importance of student exchanges and interpersonal friendships that are created through studying and working abroad, which allow direct exposure to divergent world opinions and differences in human behavior, interpretation, and understanding. By having lived in a different country and having friends there, people become "ambassadors" for their country. This chapter also tackles the problem of negative repercussions related to brain drain and suggests an alternative that is beneficial to global peace and security – the concept of "brain exchange."

The sixth chapter, on global citizenry through *responsible media and responsible political statements*, analyzes the importance of promoting alternative news sources for a wider range of information. It shows how, through the spread of technology, people face an ever more increasing number of information networks. It analyzes the phenomenon of the so-called Web 2.0 and its social, cultural, and civic implications for future peace and security. This chapter also highlights the need to foster government accountability through community knowledge and demonstrates the power of community opinion (many) to shape governments (few) and to hold them accountable for their actions. It underlines the significance of learning the effects of interconnectedness on regional statements and regional discussion, as well as understanding the context in which ideas and opinions are expressed. It shows the need to foster a sense of personal accountability in people of different cultures and regions.

The seventh chapter, on *global values and equality*, stresses the absolute importance of learning global values in a global world. It shows the pressing need to promote the concept of humanity, as well as other concepts that are similar among different cultures. It demonstrates the importance of education on human rights, with special emphasis on women's and children's rights. The chapter endeavors to show that promoting values of tolerance, empathy, peace, and harmony is essential to building lasting peace and stability.

The eighth chapter tackles issues of *knowledge abuse*. It shows how arrogance and overconfidence can lead to potential conflicts and large-scale violence, how knowledge can be used to indoctrinate people with fear and hate, and cause suffering. It talks about issues related to ingroups (social groups toward which an individual feels loyalty and respect) and outgroups (groups of people excluded from or not belonging to one's own group)²³ and illustrates how creating outgroups by labeling them as such is enough to produce discriminatory behavior. This chapter also looks at problems related to selective teaching. It shows how presenting half a picture and providing partial knowledge are effective tools used by propagandists. This relates to transnational security because we cannot take into account what we are not aware of, and we thus overlook certain potential dangers.

The ninth chapter, on *other truths and views*, discusses issues of sensitivity, cultural awareness, and anti-discrimination. It shows how, through the processes of socialization and enculturation, people develop divergent cultural and societal models of existence. It explains how individuals have different ways of thinking through cultural and educational differences. The chapter makes the point that people do not all react the same way to similar stimuli. And if they were more aware of differences, this could work against discrimination. It also underlines the value of humility, which could prevent people from believing that their ways and ideas are best. This chapter also discusses issues related to education, ideology, and politics, linking them to the issues of transnational security.

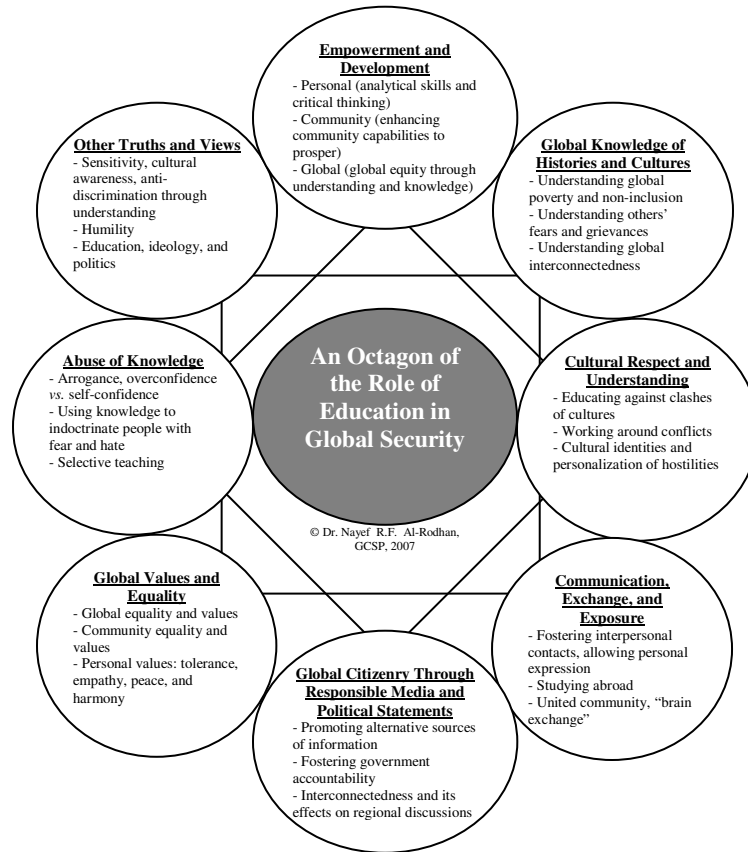
Finally, we conclude with several policy recommendations that could be useful for tackling various educational concerns and fostering a system of true peace and stability.

3. Global Education Octagon

Based on the above, we propose an Octagon of the Role of Education in Global Security. As discussed, the octagon is based on eight pillars, namely: 1) empowerment and development; 2) global knowledge of histories and cultures; 3) cultural respect and understanding; 4) communication, exchange, and exposure; 5) global citizenry through responsible media and responsible political statements; 6) global values and equality; 7) abuse of knowledge; and 8) other truths and views. The octagon represents a holistic vision of education and

stresses those elements that constitute, in the author’s view, the underlying problems and prerequisites related to the issues of global peace and security.

Figure 1: The Global Education Octagon



4. Theoretical Foundation of the Book

The theoretical foundation of this study is rather broad and is based on a number of intellectual approaches, ranging from socio-psychological

theory, Social Identity Theory (SIT), to current theoretical developments in the fields of International Relations (IR) and Political Science (as reflected in recent literature on cosmopolitanism and the role of global civil society). One of the central challenges of the global age is rethinking our identities, values, and institutions in the context of a world that is increasingly interdependent, while at the same time being ethnically and culturally diverse. Humanity is currently facing two competing forces: “the growth of multicultural politics almost everywhere and, in part as a reaction to this, the assertion of fundamentalist identities (religious, nationalist, and ethnic).”²⁴ A more cosmopolitan outlook of the world can help in striking a balance between them. New societal-security challenges, ranging from poverty, exclusion, migration, or AIDS, to cyber- or biological terrorism, cannot be addressed by national governments alone. The world is becoming increasingly interdependent. Only our common efforts, based on mutual understanding and respect, will help to successfully address issues related to global peace and security.

In order to face global challenges, we need to first start addressing our differences at *individual and group levels*. Social Identity Theory can help people better understand the dynamics of interpersonal and intergroup interaction. Originally developed in 1979 by Henri Tajfel and John Turner, the aim of Social Identity Theory is to examine the psychological and sociological aspects of individual and group behavior, as well as explain the psychological basis of intergroup discrimination. Social Identity Theory is concerned with the reasons individuals identify with, and behave as part of, social groups. It analyzes the incentives and consequences of adopting shared individual or group attitudes to outsiders. The theory argues that humans are not just individuals, but part of a broader socio-cultural context, which defines how they see themselves, their own group, and others.²⁵

Social Identity Theory is composed of three main elements: 1) *categorization* (people have a tendency to put themselves and others into categories); 2) *identification* (people tend to associate with certain groups, *ingroups*, to bolster their self-esteem); and 3) *comparison* (people often compare their groups with other groups, seeing a favorable bias toward the group to which they belong).²⁶ Individuals tend to categorize people (including themselves) in order to understand their social and cultural environment. They define appropriate behavior by reference to the norms of groups they belong

to. Then, individuals identify with groups they perceive themselves to belong to. Such identification carries two meanings. Sometimes, people think of themselves as group members and sometimes as unique individuals. The first is referred to as social identity, whereas the latter is referred to as the personal identity.²⁷

Acquiring social identity is a rather complex process. First, people perceive themselves as part of a group. Later, they accentuate the salient categories of that group and self-categorize themselves as having the same social identity as other members of that group.²⁸ Interestingly, individuals can have multiple social identities, depending on the number of groups they believe to belong to.

Research on social identity has shown that categorizing people into “us” vs. “them” creates intergroup bias and can extend toward conflicts between ethnic and cultural groups. “All knowledge is socially derived through social comparisons.”²⁹ The important question is how to reduce or eliminate such ingroup/outgroup categorization. Common goals and values can provide the conditions necessary for intergroup cooperation and reduction of conflict. Intragroup solidarity is increased in the face of a shared threat or common challenge. That is why global literacy about the nature of such threats can help to reduce intragroup hostility and address transnational security problems in a peaceful and constructive way.

Social Identity Theory effectively demonstrates the ways in which education can overcome some of our innate tendencies toward exclusionary and xenophobic practice. It highlights the importance of designing educational curricula aimed at fostering intergroup tolerance, acceptance, respect, and understanding. In order to minimize the potential of intergroup discrimination, it is essential to develop children’s sensitivity toward cultural diversity. Educators have to put a strong emphasis on the importance of treating the “other” with maximum tolerance, sensitivity, empathy, and respect, which in turn, will help to avoid arrogance toward the other, alienation, and exclusion.

Recent literature on cosmopolitanism and the growing role of global civil society can be useful for our analysis of ever more complex societal challenges at the *global level*. There is an extensive body of International Relations literature on cosmopolitanism. The main idea behind this theory is that all of humanity belongs to a single moral community. Cosmopolitanism is concerned with disclosing “the cultural, ethical and legal basis of political order in a world where

political communities and states matter, but not only and exclusively.”³⁰ It refers to more inclusive moral, economic, political, and cultural relationships between the world’s nations. It is a way of thinking about what we all have in common across cultures and borders.

Cosmopolitanism “starts from a number of fundamental premises, including the equal moral worth of each and every human being, the fact that we are all endowed with the possibility of active agency and the capacity to make choices.”³¹ It attempts to examine the complexity of the world we live in. The structure of world politics is multidimensional, focusing on political, economic, social, technological, cultural, and moral phenomena simultaneously.³² According to David Held, a cosmopolitan outlook refers to “the set of principles that articulate the equal moral status of each human being; the reciprocal extension of this principle to all; the concept of personal autonomy and responsibility; the principle of consent and the management of collective differences... ”³³

Cosmopolitanism has been widely viewed as “a moral and political standpoint, a shared normative-philosophical commitment to the primacy of world citizenship.”³⁴ Since an increasing number of people have important cross-border involvements and experiences of cultural diversity, cosmopolitanism emphasizes the fact that all existing cultures are equally valuable and important. Such an approach is very useful, as it leads to greater tolerance. Intellectually and emotionally, cosmopolitanism “celebrates multi-cultural diversity.”³⁵ It cultivates a variety of cultural values, norms, and beliefs.

Cosmopolitanism underlines that human beings share common moral truths. It stresses that human dignity must be protected at all levels, by all means.³⁶ Cosmopolitanism builds itself on multilayered governance, enhanced transparency of decision-making processes, and encourages active public participation. Cosmopolitan politics help to counter the politics of exclusion and is usually associated with civil society, ranging from NGOs to independent media. Civic participation at the national, regional, and global levels is increasing in substance and in volume. The London School of Economics Centre for Civil Society suggests that civil society “refers to the arena of uncoerced collective action around shared interest, purposes and values ... [and it] embraces a diversity of spaces, actors and institutional forms, varying in their degree of formality, autonomy and power.”³⁷ In today’s globalized world, it is important to educate

an open-minded, culturally sensitive, and intellectually engaged civil society that can, in turn, have some substantial impact on global politics and help decision makers to find innovative and lasting solutions to transnational security issues. This book discusses a variety of ways of nurturing such a cosmopolitan society.