The Civilization Approach to Education in the 21st Century

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The Civilization Approach to Education in the 21st Century

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Dedicated to Pitirim A. Sorokin
The first American President of the ISCSC
1964-71

ABSTRACT

This investigation presents the Civilization Development Curriculum that should impact almost every kind of higher education and particularly should be practiced in educating leaders of world societies. The justification for this plan comes from an historic perspective of education, the state of education at the dawn of the 21st century, and is a synthesis of learning for work and life, both individually and socially. The civilization approach to education is defined and an example of the civilization development curriculum is offered as well as an octopus strategy for its implementation.

KEY WORDS: civilization, civilization development curriculum, civilization dynamics, globalization dynamics, human dynamics.
INTRODUCTION

The purpose of this investigation is to define the civilization approach to education in the 21st century, when civilization is at risk due to many obvious and known factors which are beyond this study. Therefore the civilization issues should be embedded into higher education programs and curricula in order to develop the sustainable civilization.

This approach is the result of 60 years of research done within the International Society for the Comparative Study of Civilizations (ISCSC). Arnold Toynbee (1889-1975) is the pioneer of civilization study. He was a British historian whose twelve-volume analysis of the rise and fall of civilizations, *A Study of History* (1934-1961), was a synthesis of world history, a metahistory based on universal rhythms of rise, flowering and decline, which examined history from a global perspective. He perceived a civilization as a religion-driven large cultural entity and recognized 26 different civilizations.

Since his monumental contribution, about 500 civilizationists have investigated civilization.

Among them one can mention sociologist Pitirim Sorokin, anthropologist Roger Wescott; historians Fernand Braudel, Rushton Coulborn, Carroll Quigley, Feliks Koneczny; political scientist David Wilkinson; literary comparativist Michael Palencia-Roth; sociologists C.P. Wolf, Vytautas Kavolis, Matthew Melko (*The Nature of Civilizations*, 1969), Benjamin Nelson and other scholars such as Talcott Parsons, Hayden White, Immanuel Wallerstein, Gordon Hewes, André Gunder Frank, Marshall Sahlins, Lynn White Jr., Jeremy Sabloff, Samuel Huntington, Stephen Blaha (physicist), William McGaughey, and others.

Since this paper was presented in Russia, one must mention a great civilization-oriented research role of Russian-born Pitirim Sorokin (1889-1968), professor at Harvard and the founder of the university’s Department of Sociology.

He was a member of the Kerensky Cabinet, the first democratic one in this country. After the Bolshevik Revolution of 1917, he was condemned to death and later expelled from Russia (in a special train with other anti-Bolshevik intellectuals). In his book *Social and Cultural Dynamics* (1937) he classified societies according to their “cultural mentality,” which can be ideational (reality is spiritual), sensate (reality is material), or idealistic (a synthesis of the two).

He suggested that major civilizations evolve through these three in turn: ideational, idealistic, and sensate.
Each of these phases not only seeks to describe the nature of reality, but also stipulates the nature of human needs and goals to be satisfied, and the methods of satisfaction. Sorokin has interpreted contemporary Western Civilization as a sensate civilization dedicated to technological progress and prophesied its fall into decadence and the emergence of a new ideational or idealistic era.

Sorokin shared this view with a German philosopher Oswald Spengler (1880-1936) who in the book *The Decline of the West* (1918-22 the German edition, 1939 English edition) was predicting this rather pessimistic process which is very evident at the dawn of the 21st century.

At this point the comparative study of civilization was mostly in the hands of historians (and only a few other kinds of specialization). But at the end of the 20th century, rapid changes in the world economy (driven by information technology - including the Internet) and social structure have brought into question traditional historic approaches to civilization. Political scientists, such as Francis Fukuyama predicted *The End of History* (1989, 1992) and Samuel Huntington turned our attention to *The Clash of Civilizations* (1993-paper, 1996-book). This author is for example an information technology scholar (*Information Technology and Societal Development*, 2009).

Currently, at the beginning of the 21st century, one can discern eight-well established religion-oriented civilizations and one business-oriented (Targowski 2009a:64).

They are as follows: the Chinese (3,500 years old), Hindu (2,600), African (2,500), Eastern (2,325), Buddhist (1,400), Japanese (1,350), Western (1,200), Islamic (1,400), and Global (10+, business-oriented).

The ISCSC International Conference in 2009 at the Western Michigan University (Kalamazoo, Michigan) was on Civilization in Crisis, indicating that today business drives performance of civilization and due to over-industrialization, strategic resources (energy, water, environment, and food) are declining rapidly along with the unprecedented rise of greed practiced by the global business elite. As the result, the study of civilizations becomes very inter-disciplinary and penetrates almost every facet of education and life.
The relationships among the current eight civilizations are illustrated in Figure 1. The scope and range of encounters among current civilizations are as follows (Targowski 2009a:72):

- The Clash Zone I: Among the Islamic and Eastern, Western, and Japanese Civilizations (in the area of Malaysia and Indonesia)
- The Clash Zone II: Between the Chinese and Japanese Civilizations
- The Collaboration Zone I: Among the Western, Hindu, Eastern and Japanese Civilizations
- The Collaboration Zone II: Among the Hindu, African, and Buddhist Civilizations.

These kinds of relationships among civilizations impact all main human activities which are of cross-culture and international character in politics, business, engineering, art and science, justice, religion, and so forth. Hence they should be studied by future and current leaders of the society and world. This investigation will offer a Civilization Curriculum which should cover these kinds of relationships and their related topics and issues in the 21st century.

![Figure 1: Main Zones of Civilization Clashes and Collaboration](https://scholarsarchive.byu.edu/ccr/vol65/iss65/9)

**THE HISTORIC PERSPECTIVE OF EDUCATION**
Education in its broadest sense is any act or experience that has a formative effect on the mind, character, or physical ability of an individual. In its technical sense education is the process by which society deliberately transmits its accumulated wisdom, knowledge, skills and values from one generation to another through institutions. Education is a discipline that is concerned, in this context, mainly with methods of teaching and learning in schools or school-like environments as opposed to various non-formal and informal means of socialization (e.g., rural development projects and education through parent-child relationships) (Encyclopedia Britannica 2007).

Teachers in such institutions direct the education of students and might draw on many subjects, including reading, writing, mathematics, science and history. This process is sometimes called schooling when referring to the education of youth. Teachers in specialized professions such as astrophysics, law, or zoology may teach only a certain subject, usually as professors at institutions of higher learning. There is also education in fields for those who want specific vocational skills, such as those required to be a pilot.

In addition there is an array of education possible at the informal level, e.g., at museums and libraries, with the Internet, and in life experience (accessed on August 26, 2008, http://en.wikipedia.org.)

The right to education has been described as a basic human right: since 1952, Article 2 of the first Protocol to the European Convention on Human Rights obliges all signatory parties to guarantee the right to education. At the world level, the United Nations' International Covenant on Economic, Social and Cultural Rights of 1966 guarantees this right under its Article 13. Due to population growth and the proliferation of compulsory education, UNESCO has calculated that in the next 30 years more people will receive formal education than in all of human history thus far (Robinson 2006).

Early Ages. In pre-literate societies education was achieved orally and through imitation. Story-telling continued from one generation to the next. Oral language developed into written symbols and letters. The depth and breadth of knowledge that could be preserved and passed soon increased exponentially. When civilizations began to extend their knowledge beyond the basic skills of communicating, trading, gathering food, religious practices, etc, formal education, and schooling, eventually followed. Schooling in this sense was already in place in Egypt between 3000 and 500 BC.

Nowadays some kind of education is compulsory to all people in most countries.
Middle Ages. The invention of the printing press in the 15th century led to popular demand for literacy and the freedom to choose what to read and from there to a hunger for other freedoms (Kagia 2006). Modern systems of education in Europe derive their origins from the schools of the High Middle Ages. Most schools during this era were founded upon religious principles with the primary purpose of training the clergy. Many of the earliest universities, such as the University of Paris founded in 1160, had a Christian origin. In addition to this, a number of secular universities existed, such as the University of Bologna, founded in 1088.

Free education for the poor was officially mandated by the Church at the Third Lateran Council (1179), which decreed that every cathedral must assign a master to teach boys too poor to pay the regular fee; parishes and monasteries also established free schools teaching at least basic literacy skills. With few exceptions, priests and brothers taught locally, and their salaries were frequently subsidized by towns. Private, independent schools reappeared in medieval Europe during this time, but they, too, were religious in nature and mission (Bofetti 2009).

The curriculum of the educational institutions of this period was frequently based around liberal arts and was conducted in Latin, the lingua franca of educated Western Europe throughout the Middle Ages and Renaissance.

In northern Europe this clerical education was largely superseded by forms of elementary schooling following the Reformation. In Scotland, for instance, the national Church of Scotland set out a program for spiritual reform in January 1561 organized on the principle of a school teacher for every parish church and free education for the poor.

In Central Europe, the seventeenth century scientist and educator John Amos Comenius promulgated a reformed system of universal education that was widely used in Europe.

This growth resulted in increased government interest in education. In the 1760s, for instance, Ivan Betskoy was appointed by the Russian Tsarina, Catherine II, as educational advisor. He proposed to educate young Russians of both sexes in state boarding schools, aimed at creating "a new race of men". Betskoy set forth a number of arguments for general education of children rather than a specialized one: "in regenerating our subjects by an education founded on these principles, we will create... new citizens." Some of his ideas were implemented in the Smolny Institute that he established for noble girls in Saint Petersburg.

Betskoy's work in Russia was soon followed by the Polish establishment in 1773 of a Commission of National Education (Polish: Komisja Edukacji Narodowej, Lithuanian: Nacionaline Edukacine Komisija).
The commissions functioned as the first government Ministry of Education in a European country.

Meanwhile, there was an increasing academic interest in education and the first attempts to create what might be considered academic rationales for teaching methods. This led, in the 1770s, to the establishment of the first chair of pedagogy at the University of Halle in Germany. Contributions to the study of education elsewhere in Europe included the work of Johann Heinrich Pestalozzi in Switzerland and Joseph Lancaster in Britain.

Under the guidance of Wilhelm von Humboldt a new university was founded in Berlin in 1810 which became the model for many research universities. Herbart developed a system of pedagogy widely used in German-speaking areas.

**Europe.** In the late 19th century, most of West, Central, and parts of East Europe began to provide elementary education in reading, writing, and arithmetic, partly because politicians believed that education was needed for orderly political behavior.

As more people became literate, they realized that most secondary education was only open to those who could afford it. Having created primary education, the major nations had to give further attention to secondary education by the time of World War I (Kagan et al 2007).

In the 20th century, new directions in education included, in Italy, Maria Montessori's Montessori schools; and in Germany, Rudolf Steiner's development of Waldorf education.

**Imperial Russia.** In Imperial Russia, according to the 1897 Population Census, literate people made up 28.4% of the population. During the 8th Party Congress of 1919, the creation of the new Socialist system of education was proclaimed the major aim of the Soviet government. The abolition of illiteracy became the primary task in the Russian SFSR.

In accordance with the Sovnarkom decree of December 26, 1919, signed by Vladimir Lenin, the new policy of *likbez*, was introduced. The new system of universal compulsory education was established for children.

Millions of illiterate adult people all over the country, including residents of small towns and villages, were enrolled in special literacy schools. Komsomol members and Young Pioneer detachments played an important role in the education of illiterate people in villages. The most active phase of *likbez* lasted until 1939.
In 1926, the literacy rate was 56.6 percent of the population. By 1937, according to census data, the literacy rate was 86% for men and 65% for women, making a total literacy rate of 75% (Fitzpatrick 1994).

An important aspect of the early campaign for literacy and education was the policy of "indigenization" (korenizatsiya). This policy, which lasted essentially from the mid-1920s to the late 1930s, promoted the development and use of non-Russian languages in the government, the media, and education.

Intended to counter the historical practices of Russification, it had as another practical goal assuring native-language education as the quickest way to increase educational levels of future generations. A huge network of so-called "national schools" was established by the 1930s, and this network continued to grow in enrollments throughout the Soviet era. Language policy changed over time, perhaps marked first of all in the government's mandating in 1938 the teaching of Russian as a required subject of study in every non-Russian school, and then especially beginning in the latter 1950s a growing conversion of non-Russian schools to Russian as the main medium of instruction.

USA. The first American schools opened during the colonial era. As the colonies began to develop, many in New England began to institute mandatory education schemes.

In 1642 the Massachusetts Bay Colony made "proper" education compulsory (Massachusetts Education Laws of 1642 and 1647. History of American Education, (URL, accessed August 15, 2009). Similar statutes were adopted in other colonies in the 1640s and 1650s. Virtually all of the schools opened as a result were private. The nation's first institution of higher learning, Harvard University, was founded in 1636 and opened in 1638.

Religious denominations established most early universities in order to train ministers. In New England there was an emphasis on literacy so that people could read the Bible. Most of the universities which opened between 1640 and 1750 form the contemporary Ivy League, including Harvard, Yale, Columbia, Princeton, Brown, the University of Pennsylvania, and several others (Agriculture and Education in Colonial America. North Carolina State University. (accessed on August 28, 2009).

After the American Revolution, the new national government passed the Land Ordinance of 1785, which set aside a portion of every township in the unincorporated territories of the United States for use in education. The provisions of the law remained unchanged until the Homestead Act of 1862. After the Revolution, an emphasis was put on education, especially in the northern states, which made the US have one of the highest literacy rates at the time.
The school system remained largely private and unorganized until the 1840s. In fact, the first national census conducted in 1840 indicated that near-universal (about 97%) literacy among the white population had been achieved (See 1840 Census Data. Progress of the United States in Population and Wealth in Fifty Years. URL accessed July 10, 2009). The same data tables demonstrate that of the 1.8 million girls between five and fifteen (and 1.88 million boys of the same age) about 55% attended the primary schools and academies.

At the beginning of the 20th century, fewer than 1,000 colleges with 160,000 students existed in the United States. Explosive growth in the number of colleges occurred at the end of the 1800s and in the early 20th century.

Philanthropists endowed many of these institutions. For example: Leland Stanford established Stanford University in 1891. Many American public universities were created because of the Morrill Land-Grant Colleges Acts of 1862 and 1890 (Primary Documents in American History. Library of Congress. (URL accessed February 19, 2005).

During the rapid westward expansion of the United States during the 19th century, the federal government took control of huge amounts of so-called "empty" land (often after forcing the previous Native American residents into reservations). Under the Morrill Acts, the Federal government offered to give 30,000 acres (121 km²) of federal land to each state on the condition that they used the land (or proceeds from its sale) to establish colleges (Primary Documents in American History. Library of Congress. (URL accessed February 19, 2005). The resulting schools are often referred to as land-grant colleges.

Founded in 1855, Michigan State University became a land grant university in 1862, arguably the first such institution. Others contend that Kansas State University, founded in 1863 is the pioneer land-grant institution. Other well-known land-grant universities include Texas A&M University, Pennsylvania State University, The Ohio State University and the University of California system.

Some states, especially in the South, created more than one land-grant institution, with one established as a historically black college (HBCU). Three states, Alabama, Massachusetts and New York, designated private universities as one of their land-grant institutions. Respectively, these were Tuskegee University, an HBCU; Massachusetts Institute of Technology and Cornell University.

Following World War II, the GI Bill made college education possible for many veterans. It helped create a widespread belief in the necessity of college education, and decreased an association of higher education as a pursuit only for the wealthy.
(1944 GI Bill of Rights. History of Education: Selected Moments of the 20th Century. URL accessed on August 18, 2009). The rate of enrollment at institutions of higher learning has grown ever since, although it has varied by gender and ethnicity.

In conclusion of this short historic perspective of education one can define the following conclusions:

- Education was considered as a very important value by almost all emerging modern nations since the Renaissance (the Middle Ages).

- The first education curricula were religion-oriented, mostly defined and organized for the preparations of future clergy. Later it evolved into liberal arts education in Western and Eastern Civilizations.

- With the advent of the Industrial Revolution (the 19th century) education became more specialized and categorized by kinds of professions. However, some elements of liberal arts educations have been preserved as general education in most professionally oriented curricula.

- The trend of deepening professional education in the second part of the 20th century created so called silo-oriented education, preparing narrowly-oriented specialists. Their future role in society is problematic and sometimes limited and even negative.

- In some countries with dictatorial or authoritarian governments education was a subject of censorship, particularly in social sciences. As the result, negative knowledge & wisdom was created and penetrated students’ minds with a strong consequences for their future role in the society.

THE STATE OF EDUCATION AT THE DAWN OF THE 21ST CENTURY

The strong development of globalization, triggered by the Internet, global transportation systems, and business is creating a new landscape and distilling lessons from the past. Hence, education in the 21st century needs new rules and structures to serve as a foundation for the development policy in this century.

The civilization clashes (in Afghanistan and Iraq, to mention just the most visible places) and the economic crisis of 2008 showed the lack of wisdom, knowledge and skills among world leaders to pursue political, macroeconomic stability, and well-being of the society.
World leaders and their advisers did not display the wise tools needed to cope with globalization’s challenges, since their education was provided in those silos.

Education in the 21st century must take into account the following factors:

- Profound innovations in technology which change the *modus operandi* of society, for example, transforming it from real to virtual. The latter forms a new political elite of 100 million, mostly young people who are in touch and informed instantly, living in all corners of the world.

- The fast spread of knowledge from advanced to developing nations. In effect, China became the World Factory and India became the World Laboratory, and the developed nations are losing their middle classes and their purchasing power.

- The growth of population and its concentration in cities as well as international migration which destabilizes local labor forces.

- The financial integration of the world which leads to huge wealth interception by a very narrow group of people under the flag of the Managerial Revolution.

- The declining morale and ethics among business elite of the world.

- Globalization which threatens localization and triggers issues of supranational versus subnational problems and challenges.

- The rising demands for political and human rights.

- The clash of the Islamic Civilization with Western and Eastern Civilizations.

- The limits of capitalism, socialism, and communism as effective and socially acceptable world-systems and the lack of new ideas.

- The fast demise of world reserves of strategic resources.

- Diminishing environment due to overpopulation and industrialization, and lack of effective national and international counter measures.
The idealistic spread of democracy which is powerless in solving all these problems.

Other.

Of course, these factors are subjects of education but not in a consolidated manner or even in a formal manner as a legitimate part of curricula. These issues sometimes are subjects of dissertations and seminars but they are not widely recognized among the members of societies. Furthermore, the faculty is reluctant in changing ways and contents of teaching, due to routine and easiness in carrying their duties.

Also, administration in higher education, particularly in the Western Civilization, is detached from academic processes, seeing its role as “playing safe,” and looking for the next better paid job elsewhere.

In 1996, participants at an American Council on International Intercultural Education (ACIIE) conference adopted a framework for global education. Participants defined a competency as "an ability, a skill, a knowledge, or an attitude that can be demonstrated, observed or measured" and includes cognitive as well as affective attributes (ACIIE, 1996:3). Conferees created a list of developmental stages that "represent a continuum germane throughout all levels of education:"

- Recognition of global systems and their connectedness, including personal awareness and openness to other cultures, values, and attitudes at home and abroad.

- Intercultural skills and direct experiences.

- General knowledge of history and world events--politics, economics, geography.

- Detailed area studies specialization--expertise in another language, culture, or country.

The following nine competencies were selected as the most important among the fifty generated by the participants. The globally competent learner:

- Is empowered by the experience of global education to help make a difference in society.

- Is committed to lifelong, global learning.

- Is aware of diversity, commonalities, and interdependence.
• Recognizes the geopolitical and economic interdependence of the world.
• Appreciates the impact of other cultures on American life.
• Accepts the importance of all peoples.
• Is capable of working in diverse teams.
• Understand the non-universality of culture, religion, and values.
• Accepts responsibility for global citizenship.

A review of the literature suggests that these competencies are being challenged by the emergence of new pedagogical techniques, necessary changes in program implementation, evolving theoretical perspectives, and the educational imperative to develop students' critical thinking (versus unacceptable memorization).

In conclusion one must emphasize that "Global education is an imperative not an option" if our education and graduates are to survive globalization (ACIIE, 1996:2). According to Zeszotarski (2001) “ACIIE presents a rather narrow conception of globalization that does not acknowledge the cultural, political, or social dimensions of internationalization.

Much of the public and academic debate on globalization focuses on issues surrounding the rise of the global economy: the worldwide influence of capitalism, the rise of information as the significant economic product, the need for knowledgeable workers skilled in information technology, and the new role of labor.

Despite the focus on economic forces, globalization has a social and cultural face as well. The spread of electronic communications technology in particular has had a profound effect on developing what McLuhan called the "global village."

The current level of education in the 21st century is mostly offered at the level of small-picture and in the realm of unlimited strategic resources, which could be acceptable in the 19th and 20th centuries but not in the 21st century. At the level of the big-picture of civilization, the world’s state is more pessimistic than optimistic as it was in the past two centuries, when “the sky was the limit.” But the sky is not the limit anymore.

In the following sections this issue will be investigated further.

LEARNING FOR WORK AND LIFE
Despite great progress in primary schooling in some developing countries, the preparation of youth for work and life is very low, just as demand for knowledge and skills is rising. Past education policies focused on increasing the number of people who go through the education system rather than teaching and learning the “right stuff” in schools.

As the result there are many pseudo-educated people who cannot read and write properly even in developed nations. To prepare young people for future work and life they must learn the “right stuff.” Education opportunities are not enough when young people and the society cannot benefit from them.

In order to be successful in life, young people should have a solid foundation preparing them for post-primary education. This foundation is at the level of efficient knowledge, skills, and wisdom, such as:

- Basic knowledge and skills
  Special knowledge (including numeracy and literacy)
  Life on Earth (sustainable eco-system and common goods)
  Life in the Society (end of life, virtues & values)

- Post—basic knowledge and
  Thinking skills (critical, creative thinking, and problem-solving)
  Higher order behavioral skills (decision-making, perseverance, self-discipline, teamwork, the ability to negotiate conflict and manage risk)
  Life-long learning attitude
  Life in Civilization (cross-culture and cross-civilization interaction)

- Specific knowledge, skills, and wisdom
  Vocational knowledge and skills (to perform jobs that rely on clearly defined tasks)
  Prudent judgment of real-life situations (adapted in its complexity to each level of education)

The presented set of knowledge, wisdom and skills is only partially applicable at the level of primary and secondary education, even in the developed countries. One of the reasons is the lack of properly educated teachers and education leaders. Hence, the World Civilization in the 21st century is misguided almost at all levels of the society. Its revival without properly educated “global citizens” is not possible!

LEARNING FOR LEADING THE SOCIETY AND WORLD
So far, education in the last two centuries was guided by such world-systems as capitalism, socialism, and communism. Furthermore, it took place in a situation in which strategic resources looked unlimited. Therefore these three world-systems were philosophical in nature, preferring either individual or societal interest.

Nowadays, such luxury of thinking is not possible anymore! The World Civilization, due to its false overdevelopment, may not last long. According to Targowski (2009a) we face the Death Triangle of Civilization about 2050, shown in Figure 2. The situation is serious and requires fast intervention by humans who are not educationally prepared to do so. Perhaps it is even too late.

In order to act wisely for the sake of civilization, mankind needs not only well educated people at all levels of the society, but it particularly needs well educated and responsible leaders of society. In the 21\textsuperscript{st} century one can observe the following symptoms among the world leaders:

- Shallow knowledge & wisdom of the economy. For example:
(a) The accelerated growth of economic activity became the unquestionable goal of their decision-making. However, growth cannot go forever.
(b) Only business costs are taken into account, neglecting environmental and societal costs.

- Wrong diagnosis of the 2008 economic crisis and wrong treatments applied. None of the governmental stimuli will increase the purchasing power of consumers, since the service economy is too weak to support the American Way of Life. Business outsourcing production off shore hurts its customers but cannot stop, since short-term benefits used to be too good (hedge executive bonuses).

- Transnational and national scope of corruption. Worldwide, more than $1 trillion (billion in European measures), or the equivalent of 3% of Gross World Product is paid in bribes each year (Bhargava 2006:343).

- Unethical decision-making in business and politics, aimed mostly at narrow interests.

- Small-picture oriented thinking, reduced to terms of being in elected office and lack of knowledge, wisdom & skills in applying big-picture approach in solving problems.

Some blame for these kinds of behavior must be addressed to the education curricula which are too specific and ill-fitted to the current and future outcomes of civilization.

Poorly educated societal and world leaders misguide civilization and put it at risk, which is what is taking place in the 21st century. Higher education’s main inquiry is knowledge, while it should be wisdom. Wisdom is prudent judgment and choice while knowledge is about rules. There are people who are knowledgeable but unwise and vice versa.

Why colleges and universities limit their education only to knowledge is not understandable. Wisdom left to practice comes very often too late.

A CRITICAL HISTORICAL REVIEW OF APPROACHES TO EDUCATION

So far philosophy of education is quite well developed and based upon the following approaches (Encyclopedia Britannica 2007):
• **Platonic approach** - Plato (428-348) envisaged a permanent, stable, hierarchical society in which those most adept at education would rule, those moderately adept would become warriors and carry out the orders of the rulers or guardians, and those least adept at education would fill the lowliest worker functions in society.

The Platonic approach has been influential, especially in the Western Civilization, during the last 25 centuries.

Patterns of schooling have reflected the greater prestige accorded to the study of ideas and abstractions and the lower prestige given to practical studies and manual work. There has persisted a dichotomy between the so-called *liberal arts*, which have been considered suitable educational fare for potential leaders of society, and so-called *vocational studies*, which have been considered more suitable for potential followers.

• **Thomist approach** - In the 13th century, St. Thomas Aquinas (1224-1274) made a monumental attempt to reconcile the two great streams of the Western tradition. In his teaching at the University of Paris and in his writings—particularly the *Summa theologiae* and the *Summa contra gentiles*—Aquinas tried to synthesize reason and faith, philosophy and theology, university and monastery, activity and contemplation.

The model of the educated man that emerged from this process was the Scholastic, a man whose rational intelligence had been vigorously disciplined for the pursuit of moral excellence and whose highest happiness was found in contemplation of the Christian God.

For Aquinas, the primary agent of education was the learner, and his model was, thus, a person capable of self-education. Intellectually autonomous, he should be able to conduct his own process of research and discovery.

The Roman Catholic Church, however, has usually put the learner firmly under the authoritative super-ordination of the teacher.

• **Lockean approach** - John Locke (1632-1704), has been credited with formulating the classical liberal defense of individual freedom against the authorities of state and church.

Locke saw science, reason, and experience as the best safeguards against these dangers. Responding to the rise of the new bourgeoisie and the new science, he became the principal spokesman for the increasingly powerful middle class, who were predominantly skeptical and practical in their
intellectual temper. The model of the gentleman had traditionally been the English ideal of the educated person.

Under Locke's influence, the English aristocratic model was expanded with democratic, Puritan, and practical characteristics. In Some Thoughts Concerning Education (1693) and the Conduct of the Understanding (1706), Locke outlined the heavily experiential education that would be appropriate for a gentleman.

His four cardinal aims of education, in order of importance, were virtue, wisdom, breeding, and learning.

Some critics have insisted that the order has remained important to the present day in English education, that learning must always be lightly worn and never ostentatious. Locke's failure to recognize the possibilities of the uses of institutional power and legislation for interventions that would enhance rather than restrict freedom was an omission that has often caused problems in American educational thinking.

- **Naturalistic view** - Jean-Jacques Rousseau (1712-1778) reacted against the excessive formalism and rationalism of 18th-century France. Out of this reaction came a model of the educated person as the natural man, a figure presented in contrast to what Rousseau saw as the pathetic products of contemporary civilization.

Against civilized values like rationalism, conscious reflection, control, complexity, and objectivity, Rousseau offered his own values of romanticism, intuitive spontaneity, freedom, simplicity, and subjectivity.

In Émile (1762), Rousseau argued that one should protect the child from the corruptions of civilization and carefully nurture his natural, spontaneous impulses, which were always healthy. Feeling should precede thinking, and the child should be controlled only by things, not by adults' wills. In these ideas lay some of the germs of progressive education, which spread throughout the world during the 19th and 20th centuries.

This romantic naturalism of the progressive-education movement has continued to remind educators that their ultimate concern should be the growth of the unique, ultimately unfathomable child.

- **Marxist approach** - In Karl Marx’s (1818-1883) view, what was needed for man's growth toward maturity was genuine community; that is, the
voluntary drawing together of autonomous and socially responsible persons.

The model of the educated person that Marx put forward was not the irresponsible individualist nor the coerced collectivist but the accountable communal man, who attained his freedom not by fleeing from social relationship but through social relationships. Individual freedom required social authority.

- **Pragmatic approach** - as the dominant American philosophy of the 19th century, exerted a strong influence on the shape of education in the United States, and affected educational ideas and practices in Europe and Japan.

  In the hands of John Dewey (1858-1942), Pragmatism evolved into a philosophy that saw man as formed through interaction with his natural and social environment. The educated person was always viewed by Dewey in a social context. Neither the individual nor society had any meaning without the other.

  Dewey created a model of the educated person as the reflective man, one who was critical of the authority of custom and tradition as the determinant of belief and action and who preferred the method of science, of “organized intelligence” as the best way to solve his problems.

- **Behaviorist approach** - has been most notably represented by the American psychologist B.F. Skinner (1904–1990). In his writings, including the utopian novel, *Walden Two* (1948), *Science and Human Behavior* (1953), and *Beyond Freedom and Dignity* (1971), he has firmly rejected the conventional model of man as a free agent who acts in accordance with the decisions of an inner self that is neither fully explicable nor fully controllable by scientific means.

  Instead, Skinner envisions the use of scientific knowledge about the control of human behavior to create a planned man, one who will be conditioned to behave in the way best calculated to achieve society's goals.

  Behavioral engineering will have removed all of his antisocial tendencies, and he will want only what is good for himself and his society. Skinner wanted to use scientific control to bring about a society in which it will be easy to be good and to bring about an educational process through which it will be easy to be excellent. There is no alternative to control, in his view.
It is simply a matter of who is to control. One does not grant the child “freedom” merely by leaving him alone. To refuse to use scientific control to shape human behavior is, for the Behaviorist, a failure in responsibility.

- **Existentialist view** – in critical reaction to the scientific control of humans, existentialists, among them Martin Buber (1878-1965) in such books as *I and Thou* (1923) and *Between Man and Man* (1947) offers a model of the educated person as one whose life was shaped by existential decision making.

Such a person did not determine choices in advance of existential situations. He used principles and traditions only as checks or reminders, not as infallible guides. His values were created in the concrete here and now and were manifested as he related to other men. Thus, each man was seen as a unique person rather than as a member of a category.

Therefore, dialogue became a central focus in his educational philosophy.

The educated person was one who could listen as well as talk. And since genuine dialogue depended upon authenticity, upon being rather than seeming, one needed the courage to be oneself in relationships. Buber also urged the recognition of continuity between learning and life, rather than the encouragement of knowledge for its own sake. He insisted that learning be related to consequent action.

Thus, for Buber, the educated person was not one who merely had had his cognitive faculties trained but one whose inmost spirit had been infused by what he had learned.

The comparison of these approaches is provided in Table 1.
The characterized philosophical approaches towards education are rich in solutions although some are contradicting. With some error in too generalized argument, one can say that some elements of all these approaches ought to be present in the composite approach towards education in the 21st century. Particularly the following components should be included in the composite approach:

- Structured education (Platonic approach)
- Morality (sacred and secular) (Thomist approach)
- Whole person (Lockean approach)
- Feelings (Naturalist approach)
- Accountable communal man (Marxist approach)
- Reflective man (Pragmatic Approach)
- Learning by action and dialogue (Existentialist approach)
These approaches, with the exception to the Platonic approach, promote human syntax (grammar) within the society. However, human semantics is also very important. It reflects the key, thematic content of education. It will be defined for the 21st century in the next section.

THE CIVILIZATION APPROACH TO EDUCATION DEFINED

Civilization is defined as follows (this composite definition is based on many definitions by others, Targowski 2009b) and illustrated in Figure 3:

Civilization is a large society living in an autonomous, blurry reification (invisible-visible) which is not a part of larger one and exists over an extended period of time. It specializes in labor and differentiates from other civilizations by developing its own advanced cultural system driven by communication, religion, wealth, power, and sharing the same knowledge system within complex urban, agricultural infrastructures, and others such as industrial, information ones. It also progresses in a cycle of rising, growing, declining and falling.
The dimensions of the civilization approach to education are depicted in Figure 4. Among these dimensions are the following:

- Culture Dimension
- Infrastructure Dimension
- Society Dimension
- Eco-System Dimension
- Mind Dimension
- Education Content (Human Semantics)
- Human Syntax

*Figure 4  The Dimensions of the Civilization Approach to Education*
All these dimensions should be included in education of the leaders of the society and world. The Mind Dimension requires additional explanations. The civilization evolution of mind is driven by mental processes based upon info-communication acts (INFOCO Systems). The following minds one can recognize:

MIND 1 – *Intuitive* based on the body language, which triggered the development of semantic units (frames, links) and the growth of the size of brain and as a result of it - humans developed mimic skills, which were a subject of learning and improvement,

MIND 2 – *Communicative* based on spoken language, which led to the development of mind schematic themes such as histories and myths which then led to the development of human organization under a form of society & civilization,

MIND 3 – *Practical* based on written language, which led to the external extension of mind, triggering the rise of societal mind (pictographic, alphabetic and books), as base for continuous learning and contribution,

MIND 4 – *Moral* based on secular values and religious beliefs, which judges whether we doing well or wrong and eventually triggers feelings of guilt or satisfaction.

MIND 5 – *Theoretical* based on knowledge contained in and distributed by books, which led to the development of theoretical-scientific knowledge and “knowing through logical reasoning.”

MIND 6 – *Connected* based on computer networks, such as Local Area Networks, Wide Area Networks, Global Area Networks. It led to more efficient enterprises, where employees have been connected and better informed about organization processes and making better decisions.

MIND 7 – *Digital* based on the Internet, which “killed” distance and triggered the global digital consciousness of those who have a “computer password.”

MIND 8 – *Universal* based on universal-complementary values triggering the cooperation of people from different civilizations (Targowski 2004).

These kinds of minds can be grouped in the following clusters (Figure 5):

BASIC MIND (Intuitive, Communicative, Practical) which allows humans to effectively function in civilization
WHOLE MIND (Basic Mind, Theoretical) which allows for knowing through logical reasoning leading to the development of advanced science and technology

GLOBAL MIND (Whole Mind, Connected, Digital) which allows humans to “act locally and think globally.”

UNIVERSAL MIND (Global Mind) which is the future mind if humans will try to save their civilization by cooperation rather than by confrontation.

Each kind of mind is semantics-oriented (symbol-oriented) and delivers a different level and scope of knowledge and wisdom as shown in Table 2.

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**Figure 5** The Evolution of Mind’s Content
Table 2 The Levels of Wisdom

<table>
<thead>
<tr>
<th>MIND</th>
<th>LEVELS OF WISDOM judgment &amp; choice</th>
<th>ACCUMULATED WISDOM</th>
<th>WISDOM SCOPE</th>
</tr>
</thead>
<tbody>
<tr>
<td>BASIC</td>
<td>Practicality</td>
<td>Intuition, Communication, Practicality, Morality, and Ethics</td>
<td>Basic Wisdom</td>
</tr>
<tr>
<td>WHOLE</td>
<td>Understanding</td>
<td>Practicality, Reasoning, Understanding (methods)</td>
<td>Whole Wisdom</td>
</tr>
<tr>
<td>GLOBAL</td>
<td>Worldliness</td>
<td>Practicality, Reasoning, Understanding, Worldliness (politics &amp; ecology, big-picture)</td>
<td>Global Wisdom</td>
</tr>
<tr>
<td>UNIVERSAL</td>
<td>Tolerance</td>
<td>Practicality, Reasoning, Understanding, Worldliness, and Tolerance (dialogue &amp; universalism)</td>
<td>Universal Wisdom</td>
</tr>
</tbody>
</table>

All levels of knowledge and wisdom should be present in education of the 21\textsuperscript{st} century. So far the Basic and Theoretical Minds are mastered in traditional education. The Global and Universal Minds wait for their “discovery” in education.

AN EXAMPLE OF THE CIVILIZATION DEVELOPMENT CURRICULUM

The planned ideal civilization curriculum is inter-disciplinary and may have the following aims:

**Mission:** To enhance the intellectual elites of society, organizations (business, government, NGOs), regions, nations, and the world in knowledgeable and wise development of self-sustainable civilizations (society, culture and infrastructure) by wise and good people.

**Credo:** From nothingness and chaos towards the sense and sustainable quality of life.

**Goals:** To educate the elites of the society, organizations (business, government, NGOs), regions, nations, and the world in current and future issues of civilization development.

**Admission:**
For master’s degree education – all absolvents of undergraduate studies.
For non degree education – all high school absolvents.

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1 Philosophical reasoning is based on scientific method such as logic. It is an “external” higher level process, in comparison to an “internal” process of reasoning, embedded in “basic thinking.”

https://scholarsarchive.byu.edu/ccr/vol65/iss65/9
Future Employment:
Civic associations
Organizations (business, government, NGOs)
Regional Leadership (Political, Religious, Societal)
National Leadership (Political, Religious, Societal)
World Leadership (Political, Religious, Societal)
Other

Programs (Figure 6):

P1 – CIVILIZATION PROGRAM
Mission: To enhance graduates in applying analysis and synthesis in the big-picture scale of political-economic-societal processes.
Creed: Civilization level decides about life’s sense and quality
Goal: To develop sustainable civilization at all facets of life.

P2 – GLOBALIZATION PROGRAM
Mission: To enhance graduates in applying analysis and synthesis in the big-picture scale of global political-economic-societal processes.
Creed: Hot, flat, and overcrowded world.
Goal: To develop sustainable globalization wisely and ethically.

P3 – HUMAN PROGRAM
Mission: To enhance graduates in developing wise and good life.
Creed: Wise and creative life has sense.
Goal: To develop knowledge and wisdom about humans at each facet of life.

P4 – SELECTED PROGRAM (not showed in the Figure 4)-it is a combination of lectures from all three Programs (A, B, and C):
Mission: To enhance graduates in applying analysis and synthesis in the big-picture scale of political-economic-societal processes.
Goal: To develop advanced intelligence and wisdom at each facet of life.
The sequence and credits of courses:
Master Degree Option:
Completion one of three Programs (13 courses, each two credits, and a thesis four credits = 30 credits total)
Including common courses [Levels Q (QUALITY), M (METHODS), and T (TECHNOLOGY)] = 8 courses.
Specialized courses in Blocks C, or G or H, or their mix.
Seminar where a thesis must be completed.
Oral comprehensive examination must be successfully completed.
To get the degree, five specialized courses out of nine in a Block should be completed, including the first course in each Block which is the capstone course.

(1) Non-degree Option (only a certificate) – a selection of minimum nine courses.
(2) These courses have two credits each, since they will be shorter courses (perhaps on-line) than a classic three credit courses for the master degree in the U.S.
(3) A graduate who takes six credits/semester can complete this study within two years, including summer semesters.

![Diagram of the Model of Curriculum of Civilization Studies](https://scholarsarchive.byu.edu/ccr/vol65/iss65/9)
THE OCTOPUS STRATEGY OF APPLYING THE CIVILIZATION APPROACH IN EDUCATION

The aim of transforming civilization-oriented curricula across the university campus in the 21st century is to achieve higher intensity of instruction through the interconnected academic environment. The strategy assuring the accomplishment of this aim should be based on sustaining innovative new solutions that rest upon dual programs.

Figure 7. The Octopus Strategy of Applying Civilization Curriculum
By a dual program we understand that traditional and civilizational programs are integrated either:

- At the level of whole courses, or
- At the level of a given traditional course which includes the main civilization issues.

Figure 7 depicts a concept of the Octopus Strategy. The Octopus Strategy means that it penetrates all the university’s programs, curricula, and courses. The Octopus Strategy requires strong university leadership and consensus to implement the civilization curriculum in the systemic and right way.

**CONCLUSIONS**

- The Civilization Curriculum is the product of almost 60 years of the research of the International Society for the Comparative Study of Civilizations. Today, the state of civilization is at risk, due to many obvious and known factors, which are beyond this investigation. Therefore the civilization issues should be embedded into higher education programs and curricula in order to develop a sustainable civilization.

- The presented civilization approach to education in the 21st century is one of the first comprehensive attempts in this area. It is a model-oriented approach which should be tested in practice, through its gradual implementation and improvements.

- It is not obvious whether the Faculty and Administration of a majority of higher education institutions are ready for this civilization curriculum. Perhaps the first pioneers must volunteer and show others how to successfully implement this curriculum. It can be implemented either from the top or from the bottom. The former can be easier accomplished in more centralized environments (Eastern Civilization), the latter is more appropriate for decentralized situation, mostly typical for the Western-West Civilization (North Atlantic Civilization).
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