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**THE MILITARY AS A COSMOPOLITAN: THE ROLE OF
INTERCULTURAL EDUCATION**

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Abstract:

After the affirmation of Western-style democracy, citizens are no longer constrained by national borders, and democracy spreads through dialogue and incentives, not coercion and war.

Traced in European age of discovery and voyages to the New World, Globalization, a reality of our life and a more common term, is the process of international integration coming from the interchange of world views, products, ideas, and other aspects of culture. Advances in transportation and telecommunications infrastructure, including the rise of the telegraph and its posterity the Internet, are major factors in globalization, generating further interdependence of economic and cultural activities. In a search to response to the challenges of globalization we are looking for viable and humane behavior and, why not, this could be the cosmopolitan one.

Cosmopolitan behavior could determine and influence cosmopolitan democracy, global governance with democratic norms and values through strengthening and reforming, shaping and transforming existing international organizations and creating new ones, dramatic changes in the foreign policies of nations to make them compatible with global public interests in order to reach „*The Global Commonwealth of Citizens*” [1].

Democracy can be extended to the global political arena giving voice to new global players such as social movements, cultural communities, and minorities to solve common problems, and encourages democratic governance at the local, national, regional, and global levels.

As actors in this process, acting through human nature, intercultural and cross-cultural, knowledge is a must.

Key words: Cosmopolitanism, cosmopolitan, intercultural, cross-cultural, transcultural, personality, big five theory, Hofstede cultural dimension, culture and civilization.

1. Introduction

In “Civilizations and Historical Laws. Essay of Comparative Studies on Civilizations” Romanian historian, essayist, philosopher, journalist, novelist and diplomat Neagu Djuvara points out civilization is a summed up of contiguous cultures. Civilizations have followed phases in their evolution (embryonic, formation, flourish, fight for hegemony, and imperial). In five thousand years of history mankind can distinguish civilizations as Egyptian, Babylonian or Middle East, Cretan or Mynoc, Indian, Chinese, Mexican. Peruvian, Hellenic or Greco Romans and the next generation for the last are Byzantines or Christian-Orthodox, Arabic or Islamic, and Occidental or Western.[2]

Western Civilization was born from the contact between Germans and Greco Roman civilization, the last strongly colored with oriental elements. Western Civilization is now in a point to be adopted by the entire world with various results.

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So being a part of this civilization, a part of organization such NATO and EU, in fact core and values of freedom and democracy, specifically to the Western civilization, the question for military is what will be the trend and the necessity as citizen. Are we the citizens of a nation or the citizens of a civilization? To be cosmopolitan could be an answer.

2. Definitions of Cosmopolitanism and cosmopolitan

Cosmopolitanism has been used to illustrate a broad variety of important thoughts in moral and socio-political philosophy. The imprecise nucleus shared by all cosmopolitan views is the idea that all human beings, not considering of their political affiliation, do (or at least can) belong to a single community, and that this community should be cultivated. Different versions of cosmopolitanism imagine this community in different ways, some focusing on political institutions, others on moral norms or relationships, and still others focusing on shared markets or forms of cultural expression. The philosophical interest in cosmopolitanism lies in its challenge to commonly recognized attachments to fellow-citizens, the local state, parochially shared cultures, and the like.

A cosmopolitan community might be based on an inclusive morality, a shared economic relationship, or a political structure that encompasses different nations. In a cosmopolitan community individuals from different places (e.g. nation-states) form relationships of mutual respect

A person who adheres to the idea of cosmopolitanism in any of its forms is called a cosmopolitan or cosmopolite

3. Etymology of the concept

The word draws from Greek **κοσμοπολίτης**, cosmopolites, with the meaning of "citizen of the world", composed by **κόσμος**, cosmos, "(the) World" and **πολίτης**, polites, "citizen".

In English dictionaries, *cos·mop·o·lite* [*koz-mop-uh-lahyt*] is a noun with the following meanings: 1. a person who is cosmopolitan in his or her ideas, life, etc.; citizen of the world, and 2. an animal or plant of worldwide distribution.

Particularly, from fourth edition with writing assistant 2006 of Longman dictionary of contemporary English, as adjective, cosmopolitan is firstly a cosmopolitan place has people from many different parts of the world, and secondly a cosmopolitan person, belief, opinion etc shows a wide experience of different people and places. As a noun cosmopolitan is someone who has travelled a lot and feels at home in any part of the world.

4. History and philosophy of the concept¹

It seems cosmopolitan firstly was used by Diogenes of Sinope (c. 412 B.C.), the founding father of the Cynic movement in Ancient Greece. About Diogenes it is said when people asked him where came from, he answered: 'I am a citizen of the world (kosmopolitês)'. The Stoics, who later took Diogenes' idea and developed it into a full blown concept, typically stressed that each

¹ Work inspired by the view from Wikipedia with cosmopolitan key word.

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human being "dwells [...] in two communities – the local community of our birth, and the community of human argument and aspiration". A common way to understand Stoic cosmopolitanism is through Hierocles' circle model of identity that states that we should regard ourselves as concentric circles, the first one around the self, next immediate family, extended family, local group, citizens, countrymen, humanity. Within these circles human beings feel a sense of "affinity" or "endearment" towards others.

Prussian modern thinker Immanuel Kant stages in his 1795 essay *Perpetual Peace*, an "*ius cosmopoliticum*" (cosmopolitan law/right) as a guiding principle to protect people from war, and morally grounds this cosmopolitan right by the principle of universal hospitality. Kant there claimed that the expansion of hospitality with regard to "use of the right to the earth's surface which belongs to the human race in common" would "finally bring the human race ever closer to a cosmopolitan constitution.

The philosophical concepts of Emmanuel Levinas, on ethics, and Jacques Derrida, on hospitality, provide a theoretical framework for the relationships between people in their everyday lives and apart from any form of written laws or codes. For Levinas, the foundation of ethics consists in the obligation to respond to the Other.

French philosopher Jacques Derrida summarized "cosmopolitanism" in 1997 Geoffrey Bennington interview: "*There is a tradition of cosmopolitanism, and if we had time we could study this tradition, which comes to us from, on the one hand, Greek thought with the Stoics, who have a concept of the 'citizen of the world'. You also have St. Paul in the Christian tradition, also a certain call for a citizen of the world as, precisely, a brother. St. Paul says that we are all brothers, that is sons of God, so we are not foreigners, we belong to the world as citizens of the world; and it is this tradition that we could follow up until Kant for instance, in whose concept of cosmopolitanism we find the conditions for hospitality. But in the concept of the cosmopolitical in Kant there are a number of conditions: first of all you should of course welcome the stranger, the foreigner, to the extent that he is a citizen of another country, that you grant him the right to visit and not to stay, and there are a number of other conditions that I can't summarise here quickly, but this concept of the cosmopolitical which is very novel, very worthy of respect (and I think cosmopolitanism is a very good thing), is a very limited concept*".[3]

After the Second World War, as a reaction to the Holocaust and the other massacres cosmopolitanism face a additional state with the generally-accepted category in international law of crimes against humanity concept. Consequently, it was clear individual responsibility is considered to exist toward all of humankind. In the same time cosmopolitanism have been seen a bad thing and starting from the idea of "rootless cosmopolite" a lot of people suffered, especially over the "iron curtain".

Due to planetary phase of civilization today is a unique historical moment witch creates a latent potential for the emergence of a cosmopolitan identity as global citizens and possible formation of a global citizen mentality. Favorable conditions are facilitated by improved and affordable telecommunications; space travel and the first images of our fragile planet floating in the immensity of space; the need to cope global warming and other ecological threats to our collective existence; new global institutions such as the United Nations, World Trade Organization, or International Criminal Court; the rise of transnational corporations and integration of markets often termed economic globalization; the emergence of global NGOs and transnational social movements, such as the World Social Forum; and so on.

Modern thinkers in present-day launches theories of "interbeing" as a way of living one's life in relation to others, acknowledging the otherness of those who are culturally different (in terms of future, nature, object ant rationality). Our dependence on the Other for the continuous

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formation of language, culture, and identity means that we are responsible to others and that they are responsible to us.

Strengthening the United Nations and other international organizations by creating a World Parliamentary Assembly is seen as a political cosmopolitan idea to reach a state of global citizenship. [1]

The express of cosmopolitanism in art is Art Deco style and lets sound in our ears and minds John Lennon's song *Imagine* to feel the idea.

5. Military as a cosmopolitan

From History we have learnt military activities were developed most of the time in alliances, in a multicultural and multinational environment (exception could be finding in some civil wars).

The end of the Cold War and the War on Terror have radically changed the context of war and defense, diminished the role of nation-states in favor of multi-lateral defense activities, and placed a new focus on human security. International peacekeeping has superseded the traditional act of war-making as the most important defense strategy among wealthy, liberal-democratic nations. A characteristic is that less attention is paid to the defense of the territory and more to the security situation outside its borders, often in cooperation with other states.

In that case we assist a movement in military behavior to the cosmopolitan one. Also this is the challenge for the militaries engaged in peace tasks because military organizations have the use of weapons and violence as its core professional skills (where combat is mainly). So, new ethics is required to understand when, how and where violence can be used. Even the decreasing of hegemonic masculinity in military life is a step toward cosmopolitanism. Romanian military acting missions abroad like peacekeeper (Angola), observer (Democratic Republic of Congo, Ivory Coast, Nepal, Georgia) and combat (Iraq and Afghanistan) get a new vision of life firstly through multiculturalism. In that case understanding cultural issue is a factor of changing, most of the time in a positively way (despite of the danger faced in the theatre of operations).

Finally, the problem is to fit cosmopolitan morality used to allow military interventions under the humanitarian flag, with cosmopolitan ethics in operations to be carried out.

6. The role of intercultural education

To understand cosmopolitanism is not easy. It seems using cars and planes, listening international music, navigate internet, enjoying transboundaries goods is not enough. To have knowledge, skills and abilities are compulsory or at least require intercultural and cross-cultural education.

Intercultural communication is a form of global communication. It is used to describe the wide range of communication problems that naturally appear within an organization made up of individuals from different religious, social, ethnic, and educational backgrounds. Intercultural communication is sometimes used synonymously with cross-cultural communication.

A framework for cross-cultural communication is Hofstede's cultural dimensions theory that describes the effects of a society's culture on the values of its members, and how these values relate to behavior, using a structure derived from factor analysis. The theory has been widely used in several fields as a prototype for research, particularly in cross-cultural psychology, international management, and cross-cultural communication.

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Dimensions of national cultures are: Power distance index (PDI), Individualism (IDV) vs. collectivism, Uncertainty avoidance index (UAI), Masculinity (MAS), vs. femininity, Long term orientation (LTO), and Indulgence versus restraint (IVR). [4]

But culture is related with people and nothing could happen if people are not. Their behavior and beliefs make culture. To be more aware of this is good to take in account the traits of human personality based of modern psychology theory named the Big Five. The Big Five factors are openness, conscientiousness, extraversion, agreeableness, and neuroticism. OCEAN, NEOAC, or CANOE are acronyms commonly used to refer to the five traits collectively.

Recent work has found relationships between Geert Hofstede's cultural factors, with the average Big Five scores in a country.

Knowing prior this dimensions regarding people and cultures from different specialized or open sources, feeling the temper of human nature, allow militaries deployed in the theater to predict behavior on subject matters in order to avoid actions that can jeopardy the accomplishment of the mission.

7. Conclusion

In our times we face with globalization and more and more permissive boundaries. Having knowledge and tools to understand people within their societies and birth places is not enough to be aware of the environment you are deployed. A cosmopolite attitude and view seems to be something from interior that allows you a better understanding. In this rainbow of culture and uniquely of human being the good news are deeply inside people are the same (let's remember what want European Union: unity in diversity).

People are attracted and intrigued by an individual who is educated and possesses knowledge. Though usually assumed that is something you are born into, anyone can become a cosmopolitan individual, meaning that you get knowledge of culture and the world, and value diversity.

Activities as learning another language, expanding the eating habits, getting on an education to obtain a degree, reading a lot, looking as good as you can without freaking out about it, taking care of yourself physically, attending plays, concerts, and art galleries whenever you get a chance are steps to become cosmopolitan.

References:

- [1] Daniele Archibugi, *The Global Commonwealth of Citizens: Toward a Cosmopolitan Democracy*, Princeton University Press, 2009.
- [2] Neagu Djuvara, *Civilizatii si tipare istorice. Un studiu comparat al civilizatiilor (Civilizations and Historical Laws. Essay of Comparative Studies on Civilizations)*, Humanitas, 1999, 2006 Romanian Edition.
- [3] Geoffrey Bennington, *Politics and Friendship. A Discussion with Jacques Derrida* Centre for Modern French Thought, University of Sussex, 1 December 1997 <http://www.livingphilosophy.org/Derrida-politics-friendship.htm>).
- [4] <http://geert-hofstede.com/dimensions.html>