MULTICULTURAL AND GLOBAL EDUCATION:
Foundations for Peace

by

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We are at a critical juncture in human history, a time when civilizations either evolve or are destroyed. The great goal towards which this civilization is impelled is that of world unity and world peace, and the foundation of that unity and peace depends upon multicultural and global understanding, appreciation, and cooperation.

This new world order will be based upon an appreciation of diversity and an understanding of the interconnectedness of all peoples. World unity and peace require a fundamental change in thinking, a change in feeling, and a change in living. To bring this about will require tremendous perseverance and commitment, as this transformation will not be an easy one.

**THE MULTICULTURAL AND GLOBAL AGE**

Countries and cultures throughout the world are experiencing the collapse of barriers that have previously separated them. With increased communication, transportation, and interdependence, the need to understand and get along with people of different backgrounds and nationalities becomes more and more a necessity. As our world increases in complexity and in interdependence, and, as our problems transcend the
bounds of nationality race, religion, politics, and culture, the need for international and cross-cultural cooperation becomes increasing apparent and vital.

The pace of this transition to a multicultural, global society will only accelerate. The need for improved knowledge, skills, and attitudes is essential if we are to individually and collectively progress. We must move beyond the limited conception of perceiving one nation, one race, one religion, one gender, one class as superior to another and eliminate the condescension and discrimination that destroys human dignity and unity.

As we move toward the stage of world unity, we can expect that conflicts will increase as walls are torn down and the foundation is laid for bridges of understanding. We are currently seeing such ethnic, racial, and religious violence flaming up in all parts of the planet. Conflicts are accelerating in a way that makes one wonder if we are in the process of integration or disintegration. In truth, we can see both processes at work, as the old walls are torn down and new patterns of reconciliation established.

PRINCIPLES
Our schools must prepare our children to address these important concerns by teaching the essential oneness of humanity and the value of that diversity. Our schools must become the workshops for this new age. The next phase in the social evolution of this planet has been paved by the scientific and technological advances made during this last century. These advances, combined with the political changes, have made it impractical and essential to realize a multicultural and global society.

The major remaining barrier is our own selves. We must overcome our own prejudices and selfish interest if we are to advance to the next stage of development. We must develop an educational model that overcomes these barriers and is able to demonstrate the dynamic force of unity in diversity. Such a foundation of unity in diversity, based upon an appreciation of multicultural and global perspectives is an essential foundation to peace.

Certain principles must guide us in our exploration of multicultural and global perspectives. The greatest and most overriding principle is that the earth is but one country, and mankind its citizens. Underlying this principle is the need for: the elimination of prejudices of all kinds, the realization of the essential equality of men and women, the
establishment of an international framework for the creation of justice and equity, economic justice and compulsory education of all people. The resolving of problems, and the governing of peoples through consultative processes will go far towards engendering a better, more peaceful world. The need to independently investigate truth by using both science and religion is another important foundational principle.

It is only by focusing on these principles that we will be able to address the problems facing us. The solutions the world requires must go beyond the pragmatic and superficial ideas that are current amongst leaders and politicians, to the deep abiding principles upon which human values are based and human institutions are directed, such as education and work must be for service.

In our accomplishing a multicultural global society, several practical considerations will need to be dealt with. For instance, a world language and script, as well as world standards in measure, communication, transportation, safety, and laws will have to be established and maintained. These things will have to be taught by teachers in classrooms with mutual respect, trust, love, unity, and understanding.
ONENESS OF MANKIND

The key to establishing a multicultural and global perspective is acceptance of the principle of the oneness of humanity. To fully accept and appreciate this principle, one must eliminate all prejudice and superstition towards other peoples and see them as members of one family. Schools must serve and teach the oneness of the world of humanity so the students may see themselves as part of a great human family, irrespective of what their culture, nationality, race, class, or other differences might be. If such a thought is instilled in the students, universal peace will become a necessary corollary, as one would not be inclined to wage war against those of their own family. Children must be taught that the globe, our planet, is one home, that the nations represent various regions of that homeland, that the various peoples of the world contribute some part to making up of that home.

We can support and teach the oneness of humanity by using anthropology, psychology, physiology, and other sciences to show how humanity is really one family. Separation into the various groups has been the cause of tremendous prejudice, disunity, and harm. By eliminating
such ignorance, we can go far toward promoting understanding of unity and loyalty to the world. This does not require denying loyalty one has toward his/her family, state, community, nation, or race.

Children go through the stages of being very egocentric, having only loyalty to themselves, then to gradually advance towards having a loyalty to their mother, then to their family, then to friends and the community. They extend that loyalty to their school, their region, and larger and expanding groups as they mature. The need now is for humankind to reach a higher level of maturity, beyond our limited levels of identification and loyalty to a level that encompasses the entire planet. In truth, our vision for this day, and our loyalty and identity must go beyond our own selves, beyond that of our families, beyond that of our communities, to be world embracing.

We as educators must train children to become world citizens, not only citizens of their own community, state, and country. This education must transcend the current global or multicultural education programs, which help instill an appreciation, a tolerance for others and an understanding of others, to a deep and abiding consciousness of oneness of humanity and love for all the world and its peoples. We must see
ourselves as parts of an organism, like cells in a human body, each
depending on the welfare of the body for its own welfare, each
contributing to the welfare of the body by performing its unique functions
to the best of its abilities. Or we might see ourselves as leaves or parts
of a tree, each contributing to the wellness and wholeness of the entire
organism, and each drawing our wellness and wholeness from the entire
organism.

The entire curriculum must reflect this emphasis on the principle of
the oneness of humanity and of the world. This can be achieved through all
the subjects, but has a special place in the arts. The learning of another
language at an early age would be a useful tool for helping students to
understand the thinking and values of another culture, as well as giving
them the ability to communicate with people sharing that language. Much
of this learning can take place in a spirit of joy and through experiential
activities, rather than through book learning and recitation. It is
important that these principles be taught to children at an early age as
they will grow according to their early training, and if the ideas of
oneness, appreciation of diversity, unity, and peace are planted in the
minds of the young children, they shall grow with them.
THE VALUE OF DIVERSITY

One of the first steps in developing a multicultural and global perspective is understanding the value of diversity. In looking at human social systems, it is often of value to look to physical systems for analogies. In the physical world diversity is an essential asset for strength and development. To develop new attributes or strengths is most commonly accomplished through interbreeding of plants or animals to produce new strains or hybrids. The same can be seen in the field of thought in society -- through the interchange of ideas and attitudes the new hybrid ideas and attitudes are generated, new possibilities exist, and new creations come forward. In short, nature seems to loathe sameness or uniformity, and is characterized by diversity and multiplicity. Diversity is the key to the evolution of any species and also the key to the evolution of human endeavors.

The United States might be seen as a case study in the application of the principle of diversity to the world society. The United States is diverse in its people, geography, and technology. As a result, the United States has developed a multiplicity of social, cultural, intellectual and
technological advances that have benefitted themselves and the rest of humankind. This diversity allows us to see things in new ways, to feel things differently, and to see how things can be done differently. It challenges our ways of approaching life, and helps us to come to a better, more accurate view. It has been the strength of the civilization which has developed in the United States, but it is also one of its greatest challenges and potential weaknesses. Our tolerance, even though limited, for racial, cultural, religious, social, political, and other differences has made this nation unique and dynamic. It has infused a creative and powerful influence into the nature and substance of our culture.

On the other hand, our history has been scarred with slavery, discrimination, and other forms of oppression that have hampered the advancement of this nation and its people. To the extent that we can allow this diversity to function in a unified and progressive fashion, is the degree to which our society in advance.

As educators, we have the responsibility for insuring that the schools reflect the diversity of society, as well as help our students learn to appreciate and use that diversity to everyone's mutual benefit. If we do so, we shall advance. Our failure to do so may cause a disintegration and
destruction of this way of life. As in the physical world, the watchword for our human condition should be unity in diversity. Having the many different kinds of plants and animals mixed together in the environment allows each to advance and benefit from each other. A human ecology must be found in which the various genders, classes, nationalities, religious, and other differences that characterize humanity may be unified in a way that is mutually beneficial to all.

Another analogy we see in the world is that of a living organism, such as a human body, which is composed of a number of different organs and aspects unified together to create a single living organism. Each organ and aspect of that body benefits by the health and welfare of the other organs and aspects. Only as they work together for their mutual benefit does the whole body, along with the individual cells and organs benefit. Indeed, the more complex the organism the more diversity that can be found in the various cells and organs of that organism. The more that a society can blend together and unify into one whole all the diverse elements, the more progressive, the more developed will be the body of humanity.

To argue whether this plant is more important than that plant, or
whether this organ is more important than that organ, is somewhat fruitless. Each has its unique character which contributes something to the whole. It is only as each makes its contribution that the entire body and the individual elements in the body benefit. Therefore, we need to be able to appreciate what the kidney does, as well as the liver, as well as the lungs and heart, and to see that each plays an important role. We should not to exalt one over the other or subordinate one to the other. It is interesting that in the physical world, diversity is the cause of increased beauty, attractiveness, and interest. Whereas in the human world, the difference in color is cause of discord and animosity.

MULTICULTURALISM ON COLLEGE CAMPUSES

Professional journals, such as Academe, the bulletin of the American Association of University Professors, which had its entire November/ December 1990 issue discussing the theme the Multicultural Campus, are featuring articles on multiculturalism. The popular news magazines, such as Newsweek, whose December 24, 1990 cover story, "Watch What You Say: Thought Police" which discussed the politically correct way to talk about race, sex, and different ideas are also featuring
Multicultural and global topics. The debate about multicultural global perspectives has attracted national attention, both within and without the University settings, and has engendered some heated debate as is evidenced by the media coverage. Whether we like it or not, we are in a multicultural and global age and we are having to wrestle with the changes that are required for us to adequately meet the needs of that age. To the degree we are able to address these concerns and deal with them effectively will depend upon willingness to change our own ideas, cast off useless shibboleths and to adopt new ways of thinking for this new stage in human development. Like all change, it is a painful process with many difficulties and hardships.

Much of the "politically correct" argument is centering around that of academic freedom and the First Amendment rights of free speech. Universities across the nation have formulated and enforced policies to respond to the increased incidence of racial and sexual harassment. Many universities are striving to make their curriculum more multicultural and global. Both moves have met with resistance and have generated much of the current debate. Some maintain that trying to limit a person's freedoms of speech, even when it involves racist and sexist comments, is
infringement of the First Amendments rights. In *Chaplinsky vs. New Hampshire*, the Supreme Court indicated that words which "by their very utterance inflict injury or tend to incite an immediate breach of the peace" are not protected by the First Amendment. Neither is speech not normally intended to discover the truth or to pursue a dialogue, but rather to discredit or harm a person of another gender or race. It seems clear that this kind of speech is harmful to all concerned. I think the fact that sexual and racial harassment is becoming an issue, is a sign of both the need for and the growth of multiculturalism and globalism in the American society, especially on the university campuses. In the past when everyone subscribed to the dominate culture value system, such harassment was not necessary to keep opposing views in check. As the moral credence of the equality of the races and sexes grows and as the existing structure is further challenged, it is only to be expected that there will be such an outcry as the death pangs of an old order are felt along with the birth pangs of a new.

Our age is just beginning to appreciate more the power of words and how effectively they may be used as weapons to destroy other people and to stop the flow of progress. We all have felt at one time or another the
sting of words that have been meant to belittle or to harm. Such wounds often take years to heal and they may leave scars for an entire lifetime. The effect of constantly being told that you are inferior has a lifelong effect and we have a moral responsibility to stop this harmful disease in the body of humanity. The courts have decided that obscene, traitorous, defamatory, or conspiratory speech is not protected under the First Amendment. Words like any other tool or weapon can be used by those with power to subjugate those without power and to keep those people in subjugation.

NATIONAL COUNCIL FOR THE ACCREDITATION OF TEACHER EDUCATION

National Council for the Accreditation of Teacher Education (NCATE) specifies in the knowledge bases for professional education that the unit should provide for study and experiences to help education students understand and apply appropriate strategies for individual learning needs, especially for culturally diverse and exceptional populations (1987). NCATE also states in Item 23 of the knowledge base standards that the "curriculum for professional studies component(s) incorporates
multicultural and global perspectives" (p. 40). In Category II, The Relationship to the World of Practice, they indicate that education students should participate in culturally diverse field settings. NCATE's Category III standards, Students, state that applicants should be recruited from diverse backgrounds with participation of under represented groups encouraged. Category IV requirements indicate that the faculty should represent cultural diversity.

NCATE has established an elementary education task force which has developed guidelines for basic elementary education programs (September, 1989). These guidelines also address the matter of multicultural and global perspectives. Among the guidelines are statements dealing with the teacher candidates understanding and ability to deal with students of different cultural and language backgrounds. They state that "elementary school teachers must honor the dignity and rights of every individual learner consonant with a nature of our democratic and pluralistic society. Thus, programs should be developed from a multicultural perspective" (NCATE'S Elementary Education Task Force, 1989, p. 236). This document further defines a multicultural perspective as

"a recognition of (1) the social, political, and economic
realities that individuals experience, and culturally diverse
and complex human encounters and (2) the importance of
culture, race, gender, ethnicity, religion, socioeconomic
status, and exceptionalities in the education process." (p. 237)

These guidelines of basic programs in elementary education state that
students should have experiences " in identifying stereotypes (e.g.,
cultural, gender, age, etc.) in curriculum materials and adapting
instruction appropriately" (p. 245).

Goodlad (1990), in Teachers for the Nations Schools, puts forth
conditions necessary for effective teacher education. Among his 19
postulates are some that relate to the multicultural agenda. His postulate
6 indicates that candidates should have a commitment to the moral,
ethical, and enculturating responsibilities of teaching. He further
discusses that academic shortcomings can be more easily overcome than
can lack of commitment to teaching. Postulate 9 states that self-oriented
student preoccupations must become more other-oriented. Postulate 12
discusses the need to be able to address the issues and dilemmas that
result in the tensions between the rights of individuals and special
interest groups and the role of schools in transcending parochialism. In
postulate 13 he states

"Programs for the education of educators must be infused with understanding of and commitment to the moral obligation of teachers to insure equitable access to and engagement in the best possible K-12 education for all emphasized, children and youth." (p. 60)

Education for all the peoples of the world is very important to the successful evolution of each nation and the planet. Such an education is necessary to deal with the problems of crime, unemployment, drug abuse, poverty, and a host of their social concerns.

THE ROLE OF TEACHER EDUCATION

The role that teacher education schools and colleges will play in this process could be very important in the ushering in of an age of unity in diversity the oneness of human kind and universal peace.

Universities and colleges must play a leadership role by introducing ideas that will guide humanity into the coming age. Teachers-to-be that are now being trained in colleges of education around the world are going to play a key role in aiding humanity to develop the multicultural and
global perspectives necessary for the development of a new world order. Unless these teachers are given an appreciation of the diversity of human values and expressions, and given an understanding of the importance of cooperation both on local and international levels, then they will be unable to impart these ideas to their students who will be the harbingers of the new world order.

If educational institutions are to accomplish this transformation, they must undergo a serious restructuring and renewal of their missions and programs. If teachers of the future are to guide us in this process, they must clearly understand the moral and ethical requirements of a multicultural and global society, the art and science of pedagogy and human development.

Currently teachers are not very well prepared for engendering multicultural and global perspectives in their students. The institutions of teacher education will have to change to be able to help teachers meet this important need. This represents the great challenge facing our schools of education and our society. The future welfare of humanity depends on the degree to which we will meet this moral imperative. Teacher education programs across the United States are being forced to
address this issue of developing a multicultural and global perspective in their students, based on the National Council for the Accreditation for Teacher Education (NCATE) guidelines which are used for the accreditation of teacher education programs by the profession. Teacher education programs are now having to take a serious look at and give systematic attention to how they can provide their students with a multicultural and global perspective necessary for equipping them to participate in both the world that is currently facing us and the world of tomorrow.

This change in teacher education will require a change in not only what is taught, but also in how it is taught, and the degree to which it is taught. A change in the ways of seeing, thinking, feeling, and doing by both teacher educators and the students who are preparing to be teachers of the future is needed. The teachers of the future must be among the best educated, most respected and well supported professions of the world, or else they will not be able to affect the needed changes in society. They must have a thorough knowledge, a strong commitment, and proven ability along with the support of all society, if they are to be successful transforming in our current world, which has been characterized by multicultural hatred and global disunity, into one that appreciates the
different cultures and uses those differences as a means of strength and growth.

Schools and colleges of education must provide the leadership if meaningful and lasting change is to occur. This change will not be an easy one for society and its established institutions. Educational institutions will find it very difficult to change the status quo. It is very common to have teachers given new ideas and more progressive methods of education, only to have them socialized into the established schools systems and adopting the behaviors and standards of that institution. Therefore, some effort must be undertaken to see that good clinical sites are selected and used to help students develop and maintain these new perspectives and practices if these new teacher are to be in a position to upgrade K-12 education.

Preparation and indoctrination of teacher education students into teaching must be such that they will not lose the idealism, commitment and good practices, that are necessary to restructure and make improvements. We must, therefore, link the reform of teacher education with that of K-12 education, as both are but two arms of the same body of education; one fulfilling primarily the training and research needs and the
other the practitioner needs. This will require a great deal of effort to simultaneously bring about the restructuring of both institutions, but it is of vital importance that they work together if the body of education is to function effectively.

CONCLUSION

Full appreciation of the oneness of humanity must transcend the intellectual and attitudinal appreciation of this truth to the spiritual understanding of that truth.

Schools offer an excellent laboratory for the development of multicultural and global values, especially when those classrooms are filled with students of differing backgrounds. In a loving and accepting atmosphere students should be able to see and appreciate both their commonalities and their differences. They should have an understanding that difference does not necessarily denote better or worse. They will also learn to be able to get along with people who not only have different backgrounds, but different values, different learning styles, and different work patterns.

The environment and world that our children will live in the future
will be different from the one in which we currently live. We must prepare our children to live successfully and happily in that new world that will be characterized by a multi-ethnic and global consciousness. This will not be an easy process of change, as habits and customs become entrenched and are very hard to alter. This is but one more step in the evolutionary process we have had to go through in order to adapt to our ever-changing environment.

REFERENCES

