Conflict, Convergence, or Coexistence: The Strategic Logic of Education in Reframing World Order

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Abstract: This paper is international relations of a sort, in the avalanche of education to the global conflict and conflict resolution. Education takes position of conflict resolution in the spheres of re-framing world order. The paper derives its theoretical underpinnings in the agenda setting of the relevant of 'Education' to conflict prevention in 21st century conflicts, which are beclouded with global concern over the interrelated effects of climate change, the economic crises, energy depletion, food and water shortages, natural disasters and conflicts of all sorts which have devastating effects on humanity and the future of the planet – earth. The findings of the study support the thesis that the emerging processes of educational transformation is prevalent in contemporary political commentary and analysis in resolving numerous global conflicts. It is under this trajectory that my proposition stands to assert that educational planning must go beyond the traditional mechanism to consider the unpredictable nature of our times; in being flexible and rapid in implementation and responsive to local needs. Considerably, it is on this that training and research in sustainable development and skills for peaceful inter-human relatives, good governance, the prevention of conflict and peace building are priorities elaborated in this paper. The paper therefore, is a highlight for conflict prevention within the education sector and other relevant bodies, analyzing the root causes of conflict and the role education can play in reframing World Order in 21st century.

Keywords: Education, Conflict, Conflict Resolution, Re-framing World Order, Convergence, Co-existence

1. Introduction

Having now moved into the twenty first century, the calendar turns on a thousand years of human history, a period that has seen technological and social changes that have transformed the social and physical world in which humanity lives. What is the relevance of education to the world order that is emerging from these processes of transformation? "Education", it seems, is prevalent in contemporary political commentary and analysis. In many contexts, educational system is perceived as defining the parties to conflict, and as such procuring measures of its resolutions. Under critical analysis, education goes with motivation, adjustment, and interest – in order to discover their meaning in different contexts.

Global education, or global studies, is an interdisciplinary approach to learning concepts and skills necessary to function in a world that is increasingly interconnected and multicultural. Education in a global society is a real challenge because education is culture specific. It involves teaching the knowledge, values, and skills known to a particular society.

The Earth Summits in 1992/2002 highlighted the crucial issues of environment and development which need to be resolved if we are to create a more just and ecologically sustainable society. These issues have global, national and local dimensions to them and education has a crucial role to play in creating awareness of such issues. Too often in the past educators have focused solely on the extent of the problems rather than the range of solutions. Global education in the 21st century is thus about educating in a spirit of hope and optimism, which recognises the rights and responsibilities of both present and future generations. [1]

Considerably, in the trajectories of conflicts, education is a motivational factor for adjustment in social change dynamics. It is an experience of renewal of oneself from the human

predicaments for better conflict management. Within its epistemic structure, as a formal way of learning, we adjust to live better in the political community, and as well adjust to by getting motivations in resolving conflicts by living harmoniously in our existentialism. It is a process of continuous Reconstructionism into getting better in our world, with the purpose of widening and deepening its social content, which at the same time, the individual gains control of the methods involved.

Despite the obvious significance of perceptions of education to human development, hermeneutically, it is through the concept of education that values of non-violence, tolerance, democracy, solidarity, justice and fairness, which are the very life-blood of peace, can be passed on to individuals at early age. It is on a related note, that education has helped in promoting peace, open-mindedness, which is vital in a world where the interdependence of nations and peoples and their interactions are becoming increasing important day by day. The task really is to explain and understand the process inherent in the society, the devastating impacts in the society, and education has the potential to prevent it through proactive learning process, indoctrinations into the various conflict prevention processes to safe guide life and property.

Conflict basically is a fact of life and the challenge for the educator is to reorient this phenomenon into constructive responses and to construct in society the techniques of resolving the anomalies and to deter large-scale aggression from occurring.

Thus, it is in the light of these circumstances that the heightened silence of education in the world politics is seen by some as a function of broader processes of change in world politics. For this reason, education has been the forces of globalization in enhancing the speed and level of contact between diverse societies around the world. Increasingly rapid exchanges of goods and services are being generated by educational development in areas of communications and other technologies.

2. Meaning and Nature of Conflict

This is a disagreement or an interest or act of incompatibilities between an individual and group of individuals. Marx in his 'Dialectical materialism' sees it from the point of class struggles between the oppressed and oppressor, i.e. the working class and capitalist class. It is about how human societies produce and how they distribute work and rewards. The dominant class does less and appropriate most of the rewards. It is base on this exploitative tendency that there is conflict of class struggles between the two classes; the bourgeoisie and proletariat.

Plato on the other hand sees conflict from the point of view of disharmony in the society. He sees justice on the basis of social order to obtain harmony and peace. He makes a classic case for meritocracy by placing individual in their areas of comparative advantage. Every person should be placed in his role: (i) The appetitive should be given the task

of construction and building the society (ii) Emotive should be given the task of guiding and protecting the state. The Rational thinkers are those with the quest of wisdom, they are the philosopher kings who are entrusted to govern the state.

Heraclitus also sees conflict from the sense of anarchy, disharmony and confusion. According to him, he asserts that everything is in the state of flux, confusion and disharmony. Hegel borrowed from him that everything is in the dialectical transformation of thesis anti-thesis and synthesis.

Considerably it is in the perspective that there is a global conflict. The scope of conflicts across the globe has devastated the ultraistic benefits of human existentialism. For instance, in early part of this century, there are numerous conflicts in Nigeria, within the Niger Delta region, conflict in The North caused by the Boko-Haram, conflict between the cattle herdsmen and farmers. In fact, there is more conflict elsewhere in the world between the state's ethnically and religiously diverse peoples of the world. There were similar concerns with regards to ongoing cultural tension between Muslim and Hindu communities in India and Pakistan. In Africa violence between Hutu and Tutsi, that leads to deaths of thousands of people in 1996. In this 21st century, there is conflict everywhere. Conflict varies in terms and there is an indication that it is part of nature itself. It is a dialectical form of change, which occurs in progression of social change dynamic of economic, politics, emotion, psychology, spiritual and material well-being. Thus it is on this note that conflict is a natural phenomenon and it has some devastating effects on humanity. It is a fact of life and it has different perspectives. To define it better, it is a dialectical concept of change; and to some other it can be viewed as disagreement, dispute or controversy in ideas or viewpoints held by two or more individuals or groups. On a related note, according to Olowu, "conflict means incompatibility of goals: what one party sees as harmful to its interest". [2] A conflict is a clash of interest. The basis of conflict may vary but, it is always a part of society. Basis of conflict-personal, racial, class, caste, political and international. Conflict in groups often follows a specific course. Routine group interaction is first disrupted by an initial conflict, often caused by differences of opinion, disagreements between members, or scarcity of resources. At this point, the group is no longer united, and may split into coalitions. This period of conflict escalation in some cases gives way to a conflict resolution stage, after which the group can eventually return to routine group interaction. [3]

He is of the opinion that conflict results from the necessity of choosing between two needs or goals. From the trajectory of social perspective, Wilson and Hanna assert that conflict is the "struggle involving opposing ideas, values and or limited resources". [4] In the words of Best (2012), conflict is the pursuit of incompatible interests, values, ideas and goals by several groups. [5] In the same vein, Onchari, sees conflict as the differences with person or between two or more people that touch them in an insignificant way. [5]

It is in this light that our proposition stands to attest that, conflict means contradicting values, opinions, ideas or

struggle for power and scarce resources in which the option taken represses the other and thereby aggravating the other to protest. Conflict is part of human existentialism. It is a necessity in life which is very inevitable in human existence, and without it, there will not be a meaningful personal change or progress among mankind. It is the precursor of social change in the positive dimension of life, which involves struggle that may lead to quarrel, and when settled amicably can result in progress.

There are many causes of conflict in the society. It occurs from different dimensional goals, orientations and values of life, which spans from the socio-political, economic and psychological factors. As long as human beings exist dependently and independently to one another, conflicts are bound to occur, because human beings differ relatively in various respects. The causes of conflicts are many and they are multifaceted. It occurs as a result of human emotional reasoning; from the competition of scarce resources and power; from class struggles and from the structure society creates.

As mentioned above, the causes of conflict are many, and conflict can originate from any of the above factors. Conflict, no matter its precipitating factor has consequences on all involved. It brings disharmony to all those involved and society in general.

3. Conflict, Convergence, or Coexistence: The Strategic Logic of Education in Reframing World Order

This paper takes a close look at the strategic logic of education in reframing world order. It takes the position that the problem besetting the numerous world conflicts can be resolved within the context of education. This paper is focusing on the unstable balances between subjectivism and rationalism in the historical dimension of our contemporary world politics. It emphasizes on the perspectives of conflict, on the avalanche of numerous socio-political, economic and psychological factors relating to conflict. For instance from the beginning of history, culture has been perceived as the sole causes of rivalries among nations. There were similar concerns in the cultural tension between the Hutus and Tutsi in Rwanda, Congo; there is rivalry between the Muslim and Christians in India, Nigeria, Lebanon etc; in Balkan there is rivalry between the regions Albanian Muslims population and orthodox Serbs. There is cultural identity rivalry between the European Christian – Western civilization and Islamic-Arabic civilization, and it appears to pervade the global politics of the 21st century. More so, there are other forms of conflict which are beclouded with global effect of climate change, economic crises, energy depletion, poverty and insecurity, natural disasters and competition for economic resources, struggle between classes, conflict as a result of some emotional interests, struggle for power and structure society creates; and numerous conflict of all sort. Considerably, it is under these trajectories that 'education'

takes the position of conflict resolution in reframing world order. Thus, the concept of education here, acts as hormonormativity towards the current transformations around the process of globalization in uniting different forces of conflict. Really, it has been part of an endeavor to present the perspective of conflicts arising from the forces of cultural identities or heteronormativity of culture in diversity. Perhaps, our global concerns to the dimension of utilization of genuine education for conflict resolution will help to facilitate interchange of cultural value (s), and providing ground for common modern culture. As a formal principle of learning, Hegel presumably, applied this approach to all relationship in the universe; to find the truth, irrespective of the enormous differences, oppositions, divisions and contradictions that inherently exist in nature. He took a lead from Heraclitus, that the world is in continuous conflicts and need to be understood in the dimension of thesis – antithesis – synthesis confluences of a resolution. Conflict in this dimension is seen as a situation where there is one form of abnormality or the other, and as such, a rational consensus in a form of education must be agreed upon as a mark of resolving our state of differences in the political community. Presumably, "it follows that no part can be allowed to encroach upon and diminish the other parts". [6]

Conclusively, the above quotation seeks to outline some of these parallels, that education is important in peace building process. Education is in the process of conflict resolution, in more seemingly proposition of unity. It contains the element of shared reciprocity of values in diversity. Education as formal concept of a conflict resolution goes with the model of positive and social change dynamics to determine the right set of life for man by living harmoniously.

Global education is a set of ideas taught to enhance one's perception of the world. It is taught within the curriculum where teachers integrate multiple dimensions, perspectives, and citizenships into everyday lessons. It began as an undertaking to restructure education and society in the 1960s and 1970s, through the initiatives of educationalists, NGOs and intergovernmental organizations. This global approach seeks to break an educational program that is stuck in subject knowledge and national culture, and instead, seeks to discover alternative motivations for education and alternate futures. [7]

It leads in some way to change in attitude, perception, belief, norms, behaviors, roles, relationship and so forth. For example, a positive education involves attitude of peace building, skill acquisition, collaboration, collectiveness, reciprocity, inclusiveness, constructiveness etc.

Considerably, it is in this light that, the heightened salience of education in world politics is seen by some as a function of broader processes of change in reframing world order. It draws insights and practices into the civility of human existentialism. It reshapes the manner of convergence or coexistence of individuals in the political community into a common unity of purpose, in which "nature are open to others in unity of natural sharing marked by intelligibility, by truth or consensus and by goodness, love or bliss". [8]

Education is the force of unity, the prevailing force of our energy in reframing the world order in 21st Century. It goes with the model of positive and social change dynamics, to the right set of consciousness for transformation of human existentialism. For this reason, it acts as norms, attitudes, beliefs, behaviours, values etc., towards the general communitarian structures of our being in this world.

Hence, Mclean professes the importance of human consensus in the realization of human consciousness. It is the result of acknowledging the rationality of life in truth. The term truth implies not merely liberation of the structures of our environment, but liberation of self as well. The self is required most and much important than the environment. The self is the imaginative form of our consciousness, the variations of the ego, and functionalism of man. [9]

Summarily, it is at this point of understanding that education is useful convergence of peace in the society. There must be a mediating force, in a way of consensus, to unite the people from their different segments of conflict. It is the symbolic sense in which liberation and emancipation expresses the interest in the value of continued existentialism.

The corollary of this proposition is to show the prevailing circumstances in the nature of globalization, how it relates to human existentialism. Globalization, in the real sense of it, does not conform to genuine moral code of conduct in directing the affairs of human civility. It is a cultural problem in human acculturation. Rather than a virtue, it is prone to different vices of conflict across the globe.

4. Globalization and Conflict

Globalization is a process by which regional economies, society and cultures have become integrated through a globe spanning of communication and trade. It is a force of convergence of culture by enhancing the speed and level of contact between diverse societies around the world. It is usually recognized as being driven by a combination of economic, technological, socio-cultural, political and biological. It can also refer to the transnational circulation of ideas, languages or popular culture through acculturation.

The nature of conflict before now is border clashes which were mainly interstate while the national liberation wars were against foreign rules. Currently conflicts are inter-state and communal. These conflicts are aggravated by economic, political, social or cultural factors which are the major targets of the globalization process. According to Nnoli (2000: 182), [10] the major source of conflict in Africa, in the past two decades or so, has been the globalization process which disarticulated the fragile governmental systems in Africa and significantly undermined the development of the sovereign states. Secondly and perhaps more importantly, globalization has become a sinister framework for reorganizing African societies in that, on the one hand, inspired restructuring destroyed the fabric of the fragile African economy and marginalized the continent. Further clarification offered by Nnoli (2000) sees globalization as a complex phenomenon:

globalization interfaces with various areas of social life and is suffused with ambiguities, variations, uncertainties and incompatibilities; its core is the inevitable expansion of capitalism worldwide including the spread of its values. It is recognized that globalization intensifies the process of integration of peoples and nations (Nnoli, 2000:173).

Globalization as a concept refers both to the compression of the world and intensification of consciousness of the world as a whole... both concrete global interdependence and consciousness of the global whole in the twentieth century (Nnoli, 2000). Anthony Giddens adds an important dimension to the picture by emphasizing the interactive or dialectical dimensions of the process:

Globalization can thus be defined as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa. This is a dialectical process because such local happenings may move in an obverse direction from the much distanced relations that shape them. Local transformation is as much a part of globalisation as the lateral extension of social connections across time and space (Giddens, 1990). [11]

Though the previous discussion is suggestive, the link between globalization and conflict requires further explanation. Much of the literature distinguishes between conflicts which focus on issues of culture and identity, and others which appear to be primarily economic, and the discussion that follows adopts this approach while acknowledging that in practice the two elements are interrelated. Conflicts of world views and interests should not, however, be seen as inherently threatening or negative. Indeed many of the tensions of social change are largely unavoidable, and some are undoubtedly creative in their effects. At the same time, however, the analysis which follows suggests that if the human needs and rights issues involved are not adequately addressed, the incidence and intensity of social conflict associated with globalization are likely to increase steadily in the years ahead.

Hence, it is in this light that my proposition stands to assert that globalization is in construed sense of a cultural conflict. It is a cultural phenomenon with distinctive flood threatening the social norms which had protected the people and cultural points of reference. This is because globalization does not have a common code of ethics with which to harmonize the world. It has no sense of humanitarian paradigm. It is purely capitalistic and has become a new form of colonialism. Presumably, one vital element of conflictive situation in globalization is that it has no respect to the diversity of cultures, in which humanity has been genuinely organized. Globalization has brought an intense change to the world by creating a new paradigm of culture without boarder, to the point of the development of numerous cultural conflicts across the globe.

The many conflict which have devastated the African states from Somalia to Liberia, the genocidal conflicts of Rwanda and Burundi, the democratic Republic of Congo and a host of others including the most recent conflicts in Dafur,

Sudan, are traceable to serious economic dislocations caused by the impact of globalization and made worse by unemployment and widespread poverty, which result from staff rationalization, privatization and massive retrenchment of workers. All these added impetus to distributional conflicts occasioned by stringent economic regimes (Okpalaobi, 2014). [12]

For some the compression of time and space induced by the convergence of culture in globalization enhances the sense of difference between people from other cultures. The closer proximity heightens animosity, fear and resentment of those who are different. Convergence of globalization can also be viewed as a vehicle of domination, facilitating the projection of the norms and institutions of more powerful cultures on the weaker. Literarily, for others, these processes facilitate interchange, reducing the difference between cultures and providing grounds for a common modern culture. For others again, the growth in communication and proximity provides an opportunity to teach people to enjoy and learn from the cultures of other peoples. What this suggests is that cultural identity is not only seen as a site of conflict; it is variously perceived as a site of conflict of convergence or of potential coexistence in political community.

Here, we examine why this is the case, about why conflict, convergence, or coexistence are still in contest of hermeneutics in 21st century world order. What does an awareness of the culture add to analysis of world politics? How do perceptions of educational system frame our understanding of world order?

The nature of culture and its relevance to contemporary world order is deeply contested. This is not surprising; because culture is broad and complex term that can be interpreted in many ways. As Raymond Williams put it, "There is no one true definition of the term. It acquires different meanings in diverse disciplinary context"(William, 1983). [13]

More so, in the same framework, Immanuel Wallerstein outlines two key types of usage of the concept. He says that:

The first is the use of "culture" to summarize the way in which groups distinguish themselves from other groups. The second is its use to define certain characteristics within a group to signify that which is "super structural", as opposed to base, or "symbolic", as opposed to material. It is in this sense that the concept is used to refer to the artistic or philosophical qualities of a particular group (Wallerstein, 1991). [14]

In some respects, these two senses often blend together with the district art or intellectual heritage of a society helping to define the unique identity of a group. It is, however, primarily the first sense that pervades the use of culture in world politics today. Ethnic, tribal, religious, and civilization educational identities are increasingly called upon to distinguish communities and explain their political interaction. This highlights further complexities in the concept of culture. It puts it in different categories of differences in which transcend the level of others.

5. Educational Identity and Conflict Prevention

The nature of education and its relevance to contemporary world order is deeply contested and has resulted in different conflict of cultural identities. This is not surprisingly, because education is broad, and it is a complex term that can be interpreted in different ways. It acquires different meanings in diverse culture and diverse disciplines, but in a broad culture of globalization it is a form of identity that locates the immediate ethnic or national community within the context of a broader culture of community; a transnational community, often extensive in geographical and temporal scope. As being expressed in this dimension, education is a transitory or dialectical interface in the resolution of human conflicts. It comprises both material and philosophical dimensions, it is a civilizational identity that encompasses a multiplicity of languages, ethnicities, and religious dominations; capable of being a central global community. It influence the way people believe the world should be, the goals that one should strive for, the means to achieve them, and perhaps more fundamentally, the things that are at stake. Education, as a form of civilizational identity is important criteria of human development. It is one of the developmental imperative in helping to form values, priorities, goals and norms. In this respect, it provides the opportunity for membership of a normative community, one that is not necessarily fixed, but in transitory of change, evolution, diversity, and even inconsistency. Education can be employed by states, but it does not constitute the totality of state identities. It can be used to locate the state's political identities in a broader context such as the cultural and economic issues of the society. It corroborates two key strands in the etymology of its epistemic structure. The first is a singular sense of a universal process of development towards a higher form of society. This strand evolved in tandem with the evolutionary and progressive ideals of human industrial technological revolution. The second is a pluralist sense that refers to diverse cultural communities. This era emphasizes the plurality and diversity, of culture with the concept of the educational system of human knowledge in solving so many conflictive problems of man. At this period man converges to live together in harmonious existentialism. He coexists to live with one another. The challenges and destructions of violence are being controlled by the normative overtones or the sense of process and progress implicit in the early concept of education. Education has been one of radical changes that have transformed human society. It is the feature in which forces of change have gradually knit the societies of the world more closely together. Education leads to development in technology, communications, and transport which have reduced the impact of distance and increasingly compressed time frames. Thus, it is in the light of this consideration, that education becomes the linkages between different societies and peace building process. It must promote order from a culture of imposition, force, violence and war to a culture of dialogue,

conciliation, alliance, understanding and peace. It brings an enduring peace to the world as a whole through dialogue and co-operation, full respect and promotion of all human rights and freedoms, commitment to peaceful settlement of conflicts; efforts to meet the developmental, human and environmental needs of present and future generations etc.

Prevention of conflict and peace building process is the basic principle of education in nation building. Education is the challenge for man to channel this phenomenon into constructive responses and to construct in society the techniques and instructions to resolve conflict non-violently to deter large-scale aggression, to create peace in the mind of men and to save succeeding generations from the scourge of war. In the global time of human evolution, man is confronted with unprecedented challenges that compel educational planners, practitioners and decision-makers to develop innovative policies that address these issues of conflict.

Conflict prevention is one of the necessary forms of education on humanity to make a decision through creative educational planning and constructive alternatives that are available. Educational planners have the responsibility to set the right policy in place, and to encourage decision-makers to create solution that will bring order in the society. Effective conception of prevention and peacemaking is holistic and involves the entire society, the mobilization of local populations. Community structures, civil society, the private sector, media, government, national and international institutions, they are all inclusive in the education planning.

Education can contribute to the role of maintaining structural peace in the society. It can alter societal contradictions, improve relations and interactions and encourage changes in attitudes – in the ways that can reduce the risk of conflict and help build a sustainable peace. Thus, it is on this consideration that education is a highly symbolic indicator of human rational existentialism in creation of equity, increase in government social cohesion with the citizens, and peace building process in the values of co-operation and tolerance of cultural differences. It is on a related note that Bird asserts that: "The relationship between education and conflict is profound and education has a critical role in building peace" (Bird, 2009). [15] More so, Bush and Salterelli opine that, "Education by its very nature, contributes to shaping and transforming society and therefore plays a key role in peace building" (Bush & Saltarell). [16]

This role has been sustained by a UNICEF report on the role of education and peace building. It suggests that education is a "dynamic of social transformation, especially the need for these processes to evolve over several generations, in order for them to become part of a self-organized and sustainable future". [17]

Consequently, the development of a nation, generally will involves transformative processes which may take generations to acquire and to be carefully plan an educational system that will promote and maintains peace in mutual coexistence or convergence of cultural habitation/hybridization.

6. Educational Programmes for Conflict Prevention

Education as a generational tool for human development can contribute to the prevention and reduction of the risk of conflict and building peace within societies. Its exigency can be expressed in the following factors:

i) Peace Education

There is a wide range of peace education programs available in the society that has helped so much in resolution of conflict. This entails the behavioural skills and values to the ensuring of understanding of human rights and preparing of individual for active citizenship. Peace education promotes human understanding to the complex issues that affect them in the society. Peace education also helps in maintaining respect and tolerance, among members. It is always in avalanche of the sustainability of human dignity toward love and coexistence. It gives man the disposition to acquire peace and to live harmoniously in our world. Peace education therefore, is mainly for the promotion of human rights, protection of the environment, promotion of culture of peace and disarmament conflicts across the globe. It enables people to develop constructive attitudes towards living together and solving problems that arise in their communities through peaceful means. It gives individual the autonomy of space to believe in themselves and to acquire new skills for better environmentalism and cultural orientation of national integration.

ii) Human Rights Education (HRE)

The first part of human rights claim begins with the individual in the family and community, and educational institutions can be of immense help in establishment of human rights in the society. Rights are always the phenomena of claims of an unfair act. It goes with the justifications of the freedom of the oppressed, the abuse, discrimination or any form or physical or verbal violence in the society. Thus, it is at the instances of being trajectories that human rights are relentlessly focusing on the individuals on formal equity and abstract autonomy. Human rights corpus, view the individual as the moral universe, it rest upon the philosophical claim that there exists a rationally identifiable moral order whose legitimacy is pre-social/ pre-historical; and applies universally and equally to all human beings. Hence, in such understanding that there is a global peace.

7. Democratic Education

This is the principle of education that helps in promulgating the rule of law and nature of governance in a genuine democracy. It promotes order for sustainable development through a democratic process, for peaceful environment of the citizens in a political community. Democratic education therefore, is a principle of a true democratic foundation for sustainable development, good governance, transparency, security of life and political accountability. It set the standard for genuine democracy in a state.

i) Education for Cultural Diversity

Education for cultural diversity is very necessary for the balancing of homogeneity with heterogeneity of life. It promotes multiculturalism and love among different cultures in the world. This is one vital benefit of globalization in the remodeling or reframing of cultures.

ii) Disarmament Education

This type of education is very relevant for the sustainability of world peace. The ultimate objective is to free the world from the destructive arms of nuclear weapons, and bring culture of peace among nations.

iii) Education for Climatic Change

Climate change is the problem of our age, in defining challenges encountered in our environment. It affects every aspect of our environment by destroying human ecological systems from the state of impoverished economy to the full security, health, agriculture and educational infrastructures. It is an act of natural disaster that destroys the environments and human resources. Presumably, for this reason, education on the climate change can prevent conflict and disasters from occurring. It has the potential to- prevent the disastrous effects of climate change, which is inclusive of conflicts from all parameters of life. Given the magnitude of its effects in the world today, and their potential to drive conflict, it is imperative that there will be measure to control it, through better education system.

Education has a key to play in this by alerting and mobilizing people and decision makers, civil society, media etc. to the complexity of climate change, and how it can be ameliorated or reverse from occurring. An effective national preparation and response to disaster is good education for climate change, and it must involve proper planning and design for safer infrastructure and protections of human life.

8. Conclusion

Examining assumptions about education therefore does form an important aspect of the broader project of reframing world order. The important questions surrounding the issue of how we think about it in relation to conflict is the reflection to the exigencies of educational goals in reframing world order. The assumptions in the realm of education can also help to shape politics within states and at transitional levels. Recognition of a significant relationship between conceptions of civilizational identities and broader assumption about the nature of education to global peace is important instrument in reframing the world at this century of global conflict and anarchy.

Assumptions of incommensurability in relations between civilizations have been subjected as the main object of conflict at 21st century and education could lead to policies of consolidation and homogenization with broad cultural communities, and the pursuit of individual/group/ethnic/and national interest.

The nature of education, in other words, cannot be framed by analysis of "identity", but must proceed through a critical, multifaceted engagement with the problem of our age in 21st century. Education requires the reframing of our world. It helps in prevention of conflict, and our findings therefore, support the thesis that issue of peace building must be a permanent aspect of immediate and long-term national planning and decision-making. It must be inculcated to the national psych through the process of education.

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