

27 August 2007

DRAFT PAPER, FOR SEMINAR DISCUSSION—NOT FOR QUOTATION

WITHOUT PERMISSION

OSLO UNIVERSITY COLLEGE, FACULTY OF EDUCATION

10TH JUBILEE OF THE CENTRE FOR INTERNATIONAL EDUCATION.

KEYNOTE PLENARY PAPER:

CURRICULUM FOR THE TWENTY FIRST CENTURY:

CIVILISATIONAL KNOWLEDGE, INTERCULTURAL AND CITIZENSHIP

EDUCATION

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1. Development, International and Multicultural Education

The development of programmes in the fields of Development Education 20 years ago and the establishment of the Centre for International Education ten years ago along with a Masters programme in the field of Multicultural Education are indicative of the intellectual foresight of the Oslo University College. The University College has therefore been in the forefront of developments which have turned out not only to be necessary in most societies universally but have also raised contentious issues. Some of these debates have not been academic but political in nature and issues in this field have been labelled as being ‘political correct’ at least in many English speaking countries.

These debates have not helped in the development of a critical perspective to these important issues. In general the political conservatives have undermined and marginalised these initiatives and those involved in the policy and academic developments have used ‘progressive rhetoric’ and not critical analysis, which has thwarted an appraisal of the substantive basis of knowledge in most societies and in all academic institutions: ranging from infant schools to higher education.

Firstly, issues of development and development education have in general been perceived to be those through which the richer northern hemisphere deals with “the poor and benighted” in the southern hemisphere. Yet, issues of development in the twenty first century pertain to localities and societies both in the northern and southern hemisphere during this period of globalisation and economic liberalisation which must be integrated into a cohesive body of knowledge.

Secondly, in English speaking countries the term ‘multicultural’ has been used as a policy term and this has raised a vast range of conceptual and theoretical issues which have been counter-productive. Most human societies are socially diverse or multicultural in descriptive terms: on basis of taxonomic features which include languages, religions, social classes, and territorial and non-territorially based groups as well as ‘ethnic or ascribed racial’ differences. These socially diverse societies need to legitimise aspects of difference and diversity to

ensure the belongingness of different groups to national polities. While, many liberal governments pay lip service to these issues in political and policy terms the basis of a singular dominant nationality, language and religion tend to be the way in which the nation states hold themselves together.

In the context of Norway, many argue that it is an historically monocultural society. However, the existence of Same people, the preponderance of many local dialects and local cultures indicate that the opposite is true as does the more recent influx of immigrant communities from Pakistan, Somalia, and Vietnam, and the large numbers of Polish workers who all contribute to making Norway historically and contemporaneously has not been a monoculture but quite clearly a multicultural society. The paper will return to the issue of Norway's and Norwegians' crossing borders and their strong presence and influence in the world at large

2. Knowledge issues and higher education

It follows from the above that most countries need to reappraise the knowledge that is taught within the higher education system. Is the knowledge presented in this system that of the majority group or is it collated and selected on some rational basis, thus legitimising the knowledge being taught and learned. The question then become, how can academic institutions as integral entities deal with the complexities of “xenophobic fortresses” and religious fundamentalisms

not just of subordinated and minority communities but also of the majority and dominant communities. The work of the Centre for International Education needs to be appraised in the context of not just the fields which you have taught and researched but to evaluate how it can be used to change the totality of what is taught and learnt in all our higher education institutions. It provides a fundamental challenge to the received wisdom and traditional knowledge which the upper echelon of the unchanging traditional higher education institutions continues to protect. While, it is legitimate to protect intellectual autonomy and the fundamental needs of pure knowledge from the casino economic globalisation and pressures of liberalisation in higher education, the challenges of academic work undertaken by the Centre for International Education represents completely different and creative challenges to the academe.

These Jubilee celebrations can also be marked by an appraisal of the gaps and linkages between development, multicultural and international education. It can also be an opportunity to appraise what other academic institutions outside Norway have done. For instance, Stanford University initiated a course in world civilisations for all under-graduates in the 1980's and this might be a moment to appraise how successful this has been. Such courses require well informed academics to teach and resources which support the teaching and learning. The UNESCO sponsored Alexandra Library in Egypt is one example of such a resource base of primary and historical materials, which represent global intellectual wealth about the Mediterranean region and open for use by all.

3. Intercultural and Citizenship Education: Historical Legacies of Difference

Intercultural education and citizenship and civic engagement raise a complex set of issues at the present time. In Bosnia attempts to develop intercultural understandings and developing common citizenship entails bringing Bosnian, Croatian and Serbian children into the same school and to share the same books. There is, however, no agreement about locally developed curriculum or textbooks because the memories of the three groups are very different and they use curriculum and textbooks developed by an external agency: the Atlantic College. Work undertaken in Kosovo by Jack Peffers and myself from the University of London for UNICEF demonstrated the similar problems between all the groups in Kosovo including the Albanian and Serb communities.

In England citizenship education was introduced in secondary schools in 2002 and according to a recent OFSTED Inspectorate Report, only a minority of schools have embraced it with any enthusiasm and the quality of the lessons is considered inadequate. (The Guardian, 28-9-06). The Inspectorate of the UK education system may, however, only have a partial understanding of the reasons of the inadequacy of citizenship education, because another aspect can be the learners' lack of interest in citizenship education. The underlying concerns of learners from the younger generation may range from being preoccupied with being part of the disappearing tribes of electronically engaged

members of the body politic, who are not susceptible to the modern politics which is defined by control 'freakery' as well as being confronted by inflated career expectations and the grim realities which informs swaths of contemporary pop culture. One of the biggest hit songs in 2005 was a single called Cash Machine by the British Group Hard-Fi, was a doleful glimpse of a life in which Day-Glo consumerism is always dulled by the rattle of small change. "I scratch a living, it ain't easy / You know it's a drag," went its chorus. "I'm always paying, never making / But you can't look back." Its end, frenziedly shouted along to at the band's gig runs thus: "There is a hole in my pocket, my pocket, my pocket..." (John Harris, the Guardian, 30-9-2006). How does citizenship education and in fact, old style schooling, address the profound concerns of young people about the brick walls which thwart their ambitions. How can the citizenship curriculum be inclusive and enable active citizenship to resolving current problems to help develop conditions of greater equity and global justice

In the Asian context, Shinzo Abe, the Liberal Democratic Party Prime Minister of Japan wanted to follow a more nationalistic course for Japan and to revise the US-imposed pacifist constitution and the Fundamental Law of Education – which was enacted in 1947 as a basis for post-war schooling – in order to emphasise moral values, patriotism and tradition. (Martin Jacques, the Guardian, 27-9-2006). However, more recently Prime Minister Abe has moved away from the brink and attended a secular world war II remembrance with Emperor Akihito and avoided taking measures which would have polarized relations with

China and Korea (UK Financial Times, 16 Aug 2007). This move has avoided the rise of a siege mentality in East Asia with the whole region becoming a xenophobic fortress which threatens the future of us all.

These different situations in different contexts raise a few questions about the nature of intercultural, citizenship and civic education in comparative contexts. Is a nationally based understanding of local and central government and human rights sufficient? If one moves onto the next level of regions, are the Eurocentric (Bernal: 1987), Indo-centric (Chaudhuri: 1990), Sino-centric (Hamashita: 1988) memories, histories and understandings of the past a sufficient basis for citizenship education? Would such narrow national, regional learning about citizenship not in turn raise sceptres of Afro-centrism (Asante: (1987), Islamo-centrism (John Voll; 1994) or other 'centrisms' at national but also continental and global levels because of diasporas of the African, Muslim and 'other' peoples? This paper would like to highlight Edward Said's observation that civilization is a many-windowed house. The attempt in this paper is therefore not to replace one type of centrism with another which reinforces centric intellectual tunnel visions but to develop a more holistic formulation of issues about common and shared values in socially diverse societies which can strengthen democratic engagements in genuinely secular polities, especially to meet the needs of cosmopolitics of the future which Ulrich Beck has stressed. (Ulrich Beck, the Guardian, 13-7-2007).

In fact, we should try to re-visit the use of the word ‘secular’ as it is used in the Western and European contexts. In the Indian constitution it is used as a constitutional term to enable the protection of the diverse faith groups in India and to safeguard their rights to believe or not to believe. Given this different meaning the protection of faiths can provide them with a confidence which leads to a religious renaissance and enlightenment and make faith systems more effective in dealing with the complexities and inequalities of cultural, social, economic and political nature. ‘Bowling alone’ can only lead to singularised identities being reinforced and increasingly becoming reactive and less able to function fully in the future. Are there ways in which the academe can be involved in a critical engagement so that believers and non-believers can go “bowling together” and which in turn strengthens the democratic engagements of active citizenship groups.

My paper attempts to address a few of these and other questions in skeletal form by raising issues of knowledge at civilizational level which is derived from progressive struggles and can inform critical historical memories, and therefore form the basis for intercultural understandings and inclusive citizenship and civic education. The curricular initiatives need to be horizontally integrated into specific smaller or larger localities and include issues of politics and culture (Fletcher; 1985: 39, 40; 1995). However, the most important

problem in curricular term remains the way that women's knowledge is excluded. Such horizontal understandings also need to have a vertical trajectory which can assist in the mapping of the realities of universal history and help provide a more holistic theory and analysis from which cumulatively valid notions of knowledge and inclusive values for citizenship can be derived.

At one level the rise of 'siege mentalities' and singularised identities of communities based on religious, ethnic, tribal or linguistic basis and the negations of the nation state and social class identities may partly be a result of the discontinuities, binary, oppositional memories and mentalities, which may have been informed by past experiences of servitude, slavery, colonial and imperial legacies which have become extenuated by exclusions with the rise of economic globalisation. However, histories and societal development are not one dimensional or negative because issues of belongingness and citizenship are based on struggles and resistance embody aspects of the progressive nature of struggles and memories. At this level again, one is confronted with a complex issue. Samir Amin suggests the process of de-linking from the dominant and exploitative global forces. In this paper it is being suggested that de-linking from the negative aspects has to be accompanied by a process of linking or bridging (R. Puttnam: 2000) the progressive forces which form part of the current agendas of citizenship and human rights, which are a result of struggles against oppression by serfs, peasant, slaves, indentured labour, agricultural and

industrial workers and universally oppressed women. The educational challenge is that while exceptionalism of each group having been oppressed or suffered from genocide is recognised, there is a need to draw common features by developing shared understandings and consolidate common struggles (recognizing differences and also fostering common identities. In the absence of this happening Freud's concerns about the 'narcissism of small differences' would deepen the divides between groups.

When Jack Peffers and I were in Kosovo and the issue of singular group identities was raised with different communities, the claim made by some of them was that the narrow 'ethnic' or 'racial' identifications exist because they were part of 'human nature'. This is too complex an issue to discuss here but it needs to be stressed at the outset that there is no scientific basis or evidence about 'human nature'. If the groups in Kosovo and other places who think like this are right, then any notions of citizenship and civic education in the context of contemporary schooling does not stand a chance of succeeding. Hence, a focus on immutable human nature negates the possibilities of understanding both the historical legacies and current realities which have led to inequalities and deepened the divides between groups. Thus rather than focusing on false claims of "human nature," it is more productive to put into practice the concept of "human nurture," which, after all, is what the educational process is all about.

Groups divide along different indices and this detracts from positive dimensions of human history and the power of progressive struggles which can lead to equality and strengthen citizenship and human rights. The challenge for citizenship education at this level is how to recognise 'bonding' within a group and use this as a basis for bridging or linking groups on a sustained basis (R. Puttnam & L. Feldsten (2003) p. 280-1). In socially diverse societies this notion of 'bonding' raises even greater challenges to communities and the question for educators is: what can we do to strengthen these bonds across groups. At local, national and international levels educators and others are actively involved in actions which bridge divides through CAN DO project. The one example I can give is the project of Nina Dalen in Bergen, who has just established a foundation for the benefit of orphan children in child headed households in Uganda.

These issues are furthermore, not only a prerogative of the Eurocentric notions of the "modern world system" as articulated by Wallerstein. These struggles are part of a universal repertoire and do not only belong to the 'west' which is perceived as constituting the 'centre' and distanced from the 'peripheries'. They can be taught and learnt across different contexts and can help to create clearer understandings of given realities within a community or a society. Herein, there is also a major role for public and social policies which include education (not schooling) which can use differences, diversities to establish solidarities,

mutualities and commonalities at the global level. This can be done not only through classroom learning but through active engagement in and with communities.

4. Developing Inclusive Globalism

This paper would like to suggest that economic globalization is only one aspect of inclusive globalism or what the French call the mondial. Other aspects are social, political, cultural, environmental and other features. At the national level, communities embody notions of particularism as well as those of universalism. Educators and others have an important role in examining these complex notions, both real and imaginary and to analyse the myths, feelings, understandings and concepts which underlie these differences and to develop rational ways of dealing with the resultant dilemmas. Can educators for instance, pool civilisational knowledge in different ways which do not polarise peoples but help to develop more syncretic understandings which can inform the educational process and citizenship education differently.

The first universalist phase can be described as the millennium which stretches from the fifth century BC to seventh century AD, when the great religions of Zorastrianism, Buddhism, Christianity and Islam were founded, and the great Confucian and Hellenistic philosophies were formulated. These systems affirmed the common dimension and destiny of all human beings, if only in the life Beyond. As Samir Amin writes:

This declaration of a universalist vocation did not establish a real unification of humanity. The conditions of tributary society did not permit it, and humanity reformed itself into major tributary areas held together by their own particular universalist religion-philosophy (Christandom, Dar el Islam, the Hindu world, the Confucian world). It is still the case, however, that the tributary revolution, like all the great revolutionary moments in history, projected itself forwards and produced concepts ahead of its time. (S. Amin (1997): p.80)

While it can be accepted that these earlier movements form an important part of the universalistic norms and values, they also continue to present unresolved dilemmas during the contemporary period. Here we need to consider what is necessary from the perspective of the religiously diverse nation states and regions to develop some inclusive norms which might allow these religions and philosophies to become part of the progressive struggles of peoples which can lead to inter-faith understandings. Hans Kung writes about the need for peace amongst nations being derived from dialogue between religion and between religions and nations. The dialogue between religions requires research into their theological foundations and necessitates according to Kung three basic propositions:

- No human life together without a world ethic for the nations
- No peace among nations without peace among the religions

- No peace among the religions without dialogue among the religions. (Hans Kung (1991)

(p105)

Hans Kung's suggestion raises the whole issue about dialogue. Firstly, such dialogues are nothing new. The Umayyad caliphate in the context of the Mediterranean Sea functioned in the 11th century in Andalusia and represented the nature of such inter-cultural dialogue between Christians, Jews and Muslims. Scholars like Al Kundi, Averroes, and Avicenna represent those who translated Aristotelian philosophy into Arabic and which were used subsequently to translate into Latin. Yet, the work of these philosophers, scientists and thinkers was undermined by Islamic literalists and fundamentalists like Al Ghazzali, who was part of Almohad dynasty.

We know, of course, that (Islamic) Unani medicine had its roots in Greek medicine. In fact, the word "Unani" comes from the Greek "Ionia" or "Greece." It is also important to note that Greek culture and civilization itself drew from the larger Mediterranean civilizations like the Egyptians and the Phoenicians. In the 18th and 19th Centuries north European historiography managed to rewrite history by disconnecting the links between the Greeks, who were considered to be civilized and the Egyptians who were considered to be African and "therefore not civilized. The rise of anti Semitism in Europe was used to distance the Phoenician connection from the Greeks. The implication of this for

reconnecting the contributions of the whole of the Mediterranean to human knowledge are profound

Secondly, from an educational perspective a dialogue amongst religions is however, not sufficient because from the point of view of citizenship education there is a need for turning a dialogue into a more substantive educational engagement. One of the ways to engage with religions, and their relationship to society is through educational initiatives and inter-faith education. The challenge is how to build intellectually rigorous inter-faith education in socially diverse societies which recognises difference and diversity but also allows for the nurturing and the development of the mutualities and similarities between faiths. Inter-faith learning which enhances mutual understandings between believers of different faiths and those who are non-believers is a major challenge within the modern school. Issues of religious instruction and ways of life may pertain to the communities in terms of their private and communal lives, but there may be a role for knowledge about faiths within the public domain and public institutions.

5. The Enlightenment and the Modern Period

The second phase of the history of societies which can be used to inform citizenship education follows in the aftermath of the Renaissance to which the Mediterranean civilisation contributed. It was also the time of the conquest of the Americas by the Atlantic facing European countries. One of the legacies of the conquests of the Americas by the Europeans is that after 1492 there is increasingly the Europeanization of the globe and the increasing definition of the world from a Eurocentric perspective. Are the voyages of Columbus and Vasco da Gama a divide in the world or are they also a way of connecting the small European peninsula with the world? If it is the latter how can the dominant and subordinate relations get reversed so that the connections between different parts of the world are those of equals and now of unequals.

One the important legacies of this period are the shift of focus to the idea of a nation during the Enlightenment. The philosophy of the Enlightenment had a social vision of society, and following the French Revolution was based not on the ideas of some biological myth of ancestors but on the notions of a social contract – ‘a nation of free men’. (sic) This nation state would include people like the Alsatians or the Occitan who did not speak French or the Jews. With the

abolition of slavery in San Domingo, the Blacks were considered to be 'citizens'.

Since religion was seen as part of the tyranny of an *ancien regime*, it fostered a different dimension to the concept of secularism. As Amin states:

In forging the concept of 'secularism', it goes beyond religious toleration; it claims to rid the new nation of references to the past and sees Christianity as no more than a personal philosophical opinion like any other, not an ideological structure of society. (S. Amin (1997), p81)

Here, the nation is not an affirmation of the particular but an affirmation and an expression of the universal. However, the French Revolution did not achieve universalistic objectives. There was an absence of the gender based equality within the limitations of the French derived universal citizenship and the assimilation of peoples and the abandoning of local languages in favour of the French which were completed by the school system of the Republic. The legacy of these differences has current manifestations in the twenty first century. Within the last few years French cities were rocked by riots of the young, poor and disenfranchised French citizens from minority and largely North African backgrounds. The challenge for educators and employers is how to use this complex legacy of the universal and the particular within the unequal nation state which provides the substantive basis for citizenship. In the economically unequal societies how are the basis of difference a barrier to developing the notions of similarity and what can be done to bring about greater levels of

equalities. In many contexts these inequalities have become inter-generational and thwarted possibilities of improving socio-economic conditions through knowledge and skills provided by the school and the educational system.

The English bourgeois revolution of the seventeenth century was earlier than the French Revolution and was less radical. The domination by the English of the different peoples within the islands of Britain and Ireland also led to the loss of local languages and cultures. The role of the monarchy, aristocracy and Protestant Reformation was based on compromises and a less assertive break with the past. In England, Scotland, France and Holland – where there had been bourgeois revolutions the changes in terms of the so-called unified “ethnic nation’ became civic nation states. These are different from the nations which continued to propagate the myths of ‘the nations of the mists’ – of the remote past , which was sociologically referred to as ‘Gemeinschaft.’ (a sense of community, as distinct from “gesellschaft” (or the establishment of a social contract). Given that there are many differences between England, France and Holland the right to be different is muted by notions of the right to be similar. The modern forms of Enlightenment notion had been developed by cosmopolitans in the salons of Paris, London, Edinburgh and Berlin.

6. Immigration Societies

In immigration societies such as the United States, assimilation allowed subsequent groups to be incorporated into the cultural identity of the dominant Anglo-Saxon Protestant culture. This “national culture” detracted from the development of a dynamic civic culture which could build on the presence of indigenous Americans, African-Americans, Asian-Americans and other European groups. This perpetuated the differences for the African-American and indigenous American peoples, who were perceived to be racially different and had been hierarchically positioned in an unequal society. This conceals the notions of the right to be similar based on principles of equity. In educational terms this can be highlighted by the 1954 US Supreme Court decision by Chief Justice Warren, that ‘separate is not equal.’ This is the fifty third anniversary of the Supreme Court decision and yet the right to be similar and to be equal continues to be denied to the African-American students as well as to the indigenous Amer-Indian populations, and the more recent immigrant Hispanic speaking populations. Hence, while the right to equality under the American Constitution is not a reality for large numbers of American citizens and exclusion through racism has strong manifestations in American institutions and society, their constitutional and human rights have more universalistic moorings. The French and American Revolutions have a lot in common since both were informed by similar ideas during this period of history. Both societies embody features of equality and inequality on various indices including racial ones.

7. Socialism

The socialists in the nineteenth century had to operate within the tramlines of the reactionary ideas of the past, the nationalism within Europe and subsequently within the larger colonial context. They attempted to strengthen the consciousness of the solidarities of the social classes across the confines of the nationalist ideologies and tried to optimise the equalities of rights and entitlements. In many cases it was the Eurocentric versions of socialism, largely informed by religious messianism, which took root. This detracted from developing socialism which could draw from historical and social science understanding of unequally structured societies. From the period of the Enlightenment to the present time pseudo-science and eugenics has underlined the notion of progress and have been used with the most appalling consequences for minority and 'other' groups. The misuse of science has had particular negative effects for minority groups subjected to politically constructed IQ based psychology in Western societies and defectology in the former Soviet states. One of the problems indicated by the dissolution of the Soviet Union and the Yugoslav Republic was the acceptance of the right to be different which was carried to great lengths. The acceptance of the right to be different common to the Third International, did not allow these states to deepen the notions of inclusive citizenship based on common and shared values.

8. National Liberation Movements and Bandung

The colonial world was not exposed to the democratic values of the Enlightenment, including those of democratic political rights and secularism. Hence, it was the national liberation movements which had to confront the challenge of the values of universalism. This was reinforced by the fact that socialists in Europe were not able to move their thought beyond its Eurocentric origins. The national liberation movements opted for the unity of peoples in the struggle against imperialism and for the constructions of the nation state beyond the ethnic or religious horizons. Those who were on the right invoked the nations shrouded in the mists of time and these myths flew in the face of ethnic, religious or linguistic diversity of its constituent parts and harked back to the tributary systems of Hinduism, Islam or of the biological Arab nation. They were in this sense not very different from European nations which believed in their mythic beginnings. The Janus faced nature of the nation with 'blood and soil' on the one hand and the modern civic nation based on democratic constitutions have continued as problems in the present.

There are also differences and divides within the national liberation struggles between the right and left; the centralists and the federalists; and those who opted for multi-party political systems and the unitary political party systems. Those who were of the left within the national liberation however, drew their inspiration from the philosophy of the Enlightenment. In addition to the

recognition of diversity and difference at local and regional levels or in religious or linguistic terms they have also stressed the notion of unity across these particularistic divides. The Non-Aligned Movement which was established in Bandung in 1955 brought together the progressive and democratically oriented nation states and lasted till about 1975.

If societies within the rubric of this system are analysed in horizontal terms they reflect vast reverses experienced by the national liberation movements, peoples and the negations of citizenship rights across many countries of east, central and southern Europe and the southern hemisphere, which present a major challenge for re-instating the citizenship, economic well being, health and human rights of the masses—currently especially in countries like Zimbabwe. This is a far cry for hundreds of millions of peoples in war torn, corrupt and collapsed states right across the globe. To take the example of one country South Africa: on the one hand it has the most progressive modern constitution which enshrines the rights of all its' citizens and these include the ideas of Ubuntu which has its roots in the humanist African political philosophy, where the idea of community is the building blocks of society; on the other hand the ruling classes are afflicted with 'Afro-pessimism' as the masses embark on daily struggles for survival

At the level of the post colonial state in general, the importance of The Non-Aligned Movement was resurrected in Havana during the summer of 2006 can not be underestimated.. Nevertheless, Bandung principles have received major set-back with the rise of religious fundamentalism and ethnic nationalisms which have arisen largely as a result of the denial of their fundamental rights and the increased polarisations in the context of economic globalisation. A more recent and important initiative by Nelson Mandela is the founding of a group of Elders from different countries to reflect on a range of global issues. It is possible that non-institutionalized wisdom has a role to play in making a paradigm shift on global issues.

The challenge for inclusive citizenship and citizenship education is not only to engage with the retreats of the ideologies and religions of the tributary epochs, because these need to be deepened with the philosophy of the Enlightenment as well as the socialist movement and the progressive ideas of national liberations as exemplified by the Bandung Movement. Hence, democratic practices around the notions of respect for difference need to be informed by the right to be similar. These ought to bring about an erosion of the many injustices within and between societies and to establish commonalities between and with struggles for equality and human rights globally. In the same way as western ideas and ways of life have penetrated the third world, progressive ideas from the third world ought to become part of the ideas of inclusive citizenship in the body politic of

Europe – in order to help construct a new notion of us and of shared belonging in European societies. Hence, while Norway is in the world, the world is also in Norway and the notion of a ‘Norwegian’ cannot stay static or unchanging – it has to be creative and have the capacity and the strength to change as a more powerful modern identity.

A unilinear and directional historiography needs to be validated through horizontal and cyclical analysis of issues. There is therefore no Apocalyptic or millenarian ‘end’ of history as suggested by Francis Fukuyama (1989; 1992) As Gunther Frank states: “Continuity need not be linear, and horizontal integration need not be uniform” (Gunther Frank: 1998: p.347) and these complex processes can enable the development of ideas of citizenship by providing the intellectual basis for accepting diversity in unity and in doing so enable the celebration of unity in diversity. This presents the groundwork which leads in the opposite direction of those like Samuel Huntington who arming for ‘a clash of civilizations.’ If anything, the clashes are more likely to be within rather than between civilisations and in fact, inclusive and active citizenship engagements within democratic civil societies ought to avoid even these. The neo-conservative utopian dominance based on white Anglo-Saxon Protestant “national culture” in America which informs Huntington’s “triumphalism” can only lead to barbarism. It completely ignores the diverse origins and the evidence based ways and means in which the humanities and the social sciences

which form the bases of political civic culture which builds on the dynamism of the diverse American polity.

9. Contemporary Struggles and Solidarities

Do the past struggles for Justice, equalities, human and citizenship right provide any basis for progressive struggles to work together and to learn from each other. For instance, the Civil Rights Movement in the United States in the 1960's led to the Feminists using it as a basis for obtaining greater levels of gender equality. While in the bourgeois national and global contexts this has helped certain classes of women there are many more millions who are still at the margins of society. Can these contemporary struggles lead in the next stage to some sharing of learning from the past?

This year marks the 200th anniversary of the ending of slavery especially for peoples of African origin. Legacies of the appalling African slave trade had at least two faces, with the Atlantic trade in the hands of the Europeans and Indian Ocean trade in the hands of the Arabs. While descendents of the slaves are formally free there are larger numbers who are still poor. There are also differences between the descendents of the slaves held by the Arabs and those held by the Europeans. At the present time slavery has by no means ended, because large numbers of adults and children throughout the world continue to be enslaved or used as indentured labour.

There are other groups who also remain poor for other reasons in many societies. Hence, the formal imperial control through the colonial empires in the nineteenth and twentieth centuries have also left a legacy of impoverishment in many countries. Many of these are now failed states. One of the current and invisible legacies of this is the massive movement of women to eke out a living in the globalised capitalist economies in the world. For every female executive there are multitudes of women from poorer African, Asian and Latin American societies (and now many from many parts of Europe) who migrate as cleaning women, carers, maids and as sex workers. While most of them end up working in Europe and North America the wealthy African, Arab and Asian elites also play a role in this modern slavery.

From time to time the plight of these women is highlighted in the media. One example will have to suffice. During the bombing last year of Lebanon by Israel large numbers of European and American expatriates were evacuated to the safety of Cyprus and other countries. Of the 80,000 Sri Lankan and about 30,000 Filipino (mainly women) many were summarily sacked as their employers fled the country. Without a ship of their own the Sri Lankan Embassy in Beirut was negotiating with the Indian government for the evacuation of 100 Sri Lankans, if there was any room left on the Indian Navy boat after the Indian evacuees had embarked. The International Organisation for Migration (IOM) had been asked for help by Bangladesh, Ghana, Maldives, Nepal, Thailand and

Vietnam to help evacuees, but the IOM was short of funding to help with the evacuations of their citizens. (The Guardian, 27-7-2006)

These women represent the feminised care industry which has increased in the context of globalised impoverishment. Millions of these women migrate to work in the liberalised capitalist market which function according to masculine rules and the differentials between these third world women and their first world counter-parts has become markedly polarised. The feminised care industry leads to a more complex upbringing of children and young people. Many of these workers have few affinities with their own biological children than with the children of their employers. This increased role for social parenting and perhaps increased professionalisation in up bringing of children has complex cultural and psychological legacies. On the one hand the interculturalisation of upbringing may maximise the inclusive values for the children of the wealthy. Conversely, for the third world children it would lead to the denial of maternal affection. Russell Hochild and Ehrenreich suggest that one solution to this dilemma would be to raise the socio-economic status of these women and allow their children to travel with them to the first world. (Global Woman, (2002) p. 28)

While the first world and third world women may be subject to different pressures they may also have the same ideals of taking paid employment to improve the life chances of their children. One of these differences between

them is that third world women domestic workers lead very isolated lives in third countries as domestics, employed by diplomats or employers who work in trans-nationals, and also have very few rights. Their isolated conditions and the privations they suffer are not too different from those of slave women. Many of their employers have diplomatic immunity and are immune from being prosecuted, even if they are guilty of mistreating their employees. The different types of visas for such workers in the US provide the domestic employees different levels of protection. Since, the workers work in domestic circumstances they are largely isolated and their conditions of service are difficult to monitor. Hence, traffickers of women in brothels, sweat shops and farms may be subject to being targets of law enforcement agencies. Paradoxically, the domestic workers are more isolated, have little peer support or recourse to the law to protect their rights. Diplomatic and international officials in many instances have more licence to abuse domestic workers in their homes and the employees can also have their legal status revoked by the immigration authorities. In such extra-territorial circumstances those who are privileged have the protection of their rights, while the weaker migrant domestic workers and carers have very few or no rights.

The structural adjustment programmes of the International Monetary Fund and the World Bank have led to the reinforcement of the unequal economic development and worsened the inequalities which existed during the colonial

period. The neo-liberalised economic processes have led to the mobility of higher status professionals who in turn, need cheap home help. Those who live in poorer countries are adversely affected by these economic global processes which have led to the increased feminisation of poverty and to their increased migration. These poorer women who largely work in the informal economies have little recourse to rights within the national and international contexts. They have few or no rights through organisations like trade unions and have even fewer rights if they are undocumented labour living in third countries.

Many women however, are not victims and have demonstrated an ability to survive and fight for their rights. The African peoples and those who were enslaved from their homes in west and east Africa resisted enslavement and fought for their freedoms in the Americas or in the Arabian Peninsula. The Maroon colonies in the Caribbean, the Americas and the Indian Ocean are some of the examples of this resistance. Others in the United States fought for the British to escape their status as slaves, with many settling in Nova Scotia, in eastern Canada or setting up free states like Liberia and Sierra Leone. Many came to Britain and some of them were amongst the first to become settlers in Australia.

The women in the informal global markets have also established networks of survival and resist attempts to be dominated. Nevertheless, their resistance needs

to connect with their fundamental rights within the national and international legal systems which are currently denied to them, their children and families. The inequalities between the richer and the poorer people through diasporas in the globalised and extra-territorial contexts lead to the large numbers of migrant women becoming victimised.

10. Concluding Remarks

This paper is being presented not as a definitive document but as a way of engaging with the participants at this seminar. It is to be hoped that during the discussion period issues will be raised on the kinds of actions which may need to be followed and which were not clearly delineated in the paper. This paper is being presented in the well worn African adage: “It takes a whole village to educate a child.” However, it is being suggested here that before we educate a child we ourselves need to recognize our own need for a different kind of education.

Finally, it is important to highlight at least three of the issues raised in this paper, namely:

1. Since this seminar is being held in Norway an important question is how to connect knowledge at national and international level. In that regard many key issues and figures in Norway are not given the

intellectual attention which they merit, especially internationally. For example, the Norwegian enlightenment made substantive contribution to visual and literary art, the sciences and geographical discoveries and to issues of peace and politics. Some of the key figures one can mention in this regard are historically first of all, Ludvig Holberg.

“Holberg believed in people's inner divine light of reason, and to him it was important that the first goal of education was to teach students to use their senses and intellect, instead of the uselessly memorising of school books. This was a new, modern understanding of the question of religion, and it shows he was a man of the [Age of Enlightenment](#)..... , Holberg criticized school doctrines in Christianity, arguing that "Children must be made into men, before they can become Christians"¹ and "If one learns Theology, before learning to become a man, one will never become a man." Issues raised by Holberg resonate with contemporary concerns on religion raised at many points in this paper.

Another figure in Norwegian intellectual history is of course Henrik Ibsen who influenced Bernard Shaw in the concern for equity through social critique and action. The author of this paper is the President of a non-governmental organization, the Scarman Trust, which is engaged in working with active citizens at the grass roots level. The question at this

seminar is, how can we as academics work along side grass roots communities to enhance their social capital and use local resources to transform lives. This can be done at local, national and international levels. How can the experience of your center over the last 20 years be used to give deeper meaning to this work.

In the Norwegian context three other and different individuals come immediately to mind: Roald Amundsen the “discoverer” of the South Pole, and well as the person who opened up the Northwest Passage. (Of course, in terms of discoveries, one might also mention the much earlier accomplishment of Leif Erikson in reaching the North American continent several hundred years before Christopher Columbus). The final two figures are Fridtjof Nansen and Trygve Lie. Nansen for his geographical discoveries and accomplishments but perhaps more significantly for his concerns with human rights and internationalism and the protection of the vulnerable, especially refugees and for saving from 7 to 10 million people during the famine in Russia. My own University of London has a Nansen Village for the housing of international students as a way of honoring his international contribution in providing justice and protecting human rights. Trygve Lie should be mentioned as the first Secretary General of the UN which rose from the ashes of the League of Nations which disintegrated during World War II. The Norwegian

enlightenment and the contributions of such people as mentioned above need to be contextualized within the broader issues of knowledge and curricula raised in this paper.

2. The second point which needs to be considered further is how the discrimination against the knowledge of certain groups subordinates such groups and perpetuates racialized knowledge production. In many cases this has subtly become part of the dominant canon and colonial anthropologists of the past are replaced by political scientist who may in turn be replaced by technologists and economists during this period of economic globalization in rationalizing control at national and international levels. Hence Eric Wolf's "People without History" is threaded through anthropology, ethnography, legal and cultural studies. At a later point in time they become constructed as "thirds world people" within disciplines like political science, political economy, development and area studies. Subsequently within the metropolitan context they become the complexly constituted u=underclass this time analyzed through the use of urban studies, sociology, legal and policy studies. Such developments reinforce the demand for separatized knowledge system by excluded groups which has been referred to as "centric knowledge systems" in this paper.

3. Hence the final and perhaps the most exciting challenge for us all is how to select appropriate knowledge from different cultures and civilizations to

develop non-centric knowledge so that no group is designated as perpetrators or victims of terror, exclusions and marginalization.

Annex:

Ludvig Holberg:

In Paris, Holberg met the Danish scientist [Jacob Winsløw](#), who was [Catholic](#). Winsløw tried to convert Holberg, without success.^[4] Holberg enjoyed the debate, but it started a rumor in Copenhagen that Holberg had converted to catholicism as Winsløw had, and as a consequence he felt it necessary to deny this to the Danish public, giving voice to anti-Catholic views on several occasions.^[5]

Holberg criticized school doctrines in Christianity, arguing that "Children must be made into men, before they can become Christians"^{[6][[citation needed](#)]} and "If one learns Theology, before learning to become a man, one will never become a man."^{[7][[citation needed](#)]}

Holberg believed in people's inner divine light of reason, and to him it was important that the first goal of education was to teach students to use their senses and intellect, instead of the uselessly memorising school books. This was a new, modern understanding of the question of religion, and it shows he was a man of the [Age of Enlightenment](#). Holberg was interested in intellect because he felt this that banded society together. He also wondered why there was so much evil in the world, especially when one could let reason lead the way. One could say that he distanced himself from a religious explanation of evil towards a rational/[empirical train of thought](#), and this is important because of his status as an author; both in his time and ours.

Holberg was open to biblical criticism, and the [heliocentric](#) worldview of the times didn't worry him. This stood in contrast to the biblical view of the Earth as the center. Holberg's religious representation was, for the most part, [deism](#). He was critical of the notion of [original sin](#), however, instead subscribing to the notion of man's free will.

Holberg's declared intentions with his authorship were to enlighten people to better society. This also fits in with the picture of Holberg as of the age of enlightenment. It is worth noting that Holberg enjoyed larger cities with deep culture – small cities and nature did not interest him.

[\[edit\]](#) Influence on science

Before Holberg's time, science had close links to theology. However with the [Age of Enlightenment](#), science became more popular, along with the concept of knowledge based on experience ([empiricism](#)) that had given science a new foundation and new possibilities. Holberg contributed to this development.

Holberg's concept for science was that it should be [inductive](#) (through experience built on observations) and practical to use. A humorous example is his *Betænkning over den nu regierende Qvæg-Syge* (Memorandum on the prevalent cattle disease), (1745) where he reasons that the disease is caused by [microorganisms](#).

