ROLE OF INTERCULTURAL EDUCATION IN MAKING A GLOBAL WORLD

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Abstract: *Globalization is an integrating force to unite the peoples, their economies, societies and cultures for a better world. However, there is a strong and necessary need to integrate these cultures, economies and societies in a smooth process. In the integration of the peoples worldwide, what should be the approach? Could Globalization as a monolithic culture be promoted by destroying other cultures? Or could Globalization be promoted as an integrating force with the promotion of other cultures? How could intercultural education strengthen the process of globalization around the world? The present paper focuses on the role of intercultural education in the process of globalization.*

Keywords: *intercultural education, globalization, culture*

1. INTRODUCTION

The world is full of diversity. Each and every corner of the world has variation in the climate, land, fauna and flora. This diversity made possible the rise of civilizations, different from each other in nature, aims and objectives, while numerous cultures emerged from these civilizations in the world. Culture is defined as

> the set of distinctive spiritual, material, intellectual and emotional features of a society or social group… (encompassing) in addition to art and literature, life styles, ways of living together, value systems, traditions and beliefs. (UNESCO, 2006:12).

This variation of cultures creates the beauty of the world, the to and fro of the people from one corner of the world to another being a fine example of love for the diversity of culture. This to and fro of people can be seen in terms of an aesthetic sense, economic gain and appreciation of culture.

This diversity in / of cultures is also a source of expanding markets for various goods and services. The greater this diversity, the more would be the diversities in the supply and demand of various products. There are more opportunities for various people to be prosperous, since a diverse culture is also a main hurdle in the monopolization of market by few companies. In other words we can say that the scope of market dominance is less in case of diverse culture. The existence of various cultures

in the world is also necessary from the point of view of peace and prosperity. Each and every culture has its own area of existence which cannot be replaced by other cultures. There may be some variations in the elements and structure of the culture of a particular region but these cannot be changed completely. There may be fluctuations in the segments of the cultures but there is balance in the give and take of many cultures. There appears a problem when any culture tries to dominate other cultures or tries to be a super culture.

There is the necessity of a better relation among the cultures of the world for their peaceful coexistence. Tolerance among cultures is a must. There is need of heterogeneity approaches which

> see continued cultural difference and highlight local cultural autonomy, cultural resistance to homogenization, cultural clashes and polarization and distinct subjective experiences of globalization. (Robinson, 2007:140)

There should be understanding among the people of diverse cultures. Europe that is marching from single cultures to a multicultural society needs a strong intercultural education to keep peace in the continent. There is need that people and government understand the necessity of a diverse culture in a global world, since the diverse culture is not a ban but a boon for the society, economy and politics. The multicultural is a sort of surety of limitation of the powers in each and every field to ensure peace and justice if people

know their limits. This can be done by the strengthening of the intercultural education. Intercultural education

> involves educational policies and practices by which the members of different cultures, whether in majority or minority positions, learn to interact constructively with each other. As a minimum, intercultural education requires majorities to learn about the minorities and their cultural and traditions while minorities must similarly learn about other minorities in the same society as well as about the majorities. (Eide, 1999: 23)

The present era is one of globalization. The term globalization has a wider meaning in many contexts, with economic, cultural and political aims to change the world into a particular direction. Globalization is also a process of integrating economies, societies, polities and cultures. According to IMF (1997)

> Globalization refers to the growing economic interdependence of countries worldwide through the increasing volume and variety of cross-border transactions in goods and services and of international capital flows, and also through the more rapid and widespread diffusion of technology. (IMF, 1997: 45)

According to UNESCO (2001), which also looks into the education of the world states,

> globalization can be defined as a set of economic, social, technological, political and cultural structures and processes arising from the changing character of the production, consumption and trade of goods and assets that comprise the base of the international political economy. (UNESCO, 2001).

OECD sees globalization in terms of internationalization and as a multidimensional process. For OECD (2005)

> The term 'globalization' has been widely used to describe the increasing internationalization of financial markets and of markets for goods and services. Globalization refers above all to a dynamic and multidimensional process of economic integration whereby national resources become more and more internationally mobile while national economies become increasingly interdependent. (OECD, 2005: 11)

Another scholar sees globalization from the perspective of culture. According to Featherstone,

> the process of globalization suggests simultaneously two images of culture. The first image entails the extension outwards of a particular culture to its

limit, the globe. Heterogeneous culture becomes incorporated and integrated into a dominant culture which eventually covers the whole world. The second image points to the compression of cultures. Things formerly held apart are now brought into contact and juxtaposition." (Featherstone, 1995: 6-7).

Globalization has also been seen in terms of a prevailing process. Amoore states that

> Under the predominant process perspective, globalization is a master concept that is used to capture material and institutional transformations across contemporary economy, politics and society. (Amoore, 2002: 4).

The migration of people is an important phenomenon of the global world. With the migration, people also carry their cultures with themselves. The new destination in the process of migration presents the state of transition of the cultures of migrated people. They face problems in adjustment and, as a result, tension and resistance will create. The process of integration in host countries works efficiently as long as the policies change periodically.

> The new dynamics of both migration and integration have also led to policy changes. While the policy domains of migration and integration have been separate ones in most European countries in the past, one of the most significant new trends is that these two policy domains have become more and more intertwined. (Audebert, Doraı, 2010: 24)

Besides these definitions and perspectives, globalization has also been defined in other contexts and in other perspectives like 'World System theory' (Arrighi, 2005), 'theory of the global system' (Sklair, 2000, 2002), 'Global Capitalism' (Robinson, 2004) 'techno logistic approach' (Castells, 1997, 1998) 'time-space compression' (Harvey, 1990) 'trans-nationality and transnationalism' (Levitt, 2001 and Basch, 1994), 'Modernity, Post modernity and Globalization' (Robertson, 1992), 'Theories of Global Culture' (Pieterse, 2004) etc. According to Eide, Intercultural education

> requires the development of respect, mutual tolerance and co-operation. Respect and tolerance must be based on common recognition of general human rights as the basic framework which is applicable to all and which must be respected by all whether in a majority or minority position. (Eide, 1999: 23)

In the globalization process, intercultural education can help international community to

achieve the common interests of all. The intercultural education can solve the challenges arisen from the process of globalization. According to Portera (2008)

> The intercultural education approach represents the most appropriate response to the challenges of globalization and complexity. It offers a means to gain a complete and thorough understanding of the concepts of democracy and pluralism, as well as different customs, traditions, faiths and values. Intercultural education helps to identify the risks of globalization and multicultural communities; of economically motivated rules and regulations without any intervention by governments and/or politics. (Portera, 2008:488)

In such a process of globalization, the culture can be approached in three ways: by 'homogeni-zation', 'heterogeneity' or 'hybridization'. In this condition, intercultural education can play a very important role in understanding, strengthening and advancing of the globalization. In the light of the above discussion, the present paper has studied the role of intercultural education in making a global world by discussing the various elements which could promote the globalization. This paper has also discussed the models and approaches which could be used to advance the idea of making a global world. The paper has also put forward the suggestions for strengthening the role of inter-cultural education in the making of the global world.

2. METHODOLOGY

In the present paper, the descriptive methodology has been adopted to study the role of intercultural education in the making of globalization. Throughout the paper, globalization has been taken both as a "process" and a "condition". Globalization is an ongoing process around the world, integrating nations, economies, and cultures etc. The paper has taken the role of intercultural education in making global world a process and how intercultural education can help in speeding and strengthening that process. The "process" is a dynamic concept and gives the notion of expansion. In the case of "condition", globalization depicts both dynamic and static notions. In the case of dynamics, globalization shows the fast changing "condition" of the world. In the latter case, the "condition" is static if it shows the globalization as a condition where globalization seems to have been completed. Thus, avoiding the confusion, Globalization has been

taken as a whole, encompassing both the "process" and "condition".

This paper has taken 'intercultural' and 'globalization' from an interdisciplinary perspective. Globalization is not only integrating economies, societies, and nations, but cultures as well. This integration of various aspects of economies, polities and cultures cannot be studied separately because if it is studied separately then it will certainly be at the cost of the others. Globalization is not a single dimension process affecting only one aspect of the life of the people but a multidimensional process, affecting all the aspects of society.

3. QUESTIONS AND RELEVANCE OF STUDY

There are numerous questions to answer about the role of intercultural education in the making of the global world. These questions are: (1) Is globalization a single model approach or multi-model approach? (2) Is globalization a single cultural approach or multi-cultural approach? (3) How intercultural education can help in the making a global world in all approaches and models?

Globalization has brought very fast and drastic changes in the world. These changes are both positive and negative ones. It has started at world level and viewed by people with both hope and despair. Globally, many groups have viewed it against their interests and existence. In their opinion, globalization is an extension of the culture of the West through the integration of world economies. For them, the culture of West has the values, morality and aspiration of the Christian world. The culture has the ideas of modernity in its core to advance the Western civilization. The globalization for them, also poses a threat to their distinct cultures which they assume the harbinger of their own values. In the few years of the 21st century, the process of globalization has penetrated into every nook and corners of the world. According to Waters (2001)

> Globalization is the direct consequence of the expansion of European culture across the planet via settlement, colonization and cultural replication. It is also bound up intrinsically with the pattern of capitalist development as it has ramified through political and cultural arenas. However, it does not imply that every corner of the planet must become westernized and capitalist but rather that every set of social arrangements must establish its position in relation to the capitalist West-to use Robertson's term, it must relativize itself". (Water, 2001: 6)

Other groups see the Eurocentric approaches in the making of the global world in terms of culture. According to Stain and Shohat (2007)

> Eurocentric appropriates the cultural and material production of the non-west, while denying both the non-west's achievements and its own appropriation, thus consolidating its sense of self and glorifying its own cultural anthropophagy. (Stain, Shohat, 2007:298).

As a result, this group, instead of facilitating the process of globalization, is creating hurdle. This is due to the so called "clashes of culture" which hamper the advancement of globalization. At this juncture, intercultural education can bring understanding among the followers of various cultures. How could a common ground of understanding be created? How could the dialogue and discussion be initiated for a better understanding? With a better understanding of others, cultures could minimize the resistance of globalization and people around the world could help in facilitating the advancement of globalization.

Culture is the whole sum of the standard values of a society, which derives its contents from religion, economy, polity etc. In the case of the third world, particularly in the Islamic world where religion is dominant, culture is based on the tenets of religion and is, therefore, more rigid. In other cases, where religion is not dominant, culture may be based on political ideologies, economy or some other variables. In such cases, culture is more liberal and adjusts with the passage of time. In these conditions, intercultural education can make people understand the real constituent process of globalization. It can help the people to understand the various dimensions of globalization, while all those people who see globalization as a hegemonic project to advance the western civilization through economic means could understand globalization from better perspectives.

4. DISCUSSION OF QUESTIONS IN DETAIL

4.1 World is full of diversity in every walk of life. The economic system of the world, the polities of the nations, the cultures of the regions of the world, all is diverse. This diversity marks the beauty of the world and the necessity of life on earth. Each and every region of the world has its own climatic condition, fauna and flora for survival. The people of the world in various parts follow numerous religions, while nations have different political ideologies. The West has its democratic political system; the Arabs have their

own monarchial system; the Chinese have the socialist system; the nations of Latin America have own specific political systems. In the case of the economy of the nations of the world, there are different types of economic systems. The nations of the Western world have the "capitalist system of economy"; the Chinese - "socialist System of economy"; India - "mixed economy" while many nations present other models of economic systems.

Due to variance in economy, polity and religion, the world has developed various types of society and cultures. Many societies are liberal while others are conservatives. Many societies have reached the advanced level of development while other still presenting the model of a primitive society. In such cases, the question that arises is: what should be the model of globalization? Should this be based on a single model or be multi-modeled? If this should be based on a single model then which model should it be? If this model is based on the European civilization, then what would be the place of the Chinese, the Arab, the Judaist, or the Indian ones? What would be the attitude of dominant model towards other models - reconciliatory or rival? What would be the reaction of the other models towards the dominant model? Which model would be suitable for the advancement of globalization? What would be the future of the other models in case of the application of a particular model? If Globalization is advancing through the multi-model then which other models would be in core of the globalization? Would the West accept the dominance of other models in the making of globalization? Can multi-model be more effective than single model?

In the context of all these questions the statement of Appadurai (1990) is meaningful when he says that

> the central problem of today's 'global interactions' is the tension between cultural homogenization and cultural heterogenization. (Robinson, 2007: 140)

As the world is full of diversity, the application of multi-model for making globalization would be better. Globalization needs a reconciliatory approach to minimize the resistance. If the purpose of globalization is to bring peace and prosperity to the world by bringing all groups of people together to advance the humanity, then the rights, aspirations and diversity of all have to be preserved. This would not only ensure the beauty of the world but would also facilitate the coming of the people nearer to each other.

Intercultural education would provide the opportunities to understand the models in a better way, with all its pros and cons. Intercultural education could create a better environment of peace and mutual cooperation by facilitating the study of other cultures. In the case of the multi-cultural model, intercultural education would train groups of people who would advance the cause of globalization by bringing peace and cooperation among the people. There is no peace where there is no development.

4.2 Globalization as an integrating process of the economies of the nations of the world also needs to be clear on the cultural ground. Many theories have been put forward in the cultural context of globalization. Ritzer (2002) sees the culture of the globalization in the context of 'McDonaldization' around the world. He uses the concept 'McDonaldization'

> to describe the sociocultural processes by which the principles of the fast-food restaurant came to dominate more and more sectors of US and later world society. (Robinson, 2007: 140)

The 'McDonaldization' is a homogenization approach of culture through the process of globalization. The culture of any region, nation or society is the sum of all the aspirations and standard thoughts of the living standard, the other factors like economy, polity and religion helping to attain the standard of living. In certain societies, particularly in the case of the Muslim society, religion is the basis of culture on which the political and economic systems depend. In other words, culture is the basis of the economic and political systems. This is one of the reasons why economic and political systems could not advance as compared to the West.

In such cases of diverse cultures, what should the approaches of globalization be? Should it be single cultural approach of globalization or a multi-cultural approach? In the case of a single culture, which culture would be in the core of the globalization? Would it be the culture of the West, based on the capitalist system, or others? If it were to be others, then how all others would be united together? What would be the structure and values of that culture? In the case of a single cultural approach, how the other cultures would pose challenges? In the case of a single culture what would happen to the societies and nations of the world? Could the economies and polities of other nations accept the hegemony of the culture advancing through the globalization? What would happen to peace and security of the world?

4.3 Globalization has been seen by various scholars from various perspectives. It is the integration of the world in terms of society, economy, polity and culture. The important question is whether the integration is for homogenization or heterogeneity or hybridization of the societies, polities, economies and cultures? The other question is whether intercultural education can study the relation of cultures only or much more. To understand the cultures in a better way, one must understand the economic, political and social systems. One must promote interculturality, defined as

> the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect. (UNESCO, 2006:17).

Intercultural education, which promotes intercultural relations, can help to understand the problems very well. Intercultural education can help the people to study and appreciate the cultures of others. It can produce the individual who would advance the globalization by minimizing the resistance by understanding the structure and functioning of the culture. It can provide the people opportunities to understand the essence of other cultures and give ways for dialogue and discussion among the people of various cultures. It can give foundation knowledge to the individual to appreciate the beauty of other cultures.

In the present world, the process of globalization is witnessing cultural conflicts. The work of Huntington to see the world order in terms of civilizations is another way to see the conflicts among civilizations. For Huntington civilization and culture are the same as he states that

> civilization and culture both refer to the overall way of life of a people, and a civilization is a culture writ large." (Huntington, 1996:41).

He further divides the whole world into various civilizations. According to him

> human history is the history of civilizations. It is impossible to think of the development of humanity in any other terms. The story stretches through generations of civilization from ancient Sumerian and Egyptians to classical and Mesoamerican to Christian and Islamic civilization and through successive manifestations of Sinic and Hindu civilizations. (Huntington, 1996: 40)

Thus he points out the various cultures in the world and his thesis of clashes of civilizations (cultures) can be seen as a major hurdle in the

advancement of globalization. Intercultural education can provide the opportunities to study the cultures of the world and facilitate the understanding among civilizations which could strengthen the making of a global world.

The major reasons for the clashes of cultures are the injustice in political matters and distribution of wealth among the people by the state or dominant groups. These reasons are applicable to all civilizations. Globalization should be advanced in such a way, where all civilizations or cultures get the best opportunities to develop and thrive. Globalization should integrate the civilizations in a better way and peacefully as well. The people of various cultures should get the opportunities to advance their own values, and participate in making common values of global world, acceptable to all.

5. SUGGESTIONS

What are the suggestions for making intercultural education more effective in the making of a global world? Globalization should be advanced on a multi-model approach and intercultural education should be used to make understand various models and approaches. Globalization should be advanced a multi-cultural approach and intercultural education should be used to produce groups of people who could appreciate and respect the values of other cultures.

Intercultural education should be started on a massive level worldwide to provide better understanding about the various cultures, among the people of the world, who could accept globalization as a mission to integrate the whole humanity into a family. Intercultural education should be used to initiate dialogue and discussion among the people of various cultures to remove the misconceptions and bring unity among people. Intercultural education should not be limited to the cultural study only but it should be studied in a multidisciplinary approach. This approach would be helpful to understand the process, structure, values, aims and objectives of globalization in broader perspectives. Intercultural education can minimize the resistance around the world against globalization. In many regions of the world, the latter is assumed as the Western project to dominate the world economic and political systems in order to remain hegemonic in the future. In many nations, globalization is considered a threat to the national culture. It is assumed that through globalization, the Western civilization is trying to enforce its own values and cultures. Intercultural

education should be used to bridge the gap among the cultures of the world. Due to this gap and misunderstanding, there is a strong reaction against globalization, particularly in the Muslim nations. In most of the Muslim nations the ongoing violence is not only religious but cultural too. The conservatives assume the culture of the West practiced by the modern educated people as anti-Islam and a threat to Islamic culture. As a result they do not only reject its supporters, but also the very process of globalization. In such conditions, intercultural education can provide better opportunities to both parts in order to understand the cultures and minimize the violence in the Islamic world.

The globalization should be advanced on the aspiration of all the people so that people could associate themselves with globalization and play important roles in facilitating the process. To get the support of all people it is necessary that all cultures should be given due importance in their local framework. The concept of a 'monolithic culture', based on the hegemony of a single culture should be discouraged as this sort of trend in globalization would create negative feelings towards the people and nations that are advancing the cause of globalization. People should be made aware of the importance of culture in the advancement of the economy, polity and values. The role of intercultural education is to strengthen the relationship among various groups of people.

Globalization should be used to integrate the diverse cultures of the world. Globalization should not be used to advance the economic and political causes of a particular group but it should be used to unite the people for greater causes of humanity. The West has to see globalization from a broader perspective. And, in order to broaden the outlook, one needs to know and understand the fundaments of the other cultures. Therefore, intercultural education can play an important role in the widening the people's perspectives. The present problem of violence in the Islamic world is due to the narrow outlook of both the West and Islamic world towards each other. The West, as a world leader, and the Islamic world, on the other hand, has the obligation to treat each other with respect and justice. The peace and security of the West and particularly of Europe lies in the peaceful co-existence of various groups of people. In this context, the globalization should have a multicultural approach towards the people of other cultures. Otherwise, the West may have to face the same fate which the Islamic world is facing today, even though from a different perspective.

Intercultural education is the need of the time for the West to be peaceful and become a genuine leader of the world. There should be a close eye on the players of globalization, particularly the multi-national corporations, in making the world global. What sort of culture are these companies projecting? How would they affect the core values of the Western civilization? Are they advancing globalization for the cause of the peace in the Western world or for achieving particular aims? There should be no hidden agendas but open policies of welfare for all.

6. CONCLUSIONS

Globalization has many challenges ranging from economic and political to cultural ones. Many of these challenges are due to the misunder-standings people from various cultures develop. This can be sorted out by promoting intercultural education whose role should be making people understand globalization around the world. It should not be globalization of multi-national companies for economic gains, but it should be for the causes of peace and security around the world, beauty of the world in terms of the multicultural and appreciation of the people to each other for a better world. Globalization may be single dimensional or multidimensional but its predominant role should be the advancement of humanity.

Intercultural education can help in the advancement of the global world by studying the various cultures and civilizations and develop models for a better understanding among the people and the governments. Whether the process of globalization is of single model or multi-model, of homogenization or heterogeneity or hybridization, intercultural education can play an important role in the advancement of globalization. Intercultural education can minimize resistance against globalization and make people appreciate the cultures of each other. The role of intercultural education in the making of a global world can be seen in the words of Vesajoki (2002):

> To understand globalization one must re-understand the world and how culture, diversity, politics, ethnicity, race and homogeneity are manifested. For the generations of people who are accustomed to understanding and defining the world through narrowly and artificially constructed national identities it is a challenge to break from these conceptions of identity. (Vesajoki, 2002: 8)

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