

**TEACHING FOR DIVERSITY,  
MULTICULTURAL VALUES & WORLD MINDEDNESS**



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*It has been an honor to have served as CEHD's first Diversity Scholar, from 2002-2004. This opportunity has given me further pause for reflection on a topic that has been a priority for me for many years. Two important factors have converged with my appointment: my sabbatical Semester at Sea voyage around the world in the fall of 2002, and USM's Convocation theme for 2003-2004 of Environmental Sustainability. These have enabled me to look even more seriously from a holistic and experiential perspective into some of the implications of diversity on the grandest scale. In this first Diversity Scholar Essay, directed primarily to teachers, I have therefore chosen to take a global perspective on diversity, one that is both very personal and based on current literature and academic thinking, taking into consideration what I feel are some of our greatest collective challenges as we move further into the 21<sup>st</sup> century. I would like to acknowledge the support of the College of Education and Human Development, and the suggestions of Ann Boyles, Mary Collins, Mark Hicks, and Diane Wood in their reading of earlier drafts.*

## INTRODUCTION

As the world's peoples find themselves in closer, more intimate, more necessary interactions every day, the forces of separation, having contributed to a long – and current – history of conflict, oppression, racism, international terror, and war, become ever more apparent as they now threaten our very existence. We also have a long history of consolidation, built upon a conciliatory urge that recognizes the necessity of difference and acknowledges the wholeness inherent in diversity. These ever-present, opposing forces are also known as disintegration and integration. Thus, the results of a steady growth toward integration and the devastating effects of disintegration that eat away at the very fabric of our social institutions are both very evident.

Diversity today is deeply impacted by the interplay of these forces on a global scale. What happens in one part of the planet directly impacts the other parts of it. Educators, however, differ in their views about how diversity should be taught and why. Some interpret cultural heritage in purely monocultural, nationalistic ways, while others understand cultural heritage to be interconnected on a global level.

Because of what is at stake, educators need to seriously consider the overarching questions of our time: What kind of a world do we live in today? What kind of a world will our children and grandchildren live in? What kind of education will they need to prepare them for the world they will be growing into? In what ways are we all interdependent? What might a global ethic consist of that would help sustain the earth itself as well as all of its peoples? How do we define justice on the largest scale? What values, beliefs, and hopes might all human beings share?

These *are* huge questions, and it may take years to answer them fully. We are, though, entering the UN Decade on Education for Sustainable Development (2005-2015), and diversity is at the heart of education for a sustainable future: "Human diversity encompasses difficult issues such as race, ethnicity, social class, gender, sexuality, and religion in contemporary society. Sustainability can be achieved only when there is honest dialogue and sustained interaction among all stakeholders, whose multiple perspectives are taken into account. This requires a higher-ordered thinking on diversity – one not based on perspectives of duality such as white/black or female/male. Education is needed to cultivate an understanding and acceptance of social, cultural, linguistic, and other types of diversity."<sup>1</sup>

If we do not attempt to answer these questions now, if we do not help students develop global perspectives and understand global interdependency as well as their civic responsibility in this global context, we run the significant risk of having the students of today ask us a decade or two from now: Why was I not warned? Why was I not better educated? Why did I not learn about my wider identity as a member of the human race?

Diversity is a fact. Multiculturalism is a value. Diversity is an essential characteristic of our existence, and is the hallmark of nature. In the richness of the difference between and among the natural elements, a strong, healthy, and well-balanced ecosystem realizes its purpose. In the human body, dissimilar organs, limbs, and systems contribute to the efficiency of the whole and function as one. Diversity also characterizes the human gene pool, where difference reinforces harmony. Diversity in the cultural and personal realms is just as vital and essential to the well being of humanity as it is in the realm of the gene pool.

Diversity, though a fact of our existence, is seen in both a negative and positive light. Our erroneous beliefs about our differences have caused our biggest problems. The artificial and misleading view that humankind is made up of separate and distinct “races,” with some superior and others subordinate, is now being replaced with the understanding of “race” as a social construction. As a social reality, the concept of race exists because of the hierarchy created among ethnic groups. This, obviously, has had its detrimental effects on society. Status is also assigned by those groups with social and economic power in society, resulting in bias, prejudice, oppression, and racism for those groups without power. While national and/or ethnic heritage can be a source of pride and even a factor for positive social and economic development, this need not become the basis for injustice.<sup>2</sup>

Science has shown that our differences are not “racial” at all. Biologically, “it is an illusion that there are races. The diversity of human beings is so great and so complicated that it is impossible to classify the 5.8 billion individuals into discrete “races.” Human diversity is based on continuous variations among which it is purely arbitrary to place boundaries. All humans alive today (or whoever lived, for that matter) are related and actually share the same ancestors many times over. This illustrates two key concepts: the unity of the human species on the one hand and its spectacular diversity on the other. All of us are related, each of us is unique.”<sup>3</sup> Recognition of this reality is the first step toward a cure of the social disease of racism. The facts of our existence must inform and impact the values we choose to live by.

Multiculturalism is a value found at the core of the world’s sacred traditions. Multiculturalism encompasses the values of respect, harmony, equity, and unity, and allows for diverse voices to be heard. Multiculturalism values the unique and special role that each and every human being plays in contributing to the enrichment of the whole. This is a concept at the heart of many indigenous traditions, such as the traditional African notion of *ubuntu* as expressed by Desmond Tutu: “a person with *ubuntu* is welcoming, hospitable, warm and generous, willing to share, open, available to others, affirming of others, and does not feel threatened that others are able and good, for they have a proper self-assurance that comes from knowing that they belong to a greater whole. A self-sufficient human being is subhuman. We are made for a delicate network of interdependence.”<sup>4</sup> Multiculturalism becomes a primary value when we recognize the necessity of unity in diversity.

## THE WORLD AS CLASSROOM

The opportunity to merge experiential learning on an around the world Semester at Sea voyage with a deep, abiding interest in multicultural matters has enabled me to explore the nature of diversity from a global perspective. Most of us on the fall 2002 Semester at Sea voyage left Vancouver just prior to the first anniversary of September 11 with a heightened awareness of how we, as Americans, would be perceived when we visited Japan, China, Vietnam, Malaysia, India, Kenya South Africa, Brazil, and Cuba. Our concern was largely unfounded. We met with a wide range of peoples from many developing countries and found that people everywhere still express an overarching solidarity. Far from being received as elite "tourists," that some critics of international education decry, we were treated more as family than even as outsiders.

The uniqueness of Semester at Sea lies in its person-to-person interactions, and the connections that are forged with people met on field trips and mini-service projects in cultures vastly different from our own. Semester at Sea pulls students into new and meaningful relationships with people in *their* homes and villages and then brings these experiences back into the classroom for further reflection and processing.

There is an underlying educational philosophy to the Semester at Sea program that makes it one of the few, if not the only, higher education program of its kind, designed to help develop in its students an awareness of, and sensitivity to, the world as a whole. The mission of Semester at Sea, administered by the Institute for Shipboard Education at the University of Pittsburgh, is to offer a balanced and challenging experiential program of academic excellence that advances the exchange of knowledge and understanding between cultures, while at the same time helping students develop an awareness of the reality of world interdependence. For over 40 years, the Semester at Sea program has remained at the forefront of global education, taking a total of more than 38,000 student travelers to over 60 countries around the world on fall and spring semester voyages.

The challenge I faced as I began to prepare myself for being the best guide I could for my students was, ideally, to meet the pre-condition the Vietnamese Buddhist monk Thich Nhat Hanh calls "to look at all beings with the eyes of compassion."<sup>5</sup> My earlier travels, in my 20s, to Senegal, the Azores, and Norway went a long way in laying a foundation for this, and for shaping my view of the world and its peoples. I had been fortunate in my prior experiences to meet strangers who welcomed me to their homeland and invited me in to their homes as if I were a long-lost family member. These formative experiences taught me that we all have much in common, as human beings.

In planning the three psychology courses I was going to teach – Cross-Cultural Human Development; Multiple Identities in a Multicultural World; and, Self, Community, and the Environment – I chose to build upon the three themes of our interconnectedness, our wider identity, and our relationship to each other, in assisting my students to come to an understanding of the reality of global interdependence.

Starting with Margaret Mead, the anthropologist, we explored the first theme by considering her perspective that "we have become one intercommunicating whole." She

noted that to the age-old vision of “one’s own community, and one’s own country,... we can now add a vision of a planetary community... We now have the vision of human community, male and female, kin and non-kin, who together make up the unity of the human race.”<sup>6</sup> Within such a vision, there would be no outsiders, and the contributions of each culture would be complimentary to the whole. This vision would require a commitment to safeguarding the diversity of the whole. No longer would the “melting pot” metaphor fit, where those that were different were expected to become like the majority. It would be replaced by the “tossed salad” metaphor, where we would understand that difference adds to and enriches the whole. The voyage itself would highlight the uniqueness each ingredient, each person, brings to the whole.

Erik Erikson, the psychologist, provided an illustration of the second theme with his concept of “the wider identity.” He saw identity as an issue reaching much deeper than the conscious choice of roles taken on. Our narrow identities (ethnicity, nationality, language, religion, age, gender, sexual orientation, socioeconomic class, physical ability/disability, occupation, etc.) are each important to acknowledge and understand, but as long as they are allowed to remain separate, and any one of them primary, there will be problems in the conflict resulting from the hierarchy of identities created by society. Those caught in the narrower identities are apt to resist the demand to identify with humankind. What is needed is for these to be expanded into a wider “future, all-human identity,” which, at this point in history, could be “mankind’s first and possibly already last chance to become what it is: one species.”<sup>7</sup> This perspective on the wider identity is what I wanted the students to consider in conjunction with their experiences while traveling around the world.

The third theme to explore in the courses was illustrated by the indigenous Lakota core value of *mitakuye oyasin*, translated as “all my relations,” and used in a ceremonial context to remind the people that all of humankind is related, that the animals, the birds, the plants, trees, and even the mountains, rivers, and stones are related to one another.<sup>8</sup> This indigenous world view of relatedness parallels other indigenous concepts, such as *ubuntu*, the African notion of all belonging to a greater whole, and many Eastern spiritual traditions that also acknowledge the state of consciousness of oneness, such as *satori*, or *samadhi*, where there is no distinction made between things and oneself, or *tashan*, the great harmony, or *yoga*, the Hindu term for union.

A great deal of self-reflection was also built in to each of the courses, for students to take as much lasting meaning as possible from the experiences they did have. It was an approach designed to accomplish what Thoreau had gone to the woods for, to live deeply, drawing out the marrow of life, and not letting anything pass by unnoticed or unfelt. This was all part of being as ready as we could be to be fully present and gain the most we possibly could from each and every moment, to digest it, and integrate it into our very being.

The voyage itself provided for many unexpected encounters that often felt like heart-to-heart connections. Following are a sampling of my reflections on these interactions.

**Japan** Having been born the same day the atom bomb was dropped on Hiroshima, I had long anticipated visiting Japan. We took the bullet train to this "International City of Peace," and I reflected further, still trying to understand what the convergence of this terrible tragedy here and my birth so far from it means to me. I am truly overwhelmed to finally be at this sacred ground, see it, feel it, and take it all in for myself. Our tour guide made a point of letting us know right away that her father is an Atomic Bomb survivor. Her warmth, friendliness, and sincerity helped us all feel truly welcome, and I immediately felt a strong bond with her, as well.

Across the Motoyasu River from Peace Memorial Park, at the edge of modern Hiroshima, lie the burnt out ruins of the steel and concrete skeleton Atomic Bomb Dome, a mute but stark reminder of the most devastating single loss of human life in the 20<sup>th</sup> century. The Dome stands today, a symbol of the conscious appeal for world peace.

The Japanese people have fittingly made every aspect of the Peace Memorial Park not only a vivid remembrance of the tremendous sacrifice, but a call for the human race to build a peaceful world free from nuclear weapons. The message engraved on the plaque at the Cenotaph explains this unique commitment: "Let all the souls here rest in peace; for we shall not repeat this evil." An exhibit in the Peace Memorial Museum states, "The continual prayer of the A-bombed city of Hiroshima is to unite humankind toward our common goal, genuine and lasting peace." The stories of the victims and the survivors are told vividly, but everywhere in the park are monuments to peace, including the Flame of Peace, which will remain lit until world peace is finally established.

One story of the incomparable loss at Hiroshima is legendary. At the Children's Peace Monument, a towering statue stands commemorating Sadako Sasaki's valiant effort to survive exposure to the A-bomb when she was two years old. Ten years later, with radiation-related leukemia, she entered the Red Cross Hospital. Despite great pain from her disease, and believing in the Japanese legend that if she folded 1000 paper cranes the gods might grant her wish to be well again, she began faithfully folding. But after eight difficult months, and less than 400 cranes short, her brief life ended. Her friends and classmates completed her thousand cranes and raised money from school children all over Japan to build the statue in her honor. Today, this monument is always covered with paper Peace Cranes, put there by visitors from all over the world.

This day I have experienced the most somber, respectful mood of anywhere I have ever been. I wanted only to stop, sit, reflect, take it all in for as long as it took, and let flow out of me whatever needed to. A few moments later, our tour guide, with great compassion and deep understanding, who had shared so much of her own life and feelings with us, says, as we leave Peace Park, "Thank you for sharing the pain of the victims and survivors."

We cross the river into present day, bustling Hiroshima, and carry on. But I am not quite the same. The bus ride back was mostly contemplative. As we left our tour bus to board the ship, I made sure that our tour leader knew how meaningful this trip had been for me, especially the spirit of present day Hiroshima, how important it was for me

to have felt this for myself, and how this fulfilled a life-long yearning for me. We shared a hug in parting, as well as a newly discovered common understanding.

**Vietnam** I had heard this a few times, "Vietnam is a country, not a war," and found it very true. Vietnam is a people at peace with themselves and the world; the compassion expressed by the Vietnamese speaks volumes. As we approached the dock in Saigon, now known as Ho Chi Minh City, we began to get a sense of the special hospitality of the Vietnamese people. Awaiting our arrival were sixteen young Vietnamese women, dressed in beautiful gowns and wearing the traditional cone-shaped straw hat, holding a long red banner that said in gold letters: "Semester at Sea, Welcome to Vietnam."

One morning on our visit to Nha Trang, I got up early to see the elders greet the sunrise with a Tai Chi workout on the square in front of the city hall, right next to the beach. I found over 100 elders lined up in rows, each one reflecting the movements of the leader. When they concluded their exercises, most sat down as a few others came up and sang some Vietnamese songs for the others.

As they dispersed to go on their way, a Vietnamese gentleman came up to me and said, "Hello!" I returned the greeting. "You like physical exercise?" he asked. We chatted for a bit, then he asked, "Your first time here?"... He went on to tell me the heart of his story in just a couple of minutes: "I am 67 years old... In 1968 I trained in San Diego... I worked for 7 years here for the motor pool... Then I was in the reeducation camp for 3 years..."

I learned only later that, after the fall of Saigon, he was one of almost 400,000 Southerners who had worked for the pro-American regime that were rounded up and forced into reeducation camps. Doctors, soldiers, engineers, businessmen, many of the people who could have helped put the shattered country back together again, were instead forced to perform back-breaking menial labor and to write their own mindless, self-critical rebuttals.

What could I say? "That must have been difficult."

"Yes, very difficult." We exchanged smiles, and a bit more of our stories. He said, "Enjoy your time in Nha Trang," and we went on our way. But I could not get him out of my mind. By 6:15am, all the elders had gone their way, and almost at the same time, the boulevard began filling up with motorcycles and bicycles.

**Kenya** When our ship docked in Mombasa, most of us took advantage of the opportunity to experience an African safari. A special highlight for me was visiting the traditional Maasai village near the lodge where we stayed in Amboseli. As we arrived, a young Maasai man, who spoke very good English, greeted each safari van. Then, all of the adults of the community offered an elaborate, very expressive welcome dance with a procession circling around us. They then lead us into their village, a circle of thatched branch huts, and continued their dance, a very lively and unusually high jumping up off the ground, their way of conveying their happiness. We were then invited to wander

through the huts on our own, interact with the children, or go on to the area back of the village to see all their handicrafts laid out to sell. Beyond the plains loomed the unobstructed snow-capped Mt. Kilimanjaro.

As I was wandering around, a young Maasai man came up to me. He was dressed in their traditional shuka, a colorful, tartan-like, red-plaid cloth wrap, of three separate pieces. He wanted to sell me a brass bracelet he had made. I told him I wasn't interested in that, but asked if he would sell me a part of his shuka. He quickly threw out a figure, and we negotiated a little. After we had mutually agreed on a price, he took off one-third of his outfit, a cloth wrap about 4'x 5', and readjusted the other two pieces. Then he said, "Now we are brothers. You will remember me always." I was truly very moved by his sentiment.

I learned later more about the economic aspect of our exchange that created our bond. The Maasai today gain some income being part of the tourism industry of Kenya. Recently, the villages have begun pooling their tourism income to put toward building schools and improving their education system.

**South Africa** Cape Town, at sunrise, is one of the most impressive sights imaginable, with its ancient flat top Table Mountain looming as a backdrop, a true natural marvel that gives this city an identity like none other in the world, and serves as a grand stamp of distinction upon a city that hides its devil only in the details.

Before we could explore these enticing natural wonders, the morning of our arrival we were given a rare opportunity, and an experience far more enlightening. A long-standing friend and supporter of Semester at Sea, Desmond Tutu, former Archbishop of Cape Town, recipient of the Nobel Peace Prize, and chairman of the Truth and Reconciliation Commission, came aboard the ship to personally welcome all of us to his home! His vibrant energy was contagious. His message was a powerful, inspiring call to action. He said, in part:

*Somewhere within us we have antennae that hone in on goodness, because, despite all appearances to the contrary, we are in fact made for goodness. We're made for love. We're made for laughter. We're made for gentleness. And a number of you who come usually from quite well-to-do families are all so wonderful. I used to meet - in places like Honduras and other poverty-stricken places - I used to meet young Americans in the Peace Corps who go and work often in the most remote hidden places. No one gets to hear about them, but they are there. And they are committed to working with and for the poorest of the poor. There's a great deal of beauty in the world... Yes, we have an incredible capacity for evil, but more wonderfully, we have an incredible capacity for good. We are made for transcendence. We're made for beauty, for truth, for caring.*

It was with this sentiment that the students left their floating campus for their eye-opening visits to the deplorable townships. Beyond the glitter of the waterfront, and the charm of the city, we visited one of the townships where hundreds of thousands of residents have been forced to relocate, living in "temporary" communities in the

undesirable flats outside of the city, made up of shacks thrown together from corrugated steel and scrap wood, that still pass as homes ten years after the end of apartheid.

At Crossroads Township, well known during the worst of the apartheid years for its violent struggles, we received a warm and hospitable reception from the residents whom we met and interacted with, even though we were part of the many public tours that come through their neighborhoods. They put real faces on what Desmond Tutu spoke to us about on the ship, and they were eager to talk to us about their situation. We found that their current views and perspectives are quite varied. Many are frustrated with the slow pace of change and lack of employment opportunities. Most, however, carry a hope that local work projects will come along and help educate them for lasting jobs, and that the 25 year plan to replace all of the shantytowns with houses will come to pass well before the end of the plan. They have a long way to go. There is a strong sense of community in the townships; all are very aware of their common plight as well as their common dreams.

We had a wonderful dinner in Crossroads at Masande Xhosa Restaurant, which means "Let us Prosper." This gathering place was started by five women of the community to offer not only traditional Xhosa food, but also their music, beadwork, pottery, and woodcarvings to the public. After dinner, one of the founding women spoke to us about how much the restaurant is a source of pride to the community, and how it has enabled them to do something that has benefited the entire community. I mentioned to her on the way out how much I enjoyed the meal and the warm hospitality, and that this seems quite different than it must have been in the 60s, or even the early 90s. She thanked me for coming and said, "This would have never happened then."

These are just a few of the many meaningful chance connections made on this voyage that confirmed for me that we all have undeniable links to one another, that there are people all around the world who share the view that, despite our differences, there are greater reasons to recognize our essential unity, and that there is more between us to hold us together than there is to keep us apart.

By the time we reached Cuba, many of the students had already come to realize what Fidel Castro helped them become more conscious of. As our host in Havana, he spoke to all 800 of us from the ship as an elder statesman, knowing well that the American university students he was speaking to were largely privileged. He said, "Your tour of the world is to learn to do something better for the world."

This may sound odd, coming from one who is known as having brought about many injustices in his own country, but Castro also knows the benefits of intercultural interactions. He noted further that there should be a whole fleet of such ships circumnavigating the globe each year because this is one of the surest ways of bringing about greater understanding between peoples. This we experienced many times over, in finding common ground where opposites met and interacted directly with each other.

Castro knew also that doing something better for the world could best be accomplished by those who are already in a position of privilege. People who travel,

especially to developing countries, become more aware of their privilege. In reading student journals reflecting on their field experiences, I was struck by how often this awareness of, and desire to shed, false assumptions took place. Our biases do have a hard time surviving when we experience their opposite directly with people they involve. Travel can turn narrow mindedness into world mindedness. Travel, undertaken by the privileged, with a mindset of openness, respect, and unity, would be the opposite of exploitation or colonialism. It would, in fact, be a significant contribution to the shedding of our prejudices, and to the expansion of our knowledge of others, ourselves, and the world of which we are part.

The Semester at Sea experience has certainly verified for me that we live in a time that calls for global citizenship. Any perspective of tribalism, nationalism, or any other limited viewpoint which would keep us apart, threatens not only our interdependence but our welfare. As a world, we will only continue to become more and more connected. The world today is like the family or tribe of millennia ago. We cannot take any action without it affecting not only us, and everyone else, but also the generations to come.

Travel may be the most direct route to arrive at this expanded, inclusive view of the world, but it is not the only way this can happen. We don't have to travel around the world to feel this sense of world citizenship. Being a citizen of the world is ultimately a state of mind; it is built more on a foundation of values, or beliefs, than it is solely from traveling. A sense of valuing and belonging to the whole has to be present in order to more effectively interpret the experiences one is having while traveling, or anywhere.

To explore this foundation that contributes to a wider identity, we will look at the interdependent correlates of diversity – globalization, sustainability, justice, and spirituality – in more detail, especially how they converge and interconnect.

## **THE INTERDEPENDENT CORRELATES OF DIVERSITY**

**Globalization** As peoples, nations, and systems have converged around the world, and especially as multinational corporations have led this convergence, the process of globalization has been very uneven. The current debate over globalization is largely about this imbalance by which the process is taking place. Globalization has unfolded according to the cycle of oppression, a system built upon escalating levels of attitudes and behaviors that become more and more rigid, and that create more and more separation, inequalities, and exclusion between groups. Each successive level legitimizes the attitudes and behaviors of the previous levels while increasing the power of the oppressors and the risk of civil unrest.

Our observation alone of conditions in the global south made it very evident that the process of globalization so far has clear winners and losers. Everywhere we went, a vast chasm existed between the wealthy and the poor. Those with privilege and power are not only directing the course of globalization but have maintained their dominance over those who have historically been oppressed, exploited, marginalized, and subordinated. The targets of such injustices have been swept aside in a process that is designed, at best,

to ignore and silence them. Children's rights, worker's rights, the protection of the environment, consideration of the planet as a whole, and even basic universal human rights, have all been ignored thus far in the name of globalization.

This cycle of oppression can be seen as one side of a continuum along which we, personally and collectively, can move. Starting in the middle of the continuum and moving outward, this process starts innocently with *generalizations* based on limited knowledge, but moves on to the level of *stereotypes*, or fixed images of a group, and then to the level of *biases*, which create a difference of quality or preference and skews one's view of the other. This can move on to a more formalized level of *prejudice*, which includes intolerance, and fear. The next step along this continuum is *oppression*, or knowingly restricting or denying the rights of another. This leads to *racism*, a direct program, doctrine, practice, or system that bestows advantage upon some while restricting the progress of others through persecution and domination. Finally, at the end of the continuum going in this direction is *war*.<sup>9</sup> This continuum of oppression is one the greatest contributors to the vast economic disparity between the rich and the poor.

However, going back to the middle of the continuum and moving outward in the opposite direction, this side of the trajectory begins first by recognizing the *uniqueness* of each individual. From this starting point, we would next treat each individual with *respect*, which would lead to an *appreciation of difference*, seeing these as valuable and desirable. This would lead further to treating others with *equity, equality, and justice*, which would then lead to relationships based on *harmony, cooperation, and compassion*. The next step from here would be interactions based upon *unity*, and when manifest on all social levels, from the nuclear family to the entire human family, would lead to collective unity, characterized by political, economic, and interpersonal equity and justice, or what would be unity in diversity on the global scale. These are all prerequisites to *peace*.<sup>10</sup> This is the evolutionary path that an equitable, balanced process of globalization can follow in the future.

What is needed today is a global vision, a global ethic, founded upon a holistic plan of global transformation that would not only guide the inevitable globalization process but help bring into being the single global community that is already emerging. Because the issues of international terrorism, the proliferation of deadly weapons, illegal drug trafficking, organized crime, the spread of disease, and environmental degradation are all global issues that threaten the well-being and prosperity of the whole of humanity, dealing with them necessitates a unified and coordinated effort by all the countries of the world. A balanced process of globalization must be founded upon the dual transformation of personal worldviews and actions, along with global, or collective, policies and actions, since this is not merely an impersonal and objective process, but a multi-dimensional human process that is as much cultural, ethical, spiritual, and religious as it is political and economical.<sup>11</sup>

One such recent call for a collective vision, "a global ethic," which would encompass a constellation of universally understood and accepted principles, values, and behaviors, came from the Parliament of World's Religions in 1993. This interfaith group made a commitment to a norm for all peoples of the world, a commitment to respect individuality and diversity, to raise the needs of the world community above narrow

differences, and a commitment to a culture of non-violence, a culture of solidarity, and a culture of justice, equal rights, and partnership between women and men. This “global ethic” is actually bringing “ancient guidelines for human behavior found in most of the world’s religions” into the present, and carries the supporting principles of: economic justice, or eliminating the extremes of wealth and poverty, both individually and between nations; gender equality, or ensuring that not only women and men are granted equal opportunities, but that worldwide, girls have equal access to education; and an equitable justice system, with an international judiciary to adjudicate local and international legal disputes; and, ethnic, national, and religious harmony, or a world free from prejudice.<sup>12</sup> The United Nations Universal Declaration of Human Rights, originally formulated in 1948, can be seen as a forerunner to this “global ethic.”

To fully understand diversity, we *have* to think globally. We have to be able to see the world from the perspective of others, what it looks like to see the world as a whole. By looking through a wide-angle lens, by expanding our view, we can also expand our identity and we begin to see ourselves in connection to all others. Our multiple social identities can be expanded to yet another level. At our fullest capacity, we would take on the all-inclusive identity of world citizen, adding to and fulfilling our existing citizenships. This wider identity is one we would eventually become just as comfortable with as all our other identities. Our own personal integrity is bound up in being able to see ourselves as a fulfilled whole; our multiple identities are meant to converge to form a sense of wholeness. This wider identity then actually becomes the goal toward which our evolving consciousness has been leading us, being able to identify with the whole of humanity.

Taking on such a wider identity is what Kenneth Bruffee speaks about in breaking down the “solidarity-fences” that wall out what is common to us all. It can be a real risk to supplement local solidarity, or to try to integrate consciousness of kind into a consciousness of our role in human society as a whole, but this is the only way we will be able to find that common ground that all human beings share. He notes, “Common-ground thinking begins with acknowledging the irresistible force of our inescapable interdependence.”<sup>13</sup>

An important component of globalization, then, is the concept of world citizenship. This is both an identity construct and a mindset. An awareness of the world as a whole, a global perspective on any issue or circumstance, evolves over time, and is often a view we arrive at as a result of our own experiences. We can also expand our view by seeing the world through the rest of the world’s eyes, from a global south perspective; then we begin to become world-minded, and can begin to identify ourselves as world citizens. An understanding of the interconnectedness of the nations and peoples of the earth is the basis of world citizenship, as is a concern for the fate of the planet and for the well being of the entire human family.

**Sustainability** Ultimately, the way globalization continues to unfold ties in directly to sustainability and our survival. Essential to a secure future is the on-going, healthy relationship between all the diverse peoples of the world and the environment. Material prosperity must be tempered by principles of development that are just and

equitable for all groups, industrialized and indigenous alike, and that ultimately bring about balanced material and spiritual progress. All the peoples and nations of the planet need to be equal partners in a process of globalization that leads to sustainability.

An example of how the traditional way of life of indigenous peoples around the world is inherently sustainable is evident in the Lakota worldview. For many centuries, until the 18<sup>th</sup> century, their three core values sustained them and each generation that followed. The first is “mitakuye oyasin,” the healing concept meaning “we are all related.” They say this when entering the sweat lodge, before eating, and after drinking water to remind them that all of humankind is related, that the animals, the birds, the plants, trees, and even the mountains, rivers, and stones are all related to one another. The second is “wakan yeja,” the belief that all children are sacred beings. The community remembers this in many ways through rituals and ceremonies, including teaching their children the concept of mitakuye oyasin. The third core value is that of “wolakota,” or harmony and balance with the creation so that life will be good for the seven generations to come. This is achieved as they live according to the first two core values. Thus, a sustainable way of life prepares the present and future generations to ensure and carry out their own incremental change, renewal, and regeneration while maintaining their essential core values.<sup>14</sup>

**Justice** Central to both globalization and sustainability, and to the fact of our diversity, is justice. One of the great challenges facing the world community in the 21<sup>st</sup> century is to ensure that the enormous financial, technical, human, and moral resources required for balanced sustainable development are released and distributed equitably. Global sustainability is not possible without such an all-inclusive ethic that is founded upon justice and recognizes, first and foremost, that in all our diversity, we are one human family.

Justice is built upon the principle and practice of unity. Only when all members of any community are seen as one, and treated equally and equitably, can there be justice. Justice is the appearance of unity on the collective level. Unity is the foundation of a sustainable future. Our world today requires cooperation and coordination on levels never before seen, and by representatives from all segments of the human family. It is through the interactions of people from all cultures, socioeconomic and educational backgrounds that creative approaches to sustainable development will be found. And it is only through such interaction that the prejudices, misconceptions, and suspicions that currently govern human relationships can be overcome.<sup>15</sup>

Unity – in spite of, because of, and through differences – is essential for the diverse peoples of the world to achieve sustainability. Unity of purpose is the prerequisite for a balanced process of globalization that is designed to achieve sustainability. The most direct route to sustainability is in working toward building a culture of oneness, where each and every human being on the planet is respected and given equal access to resources and equal opportunity to achieve their fullest potential.

**Spirituality** The key to any concept of spirituality, even religion (which, in one of its original Latin definitions, means to bind together), is unity. And unity does not

mean sameness, but rather oneness, even with differences. In a global context, those familiar with the spiritual traditions of the East know that the world, and reality, is seen as a unified whole. Westerners tend to see the world, and reality, as a duality. The Eastern concepts of *satori*, of knowing that we are at our essence a unified, absolute, whole self, which is one with all things,<sup>16</sup> and *samadhi*, where there is no distinction made between things and oneself,<sup>17</sup> express this consciousness of oneness. From this perspective, though we live in a world of dualities, our task is to remember our essence, and the true nature of reality. And in Chinese philosophy, the vision of a healthy, harmonious world is known as *tashun*, or the great harmony. In fact, the heart of Eastern, aboriginal, and native traditions, is the core principle of interdependence and the harmony of all systems. Seen in this non-Western context, the value of multiculturalism may become clearer, as it ultimately indicates a striving for what is inherent in our nature, but not yet evident or manifest.

The world's sacred traditions all agree that harmony, unity, and balance are the natural order of things, and the goal of an ever-advancing civilization. Whether we think of it as *satori*, *samadhi*, *tashun*, *ubuntu*, the golden rule, world citizenship, or any of the other concepts connoting oneness and harmony, these are the foundation of a global ethic for sustainability and justice in the world.

Secular thinkers, as well, have recognized the critical role of religion in the world today. Ervin Laszlo, science advisor to UNESCO, has stated that mankind "needs a star to follow," or "standards by which we can direct our steps." These will come from "the great ideals of the world's religions," he says, listing Christianity's vision of universal brotherhood; Judaism's vision of an elected people in whom all the families of the earth are to be blessed; Islam's universal vision of an ultimate community of God, man, nature, and society; the Hindu vision of matter as the outward manifestation of spirit attuned to cosmic harmony; the Buddhist vision of all reality as interdependent; the Confucian vision of supreme harmony in disciplined and ordered human relationships; and "the essential goal of the Baha'i Faith to achieve a vision that is world-embracing and that could lead to the unity of humankind and the establishment of a world civilization based on peace and justice." These, he concludes, "are perennial ideals based on universally human values," and must be rediscovered to guide our steps.<sup>18</sup> Whatever individual beliefs may seem to separate us, there are deeper beliefs meant to unite us.

The diversity we see all around us is part of one organic whole, just as yin and yang are opposites balancing out one whole. Unity in diversity is both a vision for the future and a principle to guide the world community. Unity in diversity is a way of explaining the principle of the oneness of humanity while honoring and cherishing all the natural and unique forms of diversity that exist within the human family, from every ethnic group to each individual temperament. It is the opposite of uniformity. This intended unity on a global scale is where we have been headed all along as a species. Indeed, the unfolding of civilization itself can be seen as a spiritual process involving the progressive awakening of humanity's moral and creative capacities.<sup>19</sup>

A spiritually based approach to sustainability and globalization would express at its foundation an ethic of justice within and between generations, across all ethnicities

and identity groups, and take actions only with a long-term view of the entire global ecosystem upon which any part is interdependent. Acknowledging the spiritual dimension of human nature, and making the moral, emotional, physical and intellectual development of the individual a central priority will also help communities to thrive.<sup>20</sup> The highest and most complex levels of human interaction and organization also need to be seen as dependent upon and functioning according to basic universal values. Spiritual principles are critical to the sustainability of the planet and humanity. As Hans Kung has noted, "There can be no peace among the nations without peace among the religions."<sup>21</sup>

## EDUCATION'S ROLE IN PROMOTING WORLD MINDEDNESS

As we move in to the UN Decade of Education for Sustainable Development, the interconnectedness of all the correlates of diversity will become more apparent, and a "higher-ordered thinking on diversity," one that builds upon a holistic view of the world and its peoples, will become more vital. Education for world citizenship is essential worldwide, in both formal and informal settings, in bringing about the understanding necessary to safeguard the planet and ensure the rights and equalities of all citizens. A broad, systematic, inclusive process of education focusing on the issues of diversity and sustainability is essential to achieve the transformation of consciousness necessary that will help bring about a secure future. The infusion of diversity concepts throughout all educational endeavors will create an enriching and more complete experience, while fostering individual action and responsibility, resulting from this fuller awareness of the world as a whole. What is important is experiences that bring people with different backgrounds and worldviews together, enabling them to discover who each other really is, what motivates them, and what their hopes and dreams are.

Our children, youth, and young adults need to be taught to respect and honor the differences they will encounter throughout their lives. Learning experiences that engage diverse peoples in interactions with each other, especially those through which each can recognize and benefit from the strengths of the other, are the most vital to our collective well-being. It should be taught that such experiences also carry over from one setting to the next, and have great significance in everyday, real life situations. A concept such as *ubuntu*, as mentioned earlier, could become embedded in school curricula at all grade levels, so children would learn early and be able to practice throughout their formative years the assurance that they belong to a greater whole, and that their individual humanity is bound up in our collective humanity.<sup>22</sup>

Universities have a crucial role in educating for global diversity and world citizenship. There are many pressing questions to be raised in the academy as the 21<sup>st</sup> century unfolds. How do we cooperatively live with and learn from people who think, believe, and behave differently from us? How can we move beyond traditional perspectives of duality (such as white/black or female/male) and instead see things as a whole? How can we break down the "solidarity fences" disciplines have become so comfortable with to find the common ground in developing culturally responsive, future-oriented interdisciplinary curricula? How can we develop more integrative studies that are founded upon a justice orientation?

Recognizing that globalization will become even more critical in the decades ahead, universities must prepare the next generation of citizens to see the world in ways that emphasize commonalities. Future helping professionals, civic and community leaders, and all others who benefit from higher education, need also to hear and understand the wounds and fears that are still carried from the cultural interactions of those with whom they work side by side. Though we currently operate according to multiple cultural, national, religious, and ethnic identities, the goal for all college and university students, professors, and administrators is to think in terms of what everyone shares.

A few brief examples of significant initiatives, or models, for educating for a global consciousness include the proposal to the United Nations to make the principle of world citizenship part of the standard education of every child. The details of such educational programs incorporating this principle would vary greatly within and among nations, but all would have certain aspects in common, such as nurturing an appreciation for the richness and importance of the world's cultural, religious and social systems and strengthening those traditions that contribute to a sustainable, world civilization, while cultivating unity in diversity (the key to strength and wealth both for nations and the world community), fostering an ethic of service to the common good, and conveying an understanding of both the rights and responsibilities of world citizenship.

This is a complex, complicated, and long-term process that requires a broad range of structural and organizational components being put in place, including an agreed upon common understanding of the concept of world citizenship, an international committee to draw up guidelines and proposals for educational programs, a commitment to incorporate world citizenship programs into *Agenda 21* for reorienting education toward sustainable development, national advisory bodies, pre-service and in-service training programs for teachers, administrators, and planners focusing on the principle of world citizenship, and educational materials that encourage world citizenship. These are but a few of the structural pieces that might contribute over time to people in all levels of society thinking of themselves as world citizens and understanding their personal responsibility to help promote and ensure a sustainable future.<sup>23</sup>

The founders of the Institute for the Healing of Racism see it as the role of educators to integrate the principles of the oneness of humankind and unity in diversity into school curricula, K-12. If kindergartners of all backgrounds learned that they are all related, all members of the same human family, and if this were reinforced throughout their elementary, middle school, and high school years, and reflected in every subject they took, after twelve years of an education that is built upon understanding the multitude of ways the universe operates on the principle of unity in diversity, from geology to biology to sociology, students would graduate with a different worldview than the graduates of the past. This approach would be an antidote against racism, as well as a way to implement an infusion model of weaving the principle of the oneness of humanity into existing curricula, which does not at the outset require significant changes. This process would include: having teachers value and celebrate the diversity of the classroom community; creating a safe, respectful classroom climate for all, modeling and teaching oneness and unity through behavior and materials that reflect this; and, finally, only with this

foundation of positive experiences of oneness and unity, then learning about slavery, prejudice, social oppression, and the reality of racism, which will impact them as expressions of injustice, which they can then be given the tools to promote justice and be agents of change in their realm of interactions. They purposively avoid step by step directions, emphasizing that each class and every teacher is different, and that the success of this approach depends on the commitment of the teacher to carry out the responsibility to help students understand and internalize the principle of oneness and unity in diversity.<sup>24</sup>

An example of an indigenous perspective on educating for diversity and sustainability is the Lakota approach that would put an emphasis on the seven generations to come, and apply the three Lakota core values of “we are all related,” children as sacred beings, and harmony and balance. Patricia Locke, who helped develop 17 tribal colleges on native reservations in the U.S., suggests four issues or parameters of such a model: a.) confronting discrimination, oppression, and racism, which not only is making life miserable for Indian children in many schools, but is ignored by most teachers and reinforced by most textbooks; b.) preparing students to live in harmony with their environment through a reevaluation of the values that have permitted the degradation of the soil, air, and water; c.) preparing students to live in a global society by learning, incrementally through grades, to understand and appreciate the people of all ages and cultures in their own communities, their regions, their country or nation, their continent, their hemisphere, and finally the planet; and, d.) looking at how justice and ethics will be taught and learned in schools, as the truth of past and present history must be told, and an improved record of supporting human rights must be sought.<sup>25</sup>

The Pugwash Conferences on Science and World Affairs, a movement of scientists that works for peace and security, have also made a conscious effort to help educators think in global terms. Just as in the course of history we developed a loyalty to our family, and then to our nation, we must now take the final step and develop an allegiance to humanity. Their “education for world citizenship” emphasizes global interdependence, and that “the greater understanding that a person has of the cultures and traditions of a country in opposition to his or her own, the more tolerant they are likely to be of the differences.” In understanding “the values of others, we may begin to see the world as one nation... The focal point of the educational process must be the threat to the human species itself... In short, we need to develop a conscious loyalty to humankind,” which involves “learning to understand and appreciate the rich diversity of culture and tradition in the world.”<sup>26</sup>

**The Stages of Teaching for World Mindedness** Teaching for tolerance and an appreciation of diversity no longer go far enough. In fact, five stages can be identified in teaching for world mindedness.

- First, *globalism* emphasizes the cultures and peoples of other lands. Globalism in education emerged as a response to the reality of growing interconnectedness and interdependence among nations created by modern technology. The focus is on the historical and cultural development of a country, but not on the diversity within that country. An example of globalism, and its limitation, is when teachers do a superb job implementing a unit on Japan, but avoid teaching about Japanese

internment in the United States during World War II. This may not really increase the students' understanding of the experience of being a Japanese American.<sup>27</sup>

- Second, *tolerance* is an approach that recognizes difference and seeks to peacefully co-exist with those who are different without any attempt to move beyond this recognition. The state of consciousness characterizing this stage is putting up with someone who is different, sometimes with a subconscious sense of superiority.
- Third, *appreciation of diversity* goes a bit further toward equality, but the state of consciousness of this stage is still a predominant "Us and Them" attitude that prevents any real equity or unity. The focus is appreciation of the "other" while the method still emphasizes differences and does not get to similarities or commonalities.<sup>28</sup>

The overall focus in the first three stages is on creating cultural awareness. The last two stages in teaching for world mindedness approach more directly the critical factor of, and focus more specifically on, social justice.

- Fourth, an *understanding and acceptance of multicultural values* not only reflects the actual diversity within our local, national, and global society but seeks out and values the individual voices and multiple perspectives within all those levels of society. This is where real life experiences of prejudice, oppression, and racism not only get to be heard and acknowledged but become valuable tools for the recognition of privilege and injustice brought about by those who have privilege and power. This ultimately helps to eliminate distortion by allowing for an opening up to knowledge that is essential to developing critical reflection about our society, which in turn can eventually lead to the establishment of justice within it.<sup>29</sup> Further, the focus in this stage is on inclusiveness, equity, and universal human rights, or social justice, while there is both a growing consciousness of commonalities, and a greater interest in civic responsibility.
- Fifth, a *recognition and acceptance of the oneness of humanity* removes the Us/Them dichotomy and replaces it with the consciousness of one human race, or a vision of wholeness within which all human beings contribute to the well-being of each other. This approach ensures the acknowledgement and expression of both difference and commonality and places the emphasis on unity in diversity (not sameness, but all human beings being seen as one and treated equally and equitably), as this is the prerequisite to justice. This is the only stage that actively promotes a balanced sense of world mindedness with a sense of an inclusive loyalty to all of humanity. While the practicality, or ability, to widely implement such an approach may seem to be generations away, only such a consciousness of oneness will be able to effectively turn the long-standing patterns of ethnic and inter-group conflict into new processes of collaboration and conciliation.<sup>30</sup> In fact, a result of recognizing and accepting the oneness of humanity is often the readiness to take on the identity of world citizen and thereby take part in a global effort for social justice through service to humanity.

**What it Means to be a Citizen of the World**      The consciousness of world citizenship can start in the home, when children begin to learn that they are not alone in the world, and needs to continue to be nurtured throughout all of the school years from

kindergarten through graduate school. Each level of learning one's place and role in the world community entails adopting a more complex and inclusive understanding of certain attitudes and values along the way, while acknowledging a wider sense of connection and loyalty as well. Children and adolescents, especially, need to be allowed to fully develop not only an overall sense of personal identity, but a wider identity which will ultimately give one a sense of protection and knowledge of what one can rely on, as well as a sense of place in the world. This provides the basis for the introduction of courses on world citizenship into the curricula of schools and universities, the content of which would ensure a knowledge base of the peoples and cultures that cohabit on our planet, while emphasizing norms of behavior based on mutual respect, cooperation, and harmony, as well as a process of self-inquiry and reflective learning.<sup>31</sup>

On an individual level, taking on the identity of a citizen of the world would involve adopting the following perspectives, approaches, and values:

- making the whole the priority, rather than any of its parts;
- not being limited by any one of our identities or perspectives, whether they be familial, ethnic, or national;
- breaking out of a nationalistic perspective, and being able to see and know the entire world as a whole;
- being able to see and take in views, values, beliefs, and other ways of life that may be new to us and different from what we are most used to;
- being able to take a global perspective on issues;
- being comfortable with the diversity of viewpoints that exist in the world;
- recognizing and appreciating cultural and other differences;
- adopting a personal commitment to a global ethic, or a unifying set of values, that would promote equitable and sustainable development well into the future;
- understanding the interconnectedness of the nations, and the peoples of the world;
- widening our allegiance to see humanity as the primary reference group, rather than any one ethnic, or social, group, or nationality; in other words, developing a primary loyalty to humanity, or a love of humanity as a whole;
- considering all lands and countries as home, and all people, of every ethnicity, religion, and nation, as family;
- developing a profound sense of responsibility for the fate of the planet and for the welfare of the entire human family; and,
- seeing one's self as a citizen of the world first, as then as a citizen of one's nation, region, state, or locality.

This profound sense of global responsibility can only emerge from the recognition and acceptance of the oneness of humanity, and will only be sustained by a unifying vision of a peaceful, prosperous world society in which social justice and universal human rights are upheld. Education toward this understanding has heretofore been the missing dimension of the process. With the increased intermingling of the peoples of the world,

must come direct and comprehensive educational efforts to promote understanding, respect, harmony, and unity between all peoples.

The opportunity now exists to redesign and refocus our curricula to bring science, philosophy, religion, and the other disciplines into coordinated and fruitful interaction in order to provide a framework of oneness and unity in diversity, for seeing the world as a whole, and for mining the rich and perennial gems of humanity's intellectual, moral, and spiritual traditions in ways that illustrate their connections. Such an education would benefit from and be based upon learning directly about the unique heritage of the world's diverse ethnic, tribal, and indigenous communities and their significant contributions to the whole of humankind.

Partly as a result of astounding technological advances and global communication, people around the world are now able to familiarize themselves with other cultures instantaneously. Greater understanding and appreciation of the cultural and religious dimensions of humanity's richness are essential in a balanced and sustainable process of globalization. Unique possibilities, perhaps more than any other time in history, are now open to the world community that could lead us into a world that is at the same time diverse and unified, a world guided by a vision of unity transcending all human differences.<sup>32</sup>

It is such a vision that will enable us to see the world through the rest of the world's eyes, from a developing nation's perspective, from the global south perspective, from a poverty perspective, and from an oppression perspective, and recognize in the whole a greater unity than ever before imagined in our history. We must educate ourselves to think holistically, to see the entire planet as one, interconnected whole, and to see its people as interdependent, who share a common future.

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#### Notes

<sup>1</sup> National Council for Science and the Environment (2003), "Recommendations for Education for a Sustainable and Secure Future," a report of the 3<sup>rd</sup> National Conference on Science, Policy and the Environment, January 30-31, 2003, Washington, D.C., p. 23.

<sup>2</sup> Baha'i International Community (2001), "One Same Substance: Consciously Creating a Global Culture of Unity." *The Bahai'i World 2001-2002*. Haifa: Baha'i World Center, pp. 273-276.

<sup>3</sup> From the online exhibit, "All of us are related, each of us is unique." (<http://allrelated.syr.edu>)

<sup>4</sup> Desmond Tutu, quoted in Michael J. Battle (1997), *Reconciliation: The Ubuntu Theology of Desmond Tutu*. Pilgrim Press, p. 35.

<sup>5</sup> Thich Nhat Hanh, (1990), "Waking Up," *Present Moment, Wonderful Moment*. Berkeley: Parallax Press.

<sup>6</sup> Margaret Mead (1978), *Culture and Commitment*. New York: Doubleday Anchor, 147-157.

<sup>7</sup> Erik Erikson (1987), *A Way of Looking at Things: Selected Papers*. New York: Norton, 497-502.

<sup>8</sup> Robert Atkinson and Patricia Locke (1996), "Children as Sacred Beings," *Healing Racism: Education's Role*. Springfield, MA: Whitcomb Publishers, 39-58.

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- <sup>9</sup> For a discussion of this evolving continuum, see Robert Atkinson (2004), "Which Way Humanity: Reflections on the Peace-War Continuum," *The Maine Scholar*, Volume 16, Winter 2004. pp. 70-72.
- <sup>10</sup> Ibid.
- <sup>11</sup> Suheil Bushrui, "The Ethics of Globalization: A Baha'i Perspective," a paper presented at the European Parliament in Brussels, June 11, 2003, p.1-2 ([http://www.onecountry.org/e151/global\\_ethics.htm](http://www.onecountry.org/e151/global_ethics.htm))
- <sup>12</sup> See Hans Kung (1998), *A Global Ethic: The Declaration of the Parliament of the World's Religions*. New York: Continuum.
- <sup>13</sup> Kenneth Bruffee (2002), "Taking the Common Ground," *Change*, January/February, 2002, pp. 14-15.
- <sup>14</sup> Patricia Locke, "Dimensions of Sustainability: An Indigenous Perspective," a paper presented at the Mid-continent Regional Educational Laboratory Sustainable Education Conference, Colorado, 1992.
- <sup>15</sup> *Unity and Consultation: Foundations of Sustainable Development*. A Statement by the National Spiritual Assembly of the Baha'is of the United States, prepared for the conference "Two Years After UNCED: Exploring Partnerships for Sustainable Development, 1994.
- <sup>16</sup> See Huston Smith (1965), *The Religions of Man*. New York: Harper, pp. 149-150.
- <sup>17</sup> Ibid, p. 60.
- <sup>18</sup> Ervin Laszlo (1989), *The Inner Limits of Mankind*. Oxford: Oneworld, pp. 65-67.
- <sup>19</sup> Baha'i International Community (2003), "Overcoming Corruption and Safeguarding Integrity in Public Institutions: A Baha'i Perspective." *The Baha'i World 2001-2002*. Haifa: Baha'i World Center, pp.263-72.
- <sup>20</sup> Baha'i International Community (1998), *Valuing Spirituality in Development: Initial Considerations Regarding the Creation of Spiritually Based indicators for Development*. London: Baha'i Publishing Trust, p. 6.
- <sup>21</sup> Hans Kung (1991), *Global Responsibility: In Search of a New World Ethic*. New York: Crossroads, p.105.
- <sup>22</sup> Desmond Tutu, in Michael J. Battle, *Reconciliation: The Ubuntu Theology of Desmond Tutu*, ibid.
- <sup>23</sup> Baha'i International Community (1993), *World Citizenship: A Global Ethic for Sustainable Development*, a statement presented to the Commission on Sustainable Development, reprinted by the Baha'i International Community, New York, pp. 2-4.
- <sup>24</sup> See especially chapter 11, Nathan Rutstein and Michael Morgan, (editors) (1996), *Healing Racism: Education's Role*. Springfield, MA: Whitcomb Publishing.
- <sup>25</sup> Patricia Locke, ibid.
- <sup>26</sup> Joseph Rotblat, editor, (1997), *World Citizenship: Allegiance to Humanity*. New York: St. Martin's Press, p. 11.
- <sup>27</sup> See Nelly Ukpokodu (1999), "Multiculturalism vs. Globalism," *Social Education*, Sept. 1999, pp. 298-300.
- <sup>28</sup> See Greg Kagira-Watson (2004), "Prescription for World Citizenship: Teaching the Oneness of Humanity in Schools Around the World," an online PowerPoint presentation: (<http://www.homestead.com/watsongregory/files>)
- <sup>29</sup> See Ukpokodu, ibid.
- <sup>30</sup> Baha'i International Community (1995) *The Prosperity of Humankind*. Wilmette, IL: Baha'i Publishing Trust, p.7.
- <sup>31</sup> Ana Maria Cetto, "Introduction of Courses on World Citizenship into the Curricula of Schools and Universities," in Rotblat, *World Citizenship: Allegiance to Humanity*, ibid, pp. 145-154.
- <sup>32</sup> Suheil Bushrui, "The Ethics of Globalization," ibid.