

## GRAND FINALE

### **Speak Your Minds (and Hearts!): Drawbacks and Benefits of Globalization**

#### *Panel 1*

Joyashree Roy

I think the question is not whether globalization is good or bad, whether homogenization is to be avoided in favor of diversity. A more fundamental question is how we can best manage the progress of humanity. Let's understand that it evolves. There is no precedence, and there is no fixed course of action; we all are co-creating the path. New ideas emerge and are tested. Some get scaled up, while others die out or remain dormant.

To manage humanity's progress we should determine the degree to which homogenization and globalization need to be managed for the benefit of the majority. How can diversity be encouraged so as to add spice to life?

Humanity's progress is at a crossroads. The question we must answer is whether we can rise to the occasion and identify positive aspects of globalization and technology so as to avoid the misuse of the tools to manage humanity's progress and achieve the optimum balance between diversity and homogenization.

Alex Fedotoff

There have been enormous changes in Eastern Europe during the last twenty years, including in general educational policy and transformation of academic values.

The financial crisis has affected both public and private universities. Our public university has been hit because the state has less money. We must unify our attempts to invent new politics and strategies through new initiatives.



The crisis has given us opportunities to become new universities, a new generation of students. So I would urge everyone to think globally.

Nora Moser Mcmillan

At our core, we all want similar things... happiness, to be treated with dignity and humanity, meaningful and gainful employment, experiences of love, and if we have children, a better world for them. Even more basically we want food on our table, clothes on our backs and a home to shelter us. We then build on this foundation, and this is where we add color and differences to our lives.

Beginning at a young age and through my adulthood, I have been fortunate to be exposed to and to forge friendships with many people from all over the world. This has allowed me to see that despite what I consider a more superficial exterior we all share the same core.

I liken the differences to clothing that we wear to cover us up. The clothing can be as intricate and different as we are. It is made up of our culture, likes, dislikes, our surroundings, our history, what we do on a daily basis, experiences, etc. This is what makes us interesting and unique.

But I wonder with globalization how much of the differences are being chiseled away? As the world becomes increasingly smaller, do things become much more diluted and less unique? Is it necessarily better to walk through a city like Tokyo and see the same big stores or eateries that you can see in any city in America?

Yes, as a tourist that can be at times comforting to see a Starbucks or McDonald's on the corner, but that is not the point of traveling and exploring. Yes, this then adds superficially to our similarities, but I also want the differences and to celebrate them.

Masao Honma

There have been three important epochs in my life. In the first, I went to the London School of Economics to earn a master's degree. I understood English, but small group discussions were a challenge for me. I found myself being silent, because analyzing what was said was not in my training.

The second epoch was during my years I spent at the OECD. I met so many interesting people from developing countries.

Later I became a Japanese diplomat at UNESCO.

During all three epochs, there was one common development, and that was that my thinking became more open to differences.

Jean-François Prud'homme

Mobility has been an essential component of fostering greater understanding of one another. It is therefore quite interesting to see how borders, paradoxically, are becoming more important. I think we should try to make borders more permeable.

Kui Wang

Xinjiang is a multicultural city. And I grew up with many friends from other ethnic groups. Recently, the region has seen unfortunate outbreaks of interethnic violence, but we are now working together. In such a context, globalization has a very special meaning.

*Panel 2*

Sawsan Mardini

**G**lobalization is a balancing act, and I see it as consuming everything.

I have a long wish list of how the world should be to create greater happiness. I hope we can find collaborative solutions, and work together to achieve social justice so that we can truly receive the benefits of globalization.

Jan Persens

In the context of internationalization in higher education, what should be our response to the MDGs—particularly in Africa—and what



should be Sylff's response to less developed countries and institutions? How should we care for other Sylff members?

What kind of bridges should Sylff try to build to encourage the world to come together, and what are the fruits we should share?

Mariann Tarnoczy

Diversity is often discussed by politicians and the media. Among other things, it is a European Union mantra.

It appears to me that the importance of safeguarding biodiversity is much better accepted by people than that of safeguarding cultural and linguistic diversity. Very many spoken languages are moribund or endangered. At least half—and perhaps up to 90 percent—of the 6,000 or so spoken languages will be extinct within a century.

These languages are spoken in about 210 countries, so most of them are not official languages. Less than 300 of the world's spoken languages are spoken by 1 million speakers or more.

With about 13 million native speakers, Hungarian seems like a safe, middle-sized language. Indigenous Hungarians now belong to one cultural nation but eight political nations: Slovakia, Ukraine, Rumania, Serbia, Croatia, Slovenia, Austria, and Hungary.

Is there a way to avoid forced assimilation of linguistic and cultural minorities? In the words of the Slovak political scientist Miroslav Kusý, states should be organized not on the principle of the superiority of the dominant nation but on the principle of civil coexistence of all citizens. Respect of minority rights, including linguistic and cultural rights, reduces conflicts. Diversity is good for humankind, homogeneity is harmful.

Alan V. Deardorff

I'm an international economist and travel around the world. Sylff seems so globalized, but we're actually very homogeneous, since we're all academics.

When I came to Texas, I felt that the military environment there was much more "foreign" to me than the experience of going to other countries. I was made aware that there's much more out there than we're accustomed to, and we need to understand all kinds of "foreignness."

Maria Filomena Marques De Carvalho

The process of cultural globalization appears not to correspond to economic globalization, since the gap between rich and poor countries has not diminished. Thus investing in education, training, and research are some of the safest ways of promoting a policy of equal opportunities throughout the world.

Equal and fair access to education is a key factor for the development of fast-growing economies. Just think of Brazil, one of the most prominent members of the so-called BRIC group. Brazil has experienced an unprecedented development in the past decade, with tangible results for its well-trained youths, who each year are receiving a more internationally oriented education. Portuguese universities, especially Coimbra, are filled with Brazilian students and researchers. This is a massive contribution to the enrichment of Brazilian society, to its economic development, and to its harmonization with the international democratic community.

But a suitable response to the dark side of globalization must also be given. Globalization is not a magical recipe that will solve all the problems. Many still cannot even dream about getting a proper education.

In Portugal, internationalization has not yet been fully incorporated into society. We have a shared responsibility to stimulate academic mobility and opportunities. The Sylff scholarships recently awarded to five brilliant Coimbra students are examples of good practices

and a model of necessary and urgent change.

Globalization does not mean offering easy options. It means, above all, responsibility to comply with our duty as promoters of change and agents of positive globalization in the processes of grant awarding.

Mitsuhide Shiraki

We in Japan have a saying that people who are audacious have hair growing from their hearts. We've been asked to speak from our hearts, but since I don't have hair on my heart, making a statement in front of all of you won't be easy for me.

We have a growing number of international students at my university, so I believe that globalization is proceeding in a steady and positive way.

### *Panel 3*

Margaret Tennant

Education has been a force in promoting both uniformity and difference. In many societies it has undermined class and socioeconomic differences and is now reducing cultural differences. Universities such as our own are strongly encouraging the enrollment of international students who, at the doctoral level, pay only domestic fees to study. The presence of international students makes our city a much more vibrant place, encouraging openness and cultural diffusion.

However, education can also be a force for recognizing indigenous cultures and promoting indigenous languages.

In New Zealand, where 'bi-culturalism' became official government policy in the 1980s, the Maori language is an official language, and at Massey University, it is one of the languages in which assignments, including doctoral theses, may be presented. Theses presented in Maori are now funded on completion at four times the rate of theses in English. We're waiting to see what impact this will have upon study in the Maori language.

At the same time, the force of tertiary education as a force for change in New Zealand



is being blunted by the economic climate and funding cuts.

Jose Cruz

Globalization is often thought to be harmful to developing countries like the Philippines. If the claim has any truth to it, we need to understand how globalization harms individuals and communities. Because globalization also has beneficial effects, we need to think about it as a process whose negative elements can be minimized and benefits maximized.

It is important to analyze the various impacts of globalization, recognize that its more negative elements can be modified to create a more inclusive society with positive benefits for a majority of people, and take the steps necessary to bring about change based on social justice and equity considerations.

Cagri Erhan

I would pursue the possibilities of multilateral cooperation in the Middle East. Everyone talks about the problems in the region, and nobody talks about solutions. So I will talk about one possible solution: the establishment of an organization to promote dialogue and address humanitarian and political issues.

The Middle East is a term frequently associated with turmoil, violence, instability, and tension. Almost all of the news coverage in international media about the region is about suicide bombings, nuclear programs, and clashes between Palestinians and Israelis. However, this critical region, with its gigantic energy reserves, holy sites, and East-West trade routes, can be transformed into a cooperation haven instead of being mired in its current dark atmosphere.

A multilateral initiative should be launched

to create an Organization for Security and Cooperation in the Middle East based on the principles of economic interdependence, mutual respect for international borders, territorial integrity and sovereignty, and a joint fight against terrorism and organized crime. A permanent platform to bring rivals together can facilitate continuous dialogue and would pave the way for more comprehensive solutions.

Eunice Mutitu

Globalization impacts negatively on agriculture-based economies of the developing world.

Rural-based agricultural enterprises that are on a small scale and have difficulty realizing economies of scale face many hardships. When these enterprises are subjected to global standards in order to secure markets, the extra expense makes it difficult for them to survive unless they are subsidized. These subsidies are not forthcoming from governments, thus leaving the farmers very vulnerable.

Xiaoming Alice Guo

Chinese people have gone through pain and pleasure due to globalization. How can the globalization trend be made to bring benefits instead of damaging us, especially our culture?

In China, there is a mainstream dialect and many local dialects. In today's world, 95 percent of the people speak 5 percent of languages. But the real culprit is not language but people's perceptions. We should promote efforts to fight not just diseases but social stigmas.

We need a common language to understand each other. Uniformity should be considered as one form of diversity.

Charles Livingston Betsey

Howard University has become more prestigious over time with a diverse study body. We try to educate people for the global community. What is important is to provide opportunities for students to be engaged in discussions like the ones we've seen here in Beppu.

Miliakere Mate Kaitani  
Globalization has led to climate change, which is impacting the South Pacific area very strongly.

I've conducted research on language, demography, and sexual behavior. I have been able to break the culture of silence over sex.

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## Special Speakers

*The Ecology of Globalization*

Mariko Hasegawa  
Professor, Graduate School of Advanced Studies



As a biologist and physical anthropologist, I've been studying wild animals for many years, including humans, and it seems to me that humans are the most unnatural.

After studying the behavioral ecology of monkeys, fallow deer, and peacocks in Japan and other countries, I also began looking at the behavior of humans. There has been an explosion in the population of humans since agriculture began around 10,000 years ago, a period representing less than 1 percent of our time on Earth as a genus.

Considering the fact that humans are omnivorous with average body weight of around 65 kilograms, the space we need to feed ourselves is population density of around 1.5 per square kilometer, and this is what we see among hunter-gatherer tribes that remain today. The current world average, however, is 44 per

square kilometer. This is really unsustainable.

One consequence of the growing population is that we're using up energy equivalent to 1.2 times what the sun provides for Earth altogether. This is quite unnatural.

We're also losing biodiversity; there are three types of such diversity: genetic diversity within a species, species diversity within a community of species, and community diversity within an ecosystem. We're now losing diversity at all levels.

The Millennium Ecosystem Assessment conducted by 1,300 scientists from 95 countries calculated that ecosystem degeneration in the twentieth century proceeded at an unprecedented rate and that manmade environments have come to dominate over natural ones over the past 50 years.

Why is diversity so important? Diversity is

required to maintain our life support system and its resilience.

The average per capita ecological footprint is 2.3 hectares, but industrial countries use up much more, and this is producing global inequalities. The cost of affluence has had a very

high environmental impact.

This reality points to the need to reexamine the modern focus on expansion and to search for new values and new thinking in order to create greater happiness for humans.

### *World Units and Global Coexistence*

Yoshikazu Takaya

Professor Emeritus, Kyoto University and the University of Shiga Prefecture



I'd like to talk today about a concept called "world units," which I think can help us to achieve a new mapping of the world and potentially make a contribution to global coexistence.

Let me give you a concrete example. The Republic of Indonesia has two distinct regions, one consisting largely of rainforests and the other of dry areas with many volcanoes.

This applies to China and Japan as well. We can "remap" or "reposition" our reality by thinking not in terms of national boundaries but in terms of world units—that is, similar ways of living and thinking.

There are several hundred such units, but we can reduce them to three main groupings: the ecosystem type, network type, and cosmology type.

The first is typified by Java in Indonesia,

that is, dry and highly populated. Sumatra, by contrast, is mostly rainforest and difficult to live in.

On my visit to Iran, I thought that with its vast plains the country was the ecosystem type. But when I went to the coast along the Persian Gulf, I actually found few Iranians living there.

Similarly, I went to Nairobi in inland Kenya and Mombasa along the coast, and I found that they, too, were completely different. There were very few Africans in Mombasa; the people were mostly Indians.

Coastal Persia and coastal Kenya, it turned out, were quite similar. I therefore thought that they should be placed in the same category: a network of sea ports.

China is vast and has many ecosystems. But the shape of the country has remained largely

intact for 2,000 years. How is it possible that the country has been held together? The answer is that the country is linked by Confucianism. This represents a world unit that I call the cosmology type.

Similarly, India is marked by Hinduism and the caste system. India, too, is a cosmological unit world.

On the handout is a microscopic view of granite. There are large crystals and small crystals; it is the latter that binds the rock together. The different-sized crystals are complementary. I think the world exists in a similar way.

There are large cosmological worlds, like China and India, and smaller countries that keep things together.

The Industrial Revolution destroyed this to a degree, but such a pattern will eventually reach a dead end, for if might is right, then the world will have no future. We need smaller countries to act as “binders.”

We need to reembrace coexistence, for the recourse to military might will only create bigger discrepancies.

**QUESTION:** Just as India and China are “artificial constructs” in the sense that there is no natural grounding in their existence, isn’t the concept of world units also an artificial construct?

**TAKAYA:** When a single cosmology continues for thousands of years, like in China or India, I think you can say that it becomes part of the “natural” terrain. I don’t think you can ignore 2,000 years of history. Competition doesn’t solve all the problems in society, but they do create reality. And in that reality, binder (xenomorphic) countries are needed to enable the big (automorphic) countries to exist.

We need to seek ways to achieve coexistence between the automorphic and xenomorphic entities, instead of simply yielding to the will of the big countries. This would simply be the law of the jungle.

**HASEGAWA:** I think this was a very profound analysis. There are many types of diversity; in human terms, there is genetic and cultural diversity. The presentation suggested that we need to take a good look at the various types of diversity in creating new concepts to look at the world.