Globalisation for the Common Good: 
An Inter-Faith Perspective

Proceedings of the 6th Annual Conference

A Non-Violent Path to 
Conflict Resolution and Peacebuilding

Fatih University, Istanbul, 
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Edited by

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Kevin J. McGinley 
Şammas Salur

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Istanbul
What is to be done, O Moslems? For I do not recognise myself.
I am neither Christian, nor Jew, nor Gabr, nor Moslem.
I am not of the East, nor of the West, nor of the land, nor of the sea;
I am not of Nature’s mint, nor of the circling heaven.
I am not of earth, nor of water; nor of air; nor of fire;
I am not of the empyrean, nor of the dust, nor of existence, nor of entity.
I am not of India, nor of China, nor of Bulgaria, nor of Saqsin.
I am not of the kingdom of ‘Iraqian, nor of the country of Khorasan
I am not of this world, nor of the next, nor of Paradise, nor of Hell.
I am not of Adam, nor of Eve, nor of Eden and Rizwan.
My place is the Placeless; my trace is the Traceless;
‘Tis neither body nor soul, for I belong to the soul of the Beloved.
I have put duality away; I have seen that the two worlds are one;
One I seek, One I know, One I see, One I call.
He is the first, He is the last, He is the outward, He is the inward;
I am intoxicated with Love’s cup, the two worlds have passed out of my ken;
If once in my life I spent a moment without thee,
From that time and from that hour I repent of my life.
If once in this world I win a moment with thee,
I will trample on both worlds; I will dance in triumph for ever.

Rumi

This book is dedicated to all those who have inspired us
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FOREWORD

The annual conference of the Globalisation for the Common Good Initiative had ranged far across the world before 2006, through England, Russia, Dubai, Kenya, and Hawaii. The GCG conference created and continues to create an ever-widening international community of scholars, forging links and establishing dialogues across national, cultural, and religious boundaries and putting into practice the movement’s core philosophy: that globalisation need not be defined merely in terms of impersonal market forces, but can be a power for good, building spiritual bonds that can unite humanity and bring different cultures and faiths closer together.

Istanbul was the perfect location for the Sixth Conference on Globalisation for the Common Good. Straddling two continents and with an astoundingly rich cultural history which has been shaped by Islam, Catholic and Orthodox Christianity, and Judaism, as well as by far-reaching and long-standing links to Europe, the Middle and Far East, Africa, and Russia and the Caucasus, the city is a living image of human life enriched by the inter-faith dialogue and cross-cultural fertilisation that the GCG initiative seeks to foster across the globe. As a living bridge between East and West, Istanbul was the perfect site to explore the means to achieve conflict resolution and peace-building through non-violent means.

Fatih University was honoured to host this conference, seeing it as fully in harmony with the university’s goal of promoting education as a means of integrating local cultural perspectives within a global framework. For five wonderful days, we at Fatih University savoured a lively and enriching dialogue that flowed smoothly across the borders of cultural, national, and religious difference. This book, wide ranging and illuminating as the essays it contains are, can give only a taste of the positive and fruitful diversity which made the conference so memorable. Scholars, diplomats, peace workers, journalists, and students freely mingled and disciplinary boundaries dissolved as scientists, theologians, artists, and social scientists constructively exchanged views on religion, faith, and peace. Bonds of understanding and friendship were formed that will last well into the future and which bode well for the goals of the Globalisation for the Common Good movement. We at Fatih University are proud to have been host to such an enlightening set of multi-cultural inter-faith encounters and look forward to seeing the many relationships and dialogues established here continuing and being built on in future GCG conferences, in Melbourne, Chicago and beyond.

Oğuz Borat, President of Fatih University
CONFERENCE ATTENDEE LIST

Dr. Alparslan Açıkgenç, Vice-Rector and Dean, Faculty of Arts and Sciences, Fatih University, Istanbul, Turkey
Mr. Swami Agnivesh, Member, International Peace Council (2003-), Chairperson, UN Trust Fund on Contemporary Form of Slavery (1994-2004), amongst others, India
Prof. Ada Aharoni, Founder, International President, IFLAC, Pave Peace, amongst others, Haifa, Israel
Mr. Mohamad Iwhida Ahmed, PhD candidate, Department of Comparative Study of Religions, Charles University, Czech Republic
Dr. Orna Almog, Faculty of Arts and Social Science, Kingston University, Surrey, UK
Mr. Mustafa Akyol, Writer, Columnist (The WhitePath.com); Referans and Hurriyet Daily, Istanbul, Turkey
Prof. Dr. Mahmut Aydin, Faculty of Divinity, Science of Philosophy and Theology, Sakarya University, Istanbul
Dr. Margaret Brabant, Director, Centre for Citizenship and Community, Butler University, Indianapolis, USA
Prof. Dr. Oğuz Borat, Rector, Fatih University, Istanbul, Turkey
Prof. Dr. Omer Caha, Dean, Faculty of Economics and Administrative Sciences, Fatih University, Istanbul, Turkey
Prof. Joseph A. Camilleri, Director, Centre for Dialogue, La Trobe University, Melbourne, Australia
Mrs. Rita Camilleri, Melbourne, Australia
Zuhal Unalp Cepel, Research Assistant, Department of International Relations, Dokuz Eylul University, Buca-Izmir, Turkey
Dr. Irena Chiru, National Intelligence Academy, Bucharest, Romania
Dr. Ella Ciuperca, National Intelligence Academy, Bucharest, Romania
Assist. Prof. Dr. Abdulkadir Civan, Department of Economics, Fatih University, Istanbul, Turkey
Mrs. Donna Corse, USA
Dr. Bahman Dadgostar, Licensed Clinical Psychologist, Pain Management and Behavioral Medicine, California, USA
Prof. Jamshid Damooei, Co-Director, Centre for Leadership and Values, California Lutheran University, USA
Ms. Ruhseh Dizdaroglu, Insieme tours, Istanbul, Turkey
Dr. Erica Ehrenberg, Executive Director, American Institute of Iranian Studies, USA
Rev. Fr. Dr. M. Lorenz Moises J Festin, San Carlos Seminary, Makati City, Philippines
Frithjof Finkbeiner, Global Marshall Plan Initiative Coordinator, Hamburg, Germany
Mr Yoav Frankel, Research Associate, Interfaith-Encounter Association, Israel
Ms Marjorie Frey, Common Ground Global Initiative, Chicago, USA
Ms Mayumi Futamura, Rotary World Peace Fellow, Rotary Centre for Peace, University of Queensland, St. Lucia, Australia
Mr Richard Garrett, USA
Mr Metin Gorgec, Insieme tours, Istanbul, Turkey
Prof. Linda Groff, California State University, Carson, USA
Prof. Dr Sinasi Gunduz, Faculty of Divinity, Istanbul University, Turkey
Prof. Dr Kenan Gursoy, Faculty of Arts and Science, Galatasaray University, Turkey
Mr Gordon Hayles, Coventry, UK
Mrs Jackie Hayles, Coventry, UK
Prof. Dr Omer Faruk Harman, the Councillor/ Presidency of Religious Affairs, the Republic of Turkey in France
Dr Murad Wilfried A. Hofmann, Counsellor, Central Council of Muslims in Germany (ZMD), German Diplomat and author, Director of Information for NATO at Brussels (1983-1987), German Ambassador to Algeria (1987-1990) and Ambassador to Morocco (1990-1994), Germany
Mr Shahrl Mizan Ismail, Public Law Department, International Islamic University of Malaysia, Kuala Lumpur, Malaysia
Prof. Yahya R. Kamalipour, Head, Department of Communication, Purdue University Calumet, USA
Mrs Mah Kamalipour, USA
Ms Niki Kamalipour, USA
Ms Shirin Kamalipour, USA
Ms Lauri Kamm, Administrator, Common Ground, Chicago, USA
Prof. Dr Bekir Karliga, Faculty of Divinity, Marmara University, Istanbul, Turkey
Mr Jim Kenney, Executive Director, Interreligious Engagement Project [IEP21], Chicago, USA
Mrs Cetta Kenney, IEP21, Photo Editor, Interreligious Insight, Chicago, USA
Dr Irfan Ahmad Khan, President, World Council of Muslims for Interfaith Relations, Chicago, USA
Prof. Dr Mahmut Erol Kilic, Faculty of Divinity, Marmara University, Turkey
Mr Zekihan Kiziloglu, Insieme tours, Istanbul, Turkey
Assoc. Prof. Dr Havva Kok, Department of International Relations, Hacettepe University, Ankara, Turkey
Christopher Kosovich, Postgraduate candidate, Purdue University Calumet, USA
Prof. Esmail Koushanpour, Common Ground Global Initiative, Chicago, USA
Jenny Koushanpour, Common Ground Global Initiative, Chicago, USA
Rev. Dr Kevin Long, Rector, St. Thomas More College, University of Western Australia, Crawley, Australia
Mr Todd Lorentz, Information Coordinator, Centre for Global Negotiations (USA), Edmonton, Canada
Assoc. Prof. Dora Marinova, Head, Institute for Sustainability and Technology Policy, Murdoch University, Murdoch, Australia
Dr Bruce Matthews, Bard College, New York, USA
Dr Ross McDonald, Co-ordinator, Business, Society and Culture Programme, University of Auckland Business School, Auckland, New Zealand
Dr Kamran Mofid (Founder-Convenor), Founder, Globalisation for the Common Good Initiative, Coventry, UK
Mrs Anne Mofid, Coventry, UK
Prof. Hassan Nejad, Antioch College, Yellow Springs, OH, USA
Mrs Behrokh Nejad, Yellow Springs, OH, USA
Ms Nancy Nielsen, San Francisco, USA
Dr Ayşe Dilek Ogretir, Vocational Education Faculty, Gazi University, Turkey
Dr Sezai Ozcelik, Institute for Conflict Analysis and Resolution, George Mason University, USA
Assoc. Prof. Dr Ibrahim Ozdemir, Director of Foreign Affairs, Ministry of Education, Turkey
Dr Ruwan Palapathwala, Melbourne College of Divinity, Trinity College, University of Melbourne, Australia
Mr James B. Quilligan, Managing Director, Centre for Global Negotiations, Philadelphia, USA
Rev. Dr Alan Race, Editor-in-Chief, Interreligious Insight; IEP21, Leicester, UK
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Ms Farahnaz Rezaei, Member of the Women Cultural Social Society-WCSS, State of Kuwait
Nora Rowley, M.D., Interreligious Engagement Project, Chicago, USA
Dr Sammas Salur (Co-convenor 2007), Department of Public Administration, Fatih University, Istanbul, Turkey
Dr Raviv Schwartz, Research Fellow, Harold Hartog School of Government and Policy, Tel Aviv University, Israel
Ms Shamin Samani, PhD candidate, Institute for Sustainability and Technology Policy, Murdoch University, Murdoch, Australia
Mr Sidney L. Shipton OBE KFO, Co-ordinator, The Three Faiths Forum, London, UK
Mrs Judith Shipton, London, UK
Dr Keyvan Tabari, Attorney-at-Law, USA
Mr Frank Tillmann, PhD candidate, Faculty of Philosophy, Martin Luther University, Halle-Wittenberg, Germany
Mr Peter Townend, Coventry, UK
Mrs Kate Townend, Coventry, UK
Prof. Eiko Tyler, Chaminade University, Honolulu, USA
Mr William A. Tyler, Honolulu, USA
Ms Erica Tyler, PhD candidate, Department of Anthropology, The Ohio State University, Columbus, USA
Mr Cemal Usak, Secretary General, Intercultural Dialogue Platform, Istanbul, Turkey
Mr Erol User, Istanbul, Turkey
Mr Andrew Wicking, PhD candidate, Melbourne College of Divinity, Trinity College, University of Melbourne, Australia
Mr Nejdan Yildiz, Final year student, International Relations Programme, Istanbul Bilgi University, Istanbul, Turkey
A SELECTION OF MESSAGES TO THE CONFERENCE FROM FRIENDS WHO COULD NOT BE WITH US IN ISTANBUL

“I am writing to congratulate Dr Mofid and all his colleagues for organizing a very important conference on a timely issue at a critical juncture in the life of our global community. I wish I could be present at the meeting and had the opportunity to engage in the important dialogue that will be undertaking at the event. The global scene is increasingly uglier with respect to a more just human living condition. However, efforts of colleagues like you give us hope that things could change for better, and for that I am grateful”.

Hooshang Amirahmadi, Professor and Director, Center for Middle Eastern Studies, Rutgers University, NJ, USA

“As the twentieth century closed and the new world reality emerged post-1989, globalization became the new buzzword. On entering the 21st century, we are already increasingly aware that in our fragile interdependent world, including every human being in development and taking environmental sustainability seriously are imperative. The global and local are increasingly enmeshed: the global is local, and vice-versa, in our complex world. A new focus on rediscovering and supporting the “Common Good” is not before time. While I sincerely regret not being present, may I wish the conference well and may the participants’ deliberations bear practical fruit.”

Rt. Hon. John Battle MP (Leeds West, UK); Minister of State, Department of Trade and Industry, 1997; Minister of State, Foreign Office, 1999-2001; Advisor to Prime Minister Tony Blair on Inter-faith matters, 2001-2007

“May I send my very best wishes to all participants in the Conference on ‘Globalisation for the Common Good’ to be held in Istanbul in July. I am sorry not to be with you, but, sadly the dates clash with teaching and other commitments. The programme looks fascinating and highly significant. Istanbul is a good place to meet as Turkey has a vital contribution to make to the international and to the interfaith community. The visit to Konya, as I know from my own visit there, will be inspiring. May all that you do affirm the words of Rumi that ‘The religion of love is apart from all religions. For lovers the only religion and creed is God.’”
Rev Dr Marcus Braybrooke,  
President of the World Congress of Faiths

“It is with great pleasure that I am sending these greetings and salutations to the participants of the Istanbul Conference on the theme “Globalization for the Common Good”. Unfortunately other commitments prevent me from joining you. In my view, this is a highly significant event. Globalization today has many meanings, and not all of them are salutary. We have a globalization of the market, a globalization of weapons and “terror wars,” and a globalization of hatred and ill will. But we have very little in terms of a globalization for the “common good”. Here a major effort is needed to save humanity from disaster. All the great world religions and all the great classical teachings of the past exhort us to work for the “common good” based on shared ethical standards and a common sense of justice. I applaud the organizers, and especially Dr Kamran Mofîd, for their initiative, and I wish all participants a successful meeting and an enriching cross-cultural experience”.

Professor Fred DALLMAYR, University of Notre Dame (USA), Member of the International Coordinating Committee of the “World Public Forum—“Dialogue of Civilizations,” Member of the Scientific Committee of “RESET—Dialogue on Civilizations” Past President of the Society for Asian and Comparative Philosophy (SACP)

“On this occasion of the 6th Annual International Conference on an Inter-faith Perspective on Globalisation for the Common Good, the Asia-Europe Foundation extends its warm congratulations and sincere encouragement to the organisers. The topic of ‘A Non-violent Path to Conflict resolution and Peacebuilding’ is one that is crucial to all segments of society, including policymakers, NGO leaders, youth and religious leaders. We are confident that this conference will be a tremendous experience for all involved, bringing a new level of engagement between the stakeholders of this very important dialogue.”

Bertrand Fort,  
Deputy Executive Director,  
Asia-Europe Foundation (ASEF), Singapore

“I send my greetings to all the participants at the Globalisation for the Common Good conference in Istanbul. It is now many years since I was there, and I wish that I could have been there with you now. I hope your conference, held in such a place, may forward a little the prospects of
Turkey in due course joining the EU, and forming a bridge between Islam and Christianity. As the Persian poet-mystic Rumi wrote concerning the religions, ‘The lamps are different, but the Light is the same: it comes from Beyond’. Have a good conference”.

Prof. John Hick, Emeritus Prof, Birmingham University (UK), and the Claremont Graduate University, California; Vice-President, the British Society for the Philosophy of Religion and of the World Congress of Faiths

“Globalization for the Common Good is a tremendously important initiative—it should become the leading Motto in development strategies the world over! The individual consciousness, which is at the heart of all actions, needs to be at the basis of globalization, so that the universal principles of existence (the common good) become the guiding line in international relations. The spirit in man, the power of vision, the ideal of love are all elements that are essential if we want to see a real flowering of humanity, the real fulfilment of the possibilities of human life. We have to find a harmonious blend of the individual and collective life so that individuals and nations can develop successfully side by side. What is needed in this crucial juncture of time when clouds are sometimes covering the sun at the horizon, are leaders like Kamran Mofid and his team who tirelessly and selflessly work to guide the changes in the right directions. Thank you and keep up the great spirit!”

Michael S. Karlen, Secretary General, Comprehensive Dialogue among Civilizations (CDAC), Geneva, Switzerland

“Congratulations on the Conference on Globalization for the Common Good. Kamran Mofid has once again assembled an outstanding group of intellectuals who are paving the way toward a peaceful future. There is no more important task facing our globe today than spreading the idea that our own well-being (in whatever culture or nation or religion we are in) depends on the well-being of everyone else on the planet. We must replace the old ways of thinking about security as achievable through domination of the other, and move toward a new strategy for security that comes from generosity and caring for the other. We in the Network of Spiritual Progressives are leading a movement in the US that seeks to encourage our country to publicly apologize for the terrible crimes committed by engaging in a war and occupation of Iraq. And after that apology to withdraw our armed forces, help fund an international force that can help rebuild Iraq,
and launch a Global Marshall Plan to once and for all end global poverty, homelessness, hunger, inadequate education, inadequate health care, and to repair the global environment. As a Jew, I also support those movements that seek to end the Occupation of the West Bank and to create a peace that allows for Israel and Palestine to live together as two separate states cooperating politically and economically, and to achieve mutual reconciliation and genuine caring for each other. These projects may seem utopian to some, but a correct analysis of the global situation leads us to conclude that they are the survival necessities for the human race in the 21st century. It is precisely because this new spirit of mutual caring and generosity is at the heart of what is needed for our planet that I wish to bless your important work in Istanbul this summer of 2007. Your thinking is so very important and your ideas can provide guidance to the millions of people who wish to build a different kind of world”.

Rabbi Michael Lerner, Editor, Tikkun Magazine, www.tikkun.org
Chair, The Network of Spiritual Progressives
Author of 11 books, most recently: The Left Hand of God: Healing America’s Political and Spiritual Crisis

“It is my honor to send this message of support and appreciation for the Globalisation for the Common Good conference taking place in Istanbul. The aspiration of this conference and its related endeavors is nothing less than the vision of the ancient prophets of Israel—a world that shares universal moral values while maintaining the beauty of diverse identities and cultures. In the words of the prophet Isaiah ‘and many nations shall go forth and say let us go up to the mountain of the Lord, and he will teach us of His ways and we will walk in His paths…. and they shall turn their swords into ploughshares and their spears into pruning hooks, nation shall not lift up sword against nation and they shall learn war no more.’ (2v.3, 4). Indeed a universal morality that is not constructed through respect for diversity and cultural particularity is unsustainable and even dangerous. May your deliberations enhance a sense of appreciation of the particular characteristics of different cultures and societies together with a growing
“I wish I could be with you for the Istanbul conference of Globalisation for the Common good. This series of conferences is extremely important in providing dialoguing and sharing of experience and knowledge for developing badly needed alternatives to currently extremely harmful neoliberal globalization. Now that the policies of the World Bank, the International Monetary Fund and the International Trade Organization, along with neoliberal economic and trade policies of many governments, are under heavy criticism for their damaging economic, social and political impacts, particularly by vast popular movements in Latin America, it is most timely to undertake productive discussions of how best to transform globalization for the benefit of all people around the world. Unless we rapidly create balanced and equitable international development that emphasizes human development, with respect for the cultures and needs of all peoples, violence and terror will increase significantly, compounding the ills of much of current international economic policy. Istanbul offers a major opportunity for greatly needed advances in creating a globalization that truly is for the common good”.

Prof. Stephen Sachs, Coordinating Editor, Nonviolent Change, USA

“As Co-founder of the Three Faiths Forum, Muslim-Christian-Jewish triologue, I am pleased to send this message of good will on the occasion of the 6th Annual International conference ‘Globalisation for the Common Good, A Non-violent Path to Conflict Resolution and Peacebuilding’ being held in Istanbul: The City of Understanding and Reconciliation between East and West on the 5th to the 9th July 2007.

I had the pleasure of attending the first “Globalisation for the Common Good” conference held in Oxford, together with Sidney Shipton, Co-ordinator of the Three Faiths Forum, who also attended the conference in St Petersburg, and will be making a Presentation in Istanbul.

The Three Faiths Forum stands for conflict resolution and peacebuilding between people of faith and indeed of no faith and the conferences which you have organised bringing together so many faith leaders world wide can only be for the benefit of humanity in this troubled...
A SELECTION OF MESSAGES TO THE CONFERENCE

world of ours. I and all my colleagues and the Advisory Board of the Three Faiths Forum send you our good wishes for a successful and practical conference.”

SIR SIGMUND STERNBERG, Co-Founder, Three Faiths Forum, London, UK

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INTRODUCTION
THE ROLE OF EDUCATION IN A GLOBALIZED WORLD

Hüseyin Çelik, Ph.D.
Minister of National Education
The Republic of Turkey

No army can withstand the strength of an idea whose time has come.

Victor Hugo¹

The moral development of a civilization is measured by the breadth of its sense of community.

Anatol Rapoport²

The Sixth Annual International Conference of the Globalisation for the Common Good initiative on “A Non-Violent Path to Conflict Resolution and Peacebuilding,” which was held in beautiful Istanbul, once more underlined the role of education in a globalised world and our mutual commitments and responsibilities as a “human community” to overcome the challenges of the twenty-first century.

The phenomenon of globalisation which has resulted from the worldwide integration of economic and financial sectors is considered as one of the most widespread trends our time has ever witnessed. Therefore, I usually use the term globalisation not only as a challenge but also as an opportunity for mobilization of fresh ideas. I believe that the central role of education in responding to the challenges of globalisation for less-developed and developing countries and communities is enormous. In fact, education is the only tool for understanding the full implications of globalisation and responding to it. Although there are “confused and often conflicting definitions and conceptions” of globalisation,³ here we will focus on one definition for our purpose. The main characteristic of


globalisation is “capitalist globalisation,” that is “the globalisation of capital, which is at the core of all the economic, social, political and cultural trends that have been associated with conventional (and more superficial) notions of ‘globalisation’.”

Therefore, we have to rethink the role of education as a mechanism to respond to the challenges of globalisation and to co-exist and live in peace and prosperity in a globalised world. If we dream of creating a better future for ourselves and for coming generations through “non-violent conflict resolution” and the “building of cultures of peace around the world,” the key and major instrument is education. Therefore, I sincerely support and appreciate the finding of the conference that “education is the key that unlocks the door to globalisation for the common good.”

If one expects education to foster and nurture “inter-religious and inter-cultural understanding, awareness of interdependence, moral values, and global citizenship” (ibid.), we have to re-think our educational policies, especially our curricula, which are shaped according to the aspirations of nation-states in the first quarter of the twentieth century.

As we know, each nation-state has developed a system of education that fits into its political system and social fabric. So, the Republic of Turkey, which is statist, retaining for central government the dominant role in social and economic planning and policy, and strictly centralized through a sophisticated bureaucracy, designed an educational system according to the spirit of the early twentieth century. Now, in the twenty-first century and in a globalized world—a time during which religious and other cultural divisions are tearing apart the fabric of social life in many parts of the world—we have to re-affirm and underline the importance of a more democratic and humanistic education and the role that it can play in healing and challenging such conflicts and creating a better future. Moreover, such a democratic education can teach our children how to live in a multi-cultural society and global world, without being victims and preys of marginal and extremist groups.

Let me remind you that the Turkish public administration system, like other nation-states, was based upon a strict centralization through the highly centralized decision making body in the capital city of Ankara, with a division of responsibility among a number of ministries. The Turkish Education system, for example, is also over-centralized. Almost all decisions are taken by the Ministry of National Education.

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5 “Istanbul Declaration,” see below, pp. 433.
Therefore, for the first time in the history of our country, the present government has been trying to decentralize the system and share power with local administrations. We believe that we must dedicate ourselves to the reform of our educational system for the “common good” and benefit of all—old and young alike, affluent and poor, majority and minority. We expect to fill the gap between different sectors of the society. In fact, the present government has been striving to develop a free, democratic, and tolerant society that can be a useful model for the rest of the Muslim world and region. However, like any reform movement in the history, we have been facing a lot of resistance from the establishment.

As you know, in totalitarian and strictly centralized systems, schools educate students to be obedient to the establishment. They try to create one-dimensional citizens. In any democratic political systems, however, children in school learn how to make decisions autonomously, how to lead, how to tolerate different opinions, to collaborate with and respect the rights of others—these are some of the most important values and attitudes promoted by democratic societies.

When we look at the core values of the curricula of nation-states, it is not surprising to observe that they are not only based on nation-states’ values, but also have this one-dimensional mentality and spirit, which requires students to memorize and internalize what is believed to be true and correct, without a critical mind. This was understandable in the formation years of nation-states. However, in the age of globalisation we need to broaden our perspectives and foster a spirit of empathy for others in order to sustain the multicultural societies of twenty-first century. Therefore, we have to start to re-shape our educational systems if we want to respond to the major challenges of the twenty-first century, which are summarized and underlined as follows:

- Global poverty, hunger, disease, and unmet human life needs;
- International militarization and obscene levels of military spending;
- Unsustainable economic, political, cultural, and ecological structures of power;
- Social and economic injustice and the systematic violation of universal human rights;
- Worldwide gender inequity in the social, economic, political, legal, and religious spheres;
- Coercive violence against women and children, including the horror of children forced into combat;
- Rampant ecological degradation and disregard for the sacredness of all life;
• Intercultural and inter-religious ignorance, mistrust, fear, and hatred.

Education can play a central role in responding to these challenges and can open up new horizons for us and next generations. Therefore, I agree with Bertrand Russell, when he defines the goal of education as “to give a sense of the value of things other than domination, to help create wise citizens of a free community, to encourage a combination of citizenship with liberty, individual creativity, which means that we regard a child as a gardener regards a young tree, as something with an intrinsic nature which will develop into an admirable form given proper soil and air and light.”

So, education should provide the opportunity for one to know oneself, to get acquainted with culture, the arts, nature and the environment, society, religion, technology, and the universe through an integrated approach.

Education should enable one to gain experience and utilize it, to promote cognition, the asking of questions and finding of answers; it should teach one how to learn and to assess information. As Yunus Emre, a thirteenth century dervish from Anatolia who played an outstanding role in Turkish culture, literature, and philosophy, says,

Wisdom comes from knowing wisdom,
Wisdom means knowing oneself.
If you do not know yourself,
What is the point of reading books?

Therefore, the spirit of a democratic education should not teach “gaining wealth, forgetting all but self.” In a globalised world, we should develop a sense of togetherness: I agree with the environmentalists’ motto which asserts that “we are all on the same boat.” Otherwise, brutal competition and the lust for money can destroy our sense of community.

In short, Turkey with the recent reforms in its education system, its emphasis on education in democratic values for all, and its life-long education programs, seeks to be a good example in the region. If we are successful, it will be the success of the whole region. I wish success to and wholeheartedly support the efforts of the Common Good Initiative.

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THE GLOBALISATION FOR THE COMMON GOOD INITIATIVE: AN INTRODUCTION AND MISSION STATEMENT

Kamran Mofid

In 2002, the Globalisation for the Common Good Initiative began at Oxford. After six years and with six global conferences, books, and many articles, as well as its own web site and the Journal of Globalization for the Common Good to its credit, the movement has become known to and respected by many around the world. We have developed a successful track record of bringing together a diverse collection of scholars, researchers, NGO leaders, policymakers, young people, religious and spiritual leaders from around the world for intense discussions on a spiritual and value-centred vision of globalisation and the common good. Indeed, we have now moved from research and discussion to articulating position papers and an active agenda for change in the international community and its economic and development policies.

Today, many people from all walks of life and different parts of the world are questioning many aspects of the moral and spiritual free-zone of life and existence. Are there sources from which we can draw meaning and wholeness to our lives? Are there resources of spirituality that would nourish and sustain our lives in this complex, pluralistic, and ever changing world? Why, when we humans have such a great capacity for caring, sharing, consciousness, wisdom, and creativity, has our world seen so much of cruelty, wars, insensitivity, injustice, and destruction?

These questions and many more are being raised in our day not only by those traditionally identified with religious traditions; they are the questions of scientists, politicians, economists, educators, psychologists, people in the business world, working people, and all who experience an emptiness and a lack of purpose and orientation to human life. Young people in particular call for an alternate vision that is centred on values that give meaning to human existence.

What matters most today, more than ever before, it seems, are money and economics, the “loadsamoney” culture and mentality. This philosophy of materialism and consumerism has brought us a bitter harvest. Indeed, the ecological degradation and environmental vandalism that we are witnessing in the interest of profit maximisation and the highest return to the shareholders has prompted many respectable scholars to ask if life as we know it can continue under present conditions. For example, Lord Rees, Prof. of Cosmology and Astrophysics, and Master of Trinity College, Cambridge, in his recent book *Our Final Century*, gives present human
civilisation no more than a fifty percent chance of surviving the current century. Are we closer to the beginning of history or to its end?

There is no doubt in my mind that we need a new direction, a new economic system, a new path: a globalisation of kindness, compassion, and justice. We need a globalisation that understands that sustainability demands that efficiency and equity should go hand-in-hand. We know there must be a convergence of these values, rather than a competition between them.

We need to understand that in this inextricably interconnected world none of us has a secure future so long as abject poverty, hunger, and violence continue unabated. We must admit that the present economic system is despoiling and depleting our beautiful Earth. We must acknowledge that there is something drastically and fundamentally wrong with the current economic rules and practices that fail to adequately value the most essential human work: the work of service, caring for ourselves, others, and our Mother Earth.

As has been noted by many saints and sages throughout history, fostering peace by overcoming evil with good requires careful reflection on the common good and on its social and political implications. When the common good is encouraged at every level, the conditions for peace are promoted. Can an individual find complete fulfilment without taking account of his/her social nature, that is, our being “with” and “for” others? The common good closely concerns us. It closely concerns every expression of our social nature: the family, groups, associations, cities, regions, states, the community of peoples and nations.

Each person, in some way, is called to work for the common good, constantly looking out for the good of others. This responsibility belongs in a particular way to political authorities at every level, since they are called to create that sum of social conditions which permits and fosters in human beings the integral development of their person. The common good therefore demands respect for and the integral promotion of the person and his/her fundamental rights, as well as respect for and the promotion of the rights of nations on the universal plane.

Moreover, as many have reminded us, a just economy for the common good should adhere to the following values:

1) The economy is for people; 2) The economy is for being, not having; 3) The economic system ought to be needs-based; 4) The economy is an act of stewardship; 5) The economy must be a participatory society; 5) There must be fair sharing; 7) The system must permit self reliance; 8) The economy must be ecologically sustainable; 9) The economy must be productive.
Globalisation is fast evolving and rapidly changing the world and this symposium reveals the urgency of focusing on crucial questions. Clearly, it is an opportunity to reflect on how the common good can constitute an international platform capable of reacting to globalisation and its consequences.

As noted above, globalisation is most often thought of within economic and technological structures as a way to denote the massive and dynamic global integration of national economies and markets. Because these economic and technological forces are central to the current and future well-being of the global human family, it is essential that they be discussed within the more general framework of human moral and spiritual experience. It is only within these frameworks that we can fully explore the values and relationships that form our human communities. Central to this discussion are religious institutions and communities which have developed time-honored wisdom arising from the deep encounter of the human person with the mystery of the sacred. The diversity represented by these communities images the profound truth of the transcendent mystery in which we participate.

As has been observed by many throughout history, religion has been both a source of blessing and curse. Religion has been, and is, a major factor in many conflicts and wars around the world. It has also been, and is now, a presence calling people out of their own selfishness, challenging cultures of waste and death. Various religious communities cry out against political/economic injustice, human rights abuses, poverty, hatred, fear, ignorance, consumerism, war as an instrument of imperial policy, and the failure to respect international legal or ethical principles, even as they challenge their own communities to choose paths that nurture peace and justice instead of contributing to new conflicts, intolerance, and even anarchy around the world.

Committed to spirituality, compassion, and respect for others, truly religious people must not allow their religion to be hijacked and abused by exclusivist ideologues. We must make a stand together for peace, understanding, mutual respect, dialogue, and justice. We must welcome religious diversity and concede that no single religion can claim a monopoly of Truth. Indeed, at this time in our history and journey—facing globalisation, global warming, AIDS, and more—we need each other far more than in the past. The future of our world demands that we teach to our students, parishioners, and communities the value and benefits of dialogue, co-operation, and interdependence.

In order to provide a better understanding of the role of religions in the age of globalisation, in 2002, Globalisation for the Common Good came into being at Oxford. This movement is for “Rekindling the Human Spirit and Compassion in Globalisation.” We articulated an alternative to the
current dominant models of economic/free trade globalisation, aiming to make globalisation good for all. Our movement found many dedicated and committed friends around the world. From Oxford we went to St. Petersburg, Russia, then to Dubai. In 2005, we were in Kenya. In 2006, Chaminade University of Honolulu, in Hawaii hosted the conference, while 2007 found us at Fatih University in Istanbul. In 2008, our common good journey will take us to Melbourne, Australia. Future conferences are currently under consideration.

The mission of Globalisation for the Common Good is to promote an ethical, moral, and spiritual vision of globalisation and encourage adoption of public policy at all levels that builds the common good of our global community. In this way we nurture personal virtue in our relationships with each other and the planetary environment, while investing our understanding of economics, commerce, trade, and international relations with values centered on the universal common good. We will advance understanding and action on major global issues by civil society, private enterprise, the public sector, governments, and national and international institutions. We will promote collaborative policy solutions to the challenges posed by globalisation. We are committed to the idea that the marketplace is not just an economic sphere, “it is a region of the human spirit.” Reflecting on the Divine dimension of life can not be divorced from consideration of economic questions and issues. Economics can not be effectively practiced without an understanding of the world of heart and spirit. Therefore we view the problem and challenge of globalisation not only from an economic point of view, but also from ethical, spiritual, and theological perspectives.

We affirm our conviction that genuine inter-faith dialogue and co-operation is a significant way of bringing the world together, supporting the creation of a harmonious environment needed to build a world of peace, justice, and prosperity for all. The call for Globalisation for the Common Good is an appeal to our essential humanity to deal with some of the most pressing concerns of peoples the world over. Business and wealth creation, when they contribute to the common good of the global community, are blessed and vital for human survival. Bringing religions and business together for the common good will empower us with humanity, spirituality, and love. It will raise us above pessimism to an ultimate optimism; turning from darkness to light; from night to day; from winter to spring. This spiritual ground for hope at this time of wanton destruction of our world, can help us recognise the ultimate purpose of life and of our journey in this world.

The Essential Dimensions of Globalisation for the Common Good:
1. To champion the highest cultural evolutionary values and aspirations of the early twenty-first century, in full awareness of their strategic interdependence:

- Respect for belief in God, Ultimate Reality, or the One, and the right of each person to religious freedom and practice;
- The investment of spiritual capital;
- The practice of selfless love;
- Deep Inter-religious and intercultural dialogue and engagement for the common good;
- Cultures of peace and non-violent conflict resolution;
- Economic justice, social justice, solidarity, and universal human rights;
- Ecological sustainability, stewardship, and commitment to an interspecies ethic;
- Global empowerment of women;
- The rights of the child;
- The elimination of global hunger, thirst, preventable disease, and poverty;
- Cosmopolitanism: the harmony of local, national, and global citizenship.

2. To seek solutions to the great challenges facing the planetary community:

- The estrangement of global North and South;
- The urgent need for a restructured global economy;
- The increasing necessity of global public governance;
- The elucidation of a global ethic identifying the rights and the responsibilities of Earth’s people;
- The elimination of the scourges of actual and virtual slavery and torture;
- The creation of sustainable energy policies;
- The realization of planetary sovereignty by the peoples of the Earth;
- Cherishing and protection of the global commons;
- Commitment to service.

3. To contribute to the creation of a global interdisciplinary agenda for the common good.

The Aims of Globalisation for the Common Good are:
GCG commits itself to a wide range of activities that are all aimed at promoting and teaching, through cutting-edge scholarly activities, research and education on Globalisation for the Common Good. Our emphasis is on providing progressive perspectives that are increasingly hard to find because of the reliance on and promotion of neo-liberalism as the sole philosophy behind the current globalisation process.

GCG, therefore, rather than espousing and defending a single discipline or paradigm, seeks to engage a broad, pluralistic range of viewpoints and models to be represented, compared, and ultimately synthesised into a richer understanding of the inherently complex systems it deals with.

GCG nurtures a commitment among academics and practitioners to learn from each other, to explore new patterns of thinking together, and to facilitate the derivation and implementation of effective policies for the realisation of Globalisation for the Common Good.

GCG is committed to the idea of global cooperation and dialogue between scholars, business leaders, policy makers, opinion leaders and leading NGOs. Our aim is that such co-operation will lead to a more informed and balanced understanding of the behaviours, motivations, and objectives of the various forces, agents, and policy makers that form the globalisation process.

Among research topics carried out by GCG in fulfilment of its mission are:

- Ethics, Philosophy, Theology and Globalisation;
- Eastern and Western spirituality in Dialogue for the Common Good;
- Global Governance, Business, Economics and Globalisation;
- Ethics and Spirituality in Higher Education;
- Global Consciousness and Spirituality;
- Faith and Action in the age of Globalisation;
- The Virtuous Economy—Business as a Calling: Doing Well by Doing Good;
- Environment, Ecology, and Globalisation;
- Psychology and Globalisation;
- Politics, International Relations, and Globalisation;
- Non-violent Conflict Resolution and Peace building;
- Civilisation, Culture, and Globalisation;
- Media, Global reporting, and Globalisation;
- Global Activism for the Common Good;
Globalisation for the Common Good, by addressing the crises that face us all, empowers us with humanity, spirituality and love. It engages people of different races, cultures, and languages, from a wide variety of backgrounds, all of them committed to bringing about a world in which there is more solidarity and greater harmony. This spiritual ground for hope, arising at this time of wanton destruction of our world, can help us to recall the ultimate purpose of life and of our journey in this world.