

DISRUPTIONS TO GLOBAL SECURITY¹

Definitions:

1. *Security* - “1. freedom from danger, risk, etc.; safety. 2. freedom from care, apprehension, or doubt; well-founded confidence. 3. something that secures or makes safe; protection; offense.”²
2. *Global* - “1. pertaining to the whole world; world-wide; universal.”³
3. *Global security* is the assurance of true “belongingness” achieved by the peaceful, harmonious, and mutually beneficial co-existence of all the world’s diverse peoples in a common spatial environment—the earth.

Disruptions to Global Security:

1. Old geopolitical boundaries, which separate rival powers and major military blocks.
Characteristics: *economic, political*.
 - Central Powers vs. Allies (World War I)
 - Axis vs. Allies (World War II)
 - Communism vs. Democracy (Cold War)
 - NATO vs. Warsaw Pact (Europe)
 - East vs. West (Iron Curtain)
 - North vs. South (Korea, Vietnam)
 - Other bellicose political conflicts, i.e., in Latin America

¹Review of Michael T. Klare, “Redefining Security: The New Global Schisms,” *Global Issues* 99/00, edited by Robert M. Jackson (15th ed.; Guilford, CT: Dushkin/McGraw-Hill, 1999), 27-31.

²*Webster’s Encyclopedic Unabridged Dictionary of the English Language* (New York: Gramercy Books, 1989), 1290.

³*Ibid.*, 601.

2. Old ethnic / religious boundaries, which separate rival cultures and major religious forces. Characteristics: *ideological, religious*.

- Christianity vs. Islam (Balkans)
- Judaism vs. Islam (Middle East)
- Hinduism vs. Islam (India)
- Roman Catholicism vs. Eastern Orthodoxy (Eastern Europe?)
- Roman Catholicism vs. Protestantism (Ireland)
- Native / tribal religions vs. Christianity / Islam (Africa)
- Other ethnic / nationalist conflicts (Africa, southern Russia)

3. Old, not new (a la Huntington⁴) linguistic / religious [civilization] boundaries, that identify and differentiate major civilizations. Characteristics: *cultural identity*.

- The “loose frontiers” between Western, Slavic-Orthodox, Japanese, Islamic, Confucian, Hindu, Latin American, and African civilizations.⁵

- Are Huntington’s categorizations cohesive? Inclusive? Meaningful? Pragmatic?

- Challenges: What about Christian influence in India? What about conflict in Ireland? What about aboriginals in Australia, or Eskimos in North America?

- Can Huntington’s assumptions or definitions withstand the test of empirical data?

“The central elements of any civilization are language and religion.”⁶

“In the post-Cold War world, the most important distinctions among people are not ideological, political, or economic. They are cultural.”⁷

⁴See Samuel P. Huntington, “The Many Faces of the Future,” *Global Issues* 99/00, 15th ed., 15-18.

⁵Ibid., 17.

⁶Ibid., 16.

⁷Ibid., 17-18.

—A better analysis might be a Venn diagram of interlocking religious and linguistic circles. The major religions would include: Judaism, Christianity, Islam, Hinduism, Buddhism, Others (Chinese folk religion, Confucianism, Jainism, New Religion, Parsiism, Shintoism, Sikhism), and Atheism and the Nonreligious.⁸ The major languages would include: Chinese, English, Hindi, Spanish, Arabic, Portuguese, Russian, Japanese, Bengali, German, French, and Malay.⁹

4. Old, not new (a la Lake¹⁰) economic / democratic boundaries, which separate market-oriented societies from “pariah” states. Characteristics: *economic, political*.

—“Outlaw” states, such as Cuba, North Korea, Iran, Iraq, Libya, Sudan, and Syria versus those who participate in international trade organizations.

—But in many ways, these countries are both “westernized” and “market-oriented.”

—These countries are aligned in other ways with many other nations. In other words, they are “players” in regional and global economics.

—But these states eschew involvement with the United States and with certain European nations.

—The perspective of Lake seems to be a good example of western paternalism. He defines a shift in particulars, i.e., a change in individual “rebel” or “outlaw” nations, but it is not a change in substance.

⁸*The New York Times 2000 Almanac*, edited by John W. Wright (New York: Penguin Putnam, 1999), 495-500.

⁹*Ibid.*, 502-503.

¹⁰Klare, “Redefining Security: The New Global Schisms,” *Global Issues 99/00*, 15th ed., 28.

5. Old, not new (a la Klare¹¹) “internal” boundaries, that divide people(s) economically, demographically, sociologically, environmentally, etc. Characteristics: *economic, ideological, social / cultural, political*.

—**Rich versus poor**

Extravagant income versus little or no income
Clean water versus unfit water
Literate versus illiterate
Abundant food versus food shortages and starvation
Mansions versus shanty-town / homelessness
Long life versus early preventable death

—**Ethnic uniformity versus ethnic diversity**

Rural versus urban
Suburbs versus inner city
Forced ethnic cleansing versus tolerance
Designated tribal lands versus openness

—**Controlled population growth versus phenomenal population growth**

Rich countries versus poor countries
Developed, industrial centers versus undeveloped, agricultural centers
Environmental control versus environmental impoverishment
Overeducated versus undereducated

—**Environmental preservation versus environmental degradation**

Means to maintain and renew versus little or no means
Power to effect change versus little or no power
Ability to “manipulate” population and resources versus little or no ability
Takers (from other environments) versus givers (to enrich others and themselves?)

Conclusion:

While variations exist in every area or country of the world, striking and historic regional variations are readily discernable. These are not necessarily new schisms, as Klare postulates, but are as old as humanity and are growing and perhaps intensifying.

¹¹Ibid., 28ff.

David W Fletcher, January 2000

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Questions:

*According to Samuel Huntington, the central elements of any civilization are:

- A. Location and resources
- B. Communication and ideology
- C. Language and religion
- D. Economics and politics

*What improvements have made it cheaper to move money, goods, knowledge, ideas, and images around the world?

- A. Low inflation and low interest
- B. Improvements in transportation and communication technology
- C. New discoveries by the military
- D. Acceptance of English as a universal *lingua franca*

*Which is not a source of human insecurity?

- A. Literacy
- B. Malnutrition
- C. Poverty
- D. Unemployment

*Which important event in the 20th Century marked a shift away from the old geopolitical boundaries?

- A. The establishment of a demilitarized zone between North and South Korea
- B. The collapse of the former Soviet Union
- C. The NATO bombing of Serbia
- D. Richard Nixon's visit to China

*Which of the following represents a new delineation of global fissures?

- A. The world's great civilizations
- B. "Holdout" or "pariah" countries
- C. "Internal" discord within countries
- D. None of the above