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## THE ROLE OF EDUCATION IN GLOBALIZATION

*No man is an island, entire of itself;  
every man is a piece of continent.*

John Donne, 1624

**Abstract:** The world is a complex whole with many interconnected and interdependent entities. In order to face the multitude challenges in making it better, the understanding of the world's complexity is crucial. More than a half a century ago C. P. Snow gave a lecture "The Two Cultures" and some years ago J. Kagan published "The Three Cultures". The discussion about the different views of natural scientists and humanists where one can add social scientists has revealed certain controversies among researchers and scholars which certainly had an impact on society. It is argued that in principle these controversies are based on education. This is an essential problem because the education is a process during which not only the knowledge is gained but also the understanding about the world is developed. It was clearly stressed by R. M. May that these controversies among scientists and scholars are of the minor significance and much more problematic is the existence of fundamentalist culture (s). The conflict between humane and aggressive cultures is the frightening challenge to the world. This conflict can be solved only by education but one cannot forget that for changing the world based on the ideas of globalization and nationalism is a long process because it is based mostly on heritage. The present understanding very clearly demonstrates that the knowledge on complexity and values helps to build the tolerance in understanding the global trends and individuality of various communities. Indeed, the understanding that interrelations promote and inhibit the properties and changes in systems is crucial in complex systems and it helps to explain complicated phenomena and functioning of the world. The way to better world is in better education because education is a skill to link the phenomena around us into a system.

We are able to formulate clear principles of education in the Western world including more awareness, empathy, capacity for respecting and responsibility. The world-wide problems with growing population, however, probably need focusing on primary education with clear attention to human rights, importance of heritage and plurality. This is extremely important for countries where survival and traditional values are dominant. Further studies on the developing of patterns of culture in time and ways of creating general knowledge must be supported.

**Key words:** *education, awareness, responsibility*

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The common understanding is that the globalization is the increasing interaction of people through the growth of the international trade and investment. So the globalization is usually related to economic processes and often it is forgotten that it means also the flow of ideas and culture or in other words, the social side of the process. The IMF has indicated four basic aspects in globalizations: trade and transactions, capital investments, migration and movement of people, and finally dissemination of knowledge. In principle, in all these processes one has to deal with cross-cultural problems and cultural diffusion. The crucial question to be asked is whether such diffusion harms the diversity of cultures and the result will be the Brave New World like A. Huxley has warned the mankind long time ago.

On other hand, nationalism is related to the consciousness of a particular nation promoting only its own interests. In contemporary world the understanding of keeping such ideas have proved to be the policy of isolation because more than ever the challenges the mankind faces can be met only by uniting the forces. However, the problems exist and create many difficulties in several regions of the World. The conflicts between humane and aggressive cultures are the frightening challenge to the World.

In what follows, we do not argue about the economic side of the globalization including trade but focus on soft problems: how mankind will manage with effects of globalization. It is obvious that in order to deal about the social side of the globalization, one has to analyse the values in different societies.

Values are related to culture but the personal values of people may not entirely coincide with the general norms in societies. And certainly the societies are different when we speak about values. Inglehart and Welzel have constructed a cultural map of the world (Inglehart, 2004), where survival values and self-expression values are depicted against traditional values and secular-rational values. This map shows clearly the groupings of English speaking countries and Latin America, catholic Europe, protestant Europe and Confucian countries, ex-communist countries and Africa. Another possibility (Inglehart et al, 2008) is to use GDP per capita as one of the scales. Depicted against happiness and overall life satisfaction, their results show that religion, tolerance and society's level of democracy play important role for the happiness index. Religion and national pride were stronger factors in less developed countries than in developed ones. One should stress also that the level of satisfaction is more strongly influenced by economic conditions than the level of happiness. But their analysis takes also into account the temporal changes, for example the sense of free choice and subjective well-being shows clearly how the societies have been changed in time. Such an analysis (Inglehart et al, 2008) leads to demonstrating the human development path: from economic development, democratization and social liberalization the increase in sense of freedom follows which is in a strong correlation with the increase in subjective well-being.

One could ask several questions. What does it all mean for globalization? Whether we should aim for partial globalization and if yes, then at what level? Whether we should balance the economical globalization with soft values? How

could we keep diversity as richness within the global trends? The list of questions can be prolonged but all of them need answers.

In this context, the functioning of society and the role of values must be better understood than the common knowledge. One should start from the understanding and trust in order to avoid the conflict of cultures. Umberto Eco (1998) has indicated the possible scenarios when two cultures meet. He distinguishes the following possibilities: conquest (European civilization subjugated Amerindian cultures); cultural pillage (Greeks transformed Egypt into a Hellenistic kingdom but admiring Egyptian wisdom); exchange (reciprocal influence like contacts between Europe and China). All of them have certainly a variety of modifications. The question whether such meetings produce stress, especially in a short run, is another question. Putnam (2007) has analysed the diversity in the community and based on the experience in the USA, shown that ethnic diversity tends in a short run to reduce social solidarity and social capital. The conflict of cultures may be a real threat to the connectivity of a tolerant society. Collier (2013) stresses that due to national barriers there might be an optimal degree of diversity in the contemporary society.

Actually society is a complex social system. It can be modelled by networks and clusters, communities and alliances and is spatially and temporarily differentiated. Society is able to function not only because its structures but the behaviour of its members (constituents is physical sense) and links (interactions in physical sense) between them play the most important role. Turning to complexity of physical systems, the interactions between the constituents are described by physical laws and can be measured at least with certain accuracy. In complex social systems the situation is much more complicated because the links are based on accepted rules (laws), traditions, language, and governance, on economic and environmental conditions and certainly on values. This leads to an interesting question how to combine our knowledge on complexity with “soft” qualities like values. It has been suggested (Engelbrecht, 2016) that if physical systems are governed by thermodynamics then social systems are governed by values. In this sense, values determine the connectivity of society.

Returning now to the social side of the globalization, the problems can be solved only by education. However, one cannot forget that for changing the world based on the ideas of globalization and nationalism is a long process because it is based mostly on heritage. The present understanding very clearly demonstrates that the knowledge on complexity and values helps to build the tolerance in understanding the global trends and individuality of various communities. Indeed, the understanding that interrelations promote and inhibit the properties and changes in systems is crucial in complex systems and it helps to explain complicated phenomena and functioning of the world (Engelbrecht, 2016). The way to better world is in better education because education is a skill to link the phenomena around us into a system.

We are able to formulate clear principles of education in the Western world (Zucconi, 2016) including more awareness, empathy, capacity for respecting and responsibility. The world-wide problems with growing population, however, probably

need focusing on primary education with clear attention to human rights, importance of heritage and plurality. This is extremely important for countries where survival and traditional values are dominant (Inglehart et al, 2008). Further studies on the developing of patterns of culture in time and ways of creating general knowledge must be supported.

The scientists and scholars have to play a leading role in education. More than a half a century ago C. P. Snow (1961) gave a lecture “The Two Cultures” and some years ago J. Kagan (2009) published “The Three Cultures”. The discussion about the different views of natural scientists and humanists, where one can add social scientists has revealed certain controversies among researchers and scholars which certainly had an impact on society. It is argued that in principle these controversies are based on education. This is an essential problem because the education is a process during which not only the knowledge is gained but also the understanding about the world is developed. It was clearly stressed by R. M. May (2002) that these controversies among scientists and scholars are of the minor significance and much more problematic are the existence of fundamentalist culture (s).

Finally, in all aspects — understanding the society, building the value systems, understanding pros and contras of globalization — education plays the primary role. For that we need globally competent educators and internationalization of the curricula (Agnew and Fox, 2014). One cannot forget that that the heritage and history as well as the environment play their role in improving the education. “Engage in a critical exploration and deconstruction of perspective understanding that perspectives are shaped by such things as history, culture, values, rhetoric, economics, politics, gender, and religion” (Agnew and Fox, 2014). This concerns not only the higher education but all the stages starting from the primary education to life-long learning. One of the important keywords, thoroughly discussed at the recent ALLEA-Academia Europaea conference in Budapest (2017) is inclusiveness i. e. encompassing everybody concerned. Sometimes it is even said that inclusiveness means an aura or an environment of letting people in and making them feel welcome (see Your Dictionary). In order to be prepared to face the challenges of the global world, the contemporary education should include the knowledge about the complexity of the world (Engelbrecht, 2017). Moreover, the process of education itself is turned to be complex (Jacobson and Wilensky, 2006). The exploration of such ideas has in its early stage but much is expected in the nearest future.

More than half a century ago, Lord John Boyd Orr (1961), one of the founding fathers of the WAAS, has said: “Our earth has grown so small. And man so great. The Earth knows nothing of its smallness — nor does Man of his Greatness”. This is a challenge to learn how to manage with it because we all are in the same boat. The education will help to understand each other and accept the diversity as a real asset for the world community.

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