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EDUCATION FOR SUSTAINABILITY THROUGH INTERNATIONALISATION: TRANSNATIONAL KNOWLEDGE EXCHANGE AND GLOBAL CITIZENSHIP

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Gulnar NADIROVA*

Neera Handa, *Education for Sustainability through Internationalisation: Transnational Knowledge Exchange and Global Citizenship* (Palgrave Studies in Global Citizenship Education and Democracy) Palgrave Macmillan, 2018, 245 pp.

The goal of sustainable higher education is to prepare responsible global citizens with the knowledge, skills, and attitudes needed in the 21st century.

This is the starting point from which Neera Handa, an Adjunct Fellow for Learning Transformations at Western Sydney University, Australia, begins her research on finding an alternative solution to existing forms of education, the current quality of which she considers inadequate to the social, environmental and ethical problems of the modern world. It is in the process of educational internationalization that the author of the book sees a guarantee of sustainability.

According to the author, the internationalization of learning and the study of sustainability can lead the flow of knowledge across national, cultural, linguistic boundaries. The main message of this book is the opposition of the non-Western humanistic tradition of altruism, goodness, compassion as the main goal of transformative knowledge and education to education system focused on values, consumer culture, the spirit of competition and individualism of the Western world. Most modern research in the field of sustainable education focuses on the need to change behaviors or tools and approaches, but few people think about alternatives and transcultural exchange as a way of opening new perspectives and differing worldviews.

The book includes eight chapters, and almost each of them contains elements of non-Western theory or concepts from classical or religious texts. The chapters are followed by References and Index.

However, the author claims that she does not have the goal of identifying contradictions or the dominance of Western values. She is much more worried about the lack of participation of other actors - passive consumers of "alien" knowledge. In these conditions, the process of transformative, transnational and transcultural exchange is an argument in favor of internationalization, while the coexistence of Western and non-Western traditions of knowledge is quite possible. By internationalization, the scholar means the exchange of theories, models, and methods for academic and practical purposes

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between countries.

Chapter 1 "One Dark Night of the Full Moon" reveals the richness of cultural and philosophical traditions corresponding to the balanced sustainable interaction of knowledge and the environment that exist outside of Western knowledge systems. The author criticizes colonial utilitarian attitude to nature, the distance between nature and man through the plot of a famous Australian film about insurmountable contradictions between local residents, whose harmonious coexistence and understanding of nature are not recognized and rejected, and representatives of Western civilization. This example is obviously intended to prove the need for intercultural dialogue and the opportunity to hear the voice of those who are usually silent in global discourse of western capitalist pattern. The term "sustainability" in this chapter receives an additional interpretation - changing the choice of how to live, how to consume, how to relate to each other, and changing the worldview as a whole. The reader comes to the key thought of this chapter, and the book as a whole, that we need a different type of education, built on transformative knowledge and spiritual development.

In the following chapter, "Om and Connectedness," the author allows herself to delve into a personal narrative, which naturally leads to a predominance of I-ness and My-ness that looks somewhat inappropriate. However, this non-academic style gives her the opportunity to raise the most important philosophical questions: Who are we? Where did we come from? Where are we going? What is the purpose of our life?

Dr. Handa is looking for answers to these questions in Indian "tri-vid," concept of the which constructs the notion of transformative knowledge, not the passive consumption of someone's truth, but rather the act of creation. This approach, the author believes, radically changes priorities and brings the person closer to self-development, social justice, and harmony.

Chapter 3 "Truth is Many in One" is devoted to the presentation of this idea. It looks like the text is oversaturated with notes, quotations, quotations inside the notes, links (about 100 notes and 85 references for one chapter), but first of all by ideas, sometimes original, but often common, about practical knowledge, about truth, about the role of education in society. The thought of education, which questions rather than offers answers and represents a path leading to transformation, evokes clear associations with the classical doctrines of Eastern religious and philosophical traditions.

Building on the texts of the Upanishads in Chapter 4, which is titled "Da Da Da: The Educational Imperative of Self-Control, Generosity and Compassion," Neera Handa once again underlines the transformative goal of higher education - the achievement of higher and universal good, which is not determined by economic and market parameters, that create an atmosphere of tough competition, destruction of the environmental, class, religious and natural disasters. The pathos of this chapter consists in asserting the incompatibility of the materialist approaches and values of the current education model (competitiveness, secularism, a reference to labor markets, accreditations, standards, tests, accountability) with the great goal of education - to make the world a better place.

Another ancient Indian cultural image gave the name to the next chapter, "Sangam: A Confluence of Streams and Ideas," explaining the synergistic relationship between internationalization and sustainability as global approaches to higher education. The author continues to delve into the definition and disclosure of the terms "internationalization", "sustainability",

and “globalization” and their distorted use in the field of higher education. This makes it possible to once again revise the concept of education for sustainability, shift the focus on behavioral change, minimizing the impact on the environment, respecting the needs of future generations, avoiding competitive individualism, a unilateral flow of theoretical knowledge from West to East in favor of a bilateral flow of transcultural knowledge exchange. In this way, as Nira Handa believes, global citizenship should develop.

Chapter 6 “Karam YoGi: And the Highest Good” offers another concept expressing selfless action for the fulfillment of moral duty, drawn from the great Indian epic “Mahabharata”. A global citizen, and every student should become such a citizen in the process of internationalization, has a big mission - to change society and the world for the better. The researcher considers the specific pedagogical approaches and methodology in the next chapter “Sarvadoya in an Internationalized Education for Sustainability” based on the philosophy of Mahatma Gandhi as a means of involving teachers and students in the formation of transformative knowledge. It is assumed that his concept, based on truth, non-violence, self-determination, and equality, challenges the neoliberal discourse of domination and inequality. Thus, the path to a sustainable future in terms of social, economic and environmental sustainability lies through a change in the attitudes and behaviors of today’s global society. The parallels between Gandhi’s Sarvadoya and sustainability, as well as between Arjuna and global citizen look very “Indian”, although the author does not hide her reliance on the intellectual heritage of her native country, moreover, she strongly emphasizes this in every way in the search for development alternatives.

The final chapter “Punhaarambh and the New Global Citizen”, while not avoiding the gloomy assessments of the present, still calls for reinterpreting and rewriting the concept of higher education, embracing internationalization as a product of transnational and transcultural knowledge exchange.

Not a rhetorical question “Who will save the world?” Nira Handa answers herself. Only people can solve all the problems they have created. But it requires a new way of thinking and acting, new meanings of old terms; another way to another world is needed. The global society needs transformation, she believes, from consumerism to social justice, from competition to cooperation and social responsibility, from materialistic values to spiritual values - sympathy, morality, generosity, harmony. Such a transformation can occur through teaching and learning.

In conclusion, the discussion of the differences between current education and the proposed alternatives is impressive. The author expands the vision of educational space and its system of values and attitudes on a global scale due to original intellectual theories and concepts that are drawn from the beliefs and practices of the peoples of the East, which were not considered before as a potential development option.

The scholar has a lot to share with readers. Maybe even too much. It is sometimes difficult to isolate the author’s thought from the abundance of cited thoughts and ideas of sources used, pathos and ethos are not just present in the text, but overwhelm it. Nevertheless, the text is read and perceived easily, but still requires some preliminary reading in the field of Eastern philosophical and religious dogma. The book contains many interesting proposals and independent judgments about the fate of higher education of the 21st century on a global scale, one of the most pressing areas of concern to humanity today.

EURASIA'S MARITIME RISE AND GLOBAL SECURITY: FROM THE INDIAN OCEAN TO PACIFIC ASIA AND THE ARCTIC

Kanat MAKHANOV*

Geoffrey F. Gresh (Ed.), *Eurasia's Maritime Rise and Global Security from the Indian Ocean to Pacific Asia and the Arctic* Palgrave Macmillan, 2018, 303 pp.

This book explores growing importance of Eurasian continent and of its maritime geography with a special focus on accelerating climate change. The melting of the Arctic Ocean would bring fundamental changes in the region's economics, politics and security. The book is intended to describe the development of the maritime Eurasia in the context of the opening of the northern sea route and rising Asian economies.

The book is rather extensive and consists of 15 chapters covering various issues around the Maritime Rise of the Eurasian continent starting from security policies of the major powers of the region and ending with the rising environmental concerns and recent changes related to this.

First of all, the authors provide fairly interesting statistical figures about Eurasian maritime trade properly highlighting the scale and relative size of the region in the global context. Such facts as over two thirds of world oil and gas reserves being deposited on the Eurasian continent, 27 of the largest 30 world's container ports being located along the Eurasian coast etc. highlights the importance of the subject of the book attracting the readers' attention.

One of the particularities of the given book is that it focuses very much on China and establishing a strong linkage between recent economic and political developments around the maritime Eurasia and Chinese policies and interests. In particular, the authors focus on China in Chapter 3 discussing the China's Maritime Silk Route agenda and the Regional Security in the context of maritime trade. In Chapter 8, the issue of security is continued to be discussed in the context of recent manifestations of the interests of China in the South China Sea that resulted in tensions with other big regional stakeholders such as Vietnam and the Philippines with a slight future projection. This approach reveals the current timeframe in which the book was written because China really is one of the most significant factors that pushes forward the Eurasian maritime agenda. At the same time, relatively little attention is paid to other less significant "players" of the maritime rise of Eurasia, especially to the role of Southeast Asia.

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Chapters 5 and 7 cover recent involvement and policies of Japan in relation to the Eurasian maritime issues. Special emphasis is made on recent relations and cooperation between Japan and India in developing mutually beneficial economic relations via maritime trade and in counteracting the rising influence and dominance of China. The authors try to present Japan and India as complementary economies due to certain clear facts about demographics, bilateral trade, transfer of technologies etc. However, fear of the two very large Asian economies of the rising Chinese influence in the Eurasian maritime issues is presented as a driving force of the recent intensification of cooperation between Japan and China. At the same time, Chapter 5 clearly reflects the fact that China perceives this cooperation as a threat to its economic and political dominance in the region and, which is more important, provides economic reasoning for this. The Chinese factors appears in many other chapters of the book in various contexts.

In Chapter 7, possible tensions between Japan and South Korea and North Korea are discussed with retrospective references and belligerent relations between the abovementioned countries. North Korea is shown as a source of uncertainty and a factor of cost for maritime trade whereas Japan's recent reforms aimed at reviving and strengthening its armed forces are perceived by the authors as a sign of readiness to reclaim certain maritime areas between the three countries and to withstand against the possible threats of the North Korean regime. In my opinion, this section exaggerates the economic and military potential of North Korea and its economic dependence on China, and countries outside the region is largely ignored.

It is worth mentioning that the book thoroughly discusses the issue of security within the Eurasian maritime framework in all main dimensions. Chapters 4, 6, 8 and 14 tackle the issues of security various points of view except for environment-related security. It is important to point out that the issue of security is well defined and explained based on clear conceptual frameworks throughout the abovementioned chapters. However, in my opinion, the discussion around cybersecurity in Chapter 6 is not highly relevant and is intended mainly to shed light on information technologies rather than cybersecurity.

The book heavily emphasizes the environmental aspect of the Eurasian maritime triumph. Basically, one of the core ideas transmitted by the book is that northern sea route is eminent. Making references on the latest available studies the authors assume that the northern route would be navigable by the mid-21st century and partially navigable by 2030. Despite numerous evaluations of the effects of the climate change, the authors of this book tend to support the hypothesis that the navigable Arctic Ocean would produce significantly more positive effects in economic terms than negative. Here it is important to note that the environmental agenda is present throughout the entire book providing a good conceptual background. The environmental agenda is exposed briefly in the first chapter of the book and explained further throughout Chapters 9, 11 and 15. It is rather interesting that the authors tackle directly the maritime Eurasia in the context of environmental issues providing climate and geography related data and studies in a detailed manner, but still in an understandable way for any reader.

In conclusion, the book can be perceived as an attempt to model the development of the maritime trade of the states of the Eurasian continent. The context of climate change is set by the authors as the principal exogenous idea that must be accepted in a way it is described in the book. One of the shortcomings of the book, however, is that it over-focuses on China and

accepts highly optimistic scenarios concerning the main Asian stakeholder. At the same time, too little attention is paid to role of Europe and throughout the book it seems to be presented as a static system in comparison to Asia.