10. The Quest for Global Values: Today's Intercultural Pedagogical Priority

10.0 Towards globalizing the Human Family through Education

In part one of our work, we discussed the possibility of defining human dignity; and among other basic conditions determinant for human dignity, we emphasized that all beings belonging to the species called human have equal right to the dignity of the human person. From this basis, all the members of this species – human – can see themselves as members of a family, a family of persons sharing equal dignity, a global family, and in a more accommodative sense – a global community. In the African worldview, for example, the sense of family or community is in itself a substantial and fundamental value, without which, most of the other cultural values[1] ensuring co-existence would be difficult to realize. Collectively, this community/family mentality may possibly act as an impulse for us all to work towards a global family. A family, promoting the solidarity of the entire humanity: in the present generation, and with future generations, and of course respecting the principles of difference in identity and tolerance of multiculturality. We should bring our young ones up to learn to recognize and respect others (live and let live), bearing in mind that the human differences, instead of being a hindrance, can be an enriching variety.

10.1 Meaning of Globalization

Globalization is a process of expanding principles, stretching them to gain worldwide relevance. Some people tend to reduce the range and define globalization only in terms of the world market and economy: "the process enabling financial and investment markets to operate internationally, largely as a result of deregulation and improved communication."[2] And for a long time, politicians and researchers tried to describe globalization as a form of internationalization. In such an understanding, the primary actor was the nation whose main concern was the proof of its internal and external sovereignty. With the complexity of different national interests, the understanding of national sovereignty began to change. To this effect, the understanding of globalization as international relations between sovereign states began to change into a system and network of so-

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[1] For more information regarding the African values of community, extended family and other cultural values, confer: NDUKAIHE, V.E., *Achievement as Value in the Igbo/African Identity: The Ethics*, Berlin, 2006, 231-275.
[2] SINCLAIR, J.M.(ed.), "Globalization", in: *Collins Dictionary of English Language*, Glasgow, 1999, 652.

cial global relationship. Now, globalization is primarily characterized with the many and complex relationships, interactions and networks globally, and less concerned with particular actors or institutions. "Philosophisch bedeutet dies, dass nicht einzelne substanzielle Wesensbeschreibungen von Akteuren oder Systemen bei der Beschreibung von Globalisierung wichtig sind, sondern die Vernetzung zwischen diesen. Das, was Globalisierung ausmacht, sind die Vernetzungen – der Philosoph nennt diese auch Relationen."[3] Philosophically, this means that, in the description of globalization, what is important is not the individual substantial descriptions of actors or systems, but rather, the network between them. What characterize globalization are these networks, which the philosopher [Aristotle][4] also referred to as relations.

Globalization, as a social phenomenon, is ambivalent. The actual phases of its advantages and disadvantages are realized more or less in different areas of human life and problems. It is therefore improper to discuss globalization from one point of view – either to glorify it or to demonize it. A balanced picture of the global activities and developments will prove its ambivalence. Globalization has many dimensions, and should not be narrowed down to or concentrated, as is often the case, on the economic aspect. The many aspects of the global society, politics, religion, science, education, values and culture belong to the areas of consideration in the globalization issue. We also appreciate the enormous changes brought about by the technological advancements. The improvements in transport and communication (internet and media, as well as tele-communications) keep on pulling the cultures of the world together. These make the globalization of values inevitable.

In the face of this new phenomenon of global interaction, some thinkers are now calling for a new political order that will work out global norms (Jürgen Habermas)[5], or have instituted projects promoting global ethos and values (Hans Küng)[6]. Habermas based his philosophical idea on the daily situations of human discussion. He emphasized that the human being has the basic need to discuss with the other and cannot do without discussion. In different ways, the human being seeks understanding as well as being understood. Everyone wants to be heard and at the same time taken seriously. To this effect, Habermas does not see the possibility of an already given truth; rather, for him, what is true is what people in a common discussion agree on. Habermas is thereby accredited with

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[3]   REDER, M., *Globalisierung und Philosophie*, Darmstadt, 2009, 37.
[4]   Aristotle (384-322 BC.) used the concept "*koinonia politiki*" to describe the living form of the *polis* in the ancient Greece, where every adult citizen is challenged to freely contribute to the build-up of a collective social and political society. This collective responsibility and relationship towards the general human welfare in the world he knew, was pointing to what we today (in a broader universal network) call globalization.
[5]   HABERMAS, J., *Die Postnationale Konstellation*, Frankfurt/M, 1998, see also Habermas, J., *Theorie des Kommunikativen Handelns*, Frankfurt/M, 1981.
[6]   KÜNG, H., *Projekt Weltethos*, München, 2006.

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the *consensus theory of truth*. Critics like Ernst-Wolfgang Böckenförde[7] are of the opinion that consensus ethics lives from the bases which it cannot from itself establish. And for me, the major problem I see with this theory is that, since people always have different ideas and thoughts, any failure of agreement would imply the non-existence of truth. The non-existence of an objective truth for which people ardently desire or yearn is hard to imagine. As regards norms (a little different from values[8]), Habermas, following his consensus theory, argues that there can be no absolute norms which are not dependent on the consensus of the people. He does not however mean that norms are completely relative; rather it is through the basic experience of discussion that people come to realize that the norms which they agree upon are legitimate. With this view, he takes on Immanuel Kant's perspective of communicative rationality and John Rawls ethics of dialogue. In the idea of global values therefore, norms/values for living together can only be arrived at (when possible) through dialogical argumentations, and not through rational monological speculations. Through intercultural dialogue, we awaken the interests and sensitivities of the dialoging partners and thereby intensify the solidarity of humanity.

On his part, Hans Küng based his call for a global ethos on the daily experience of disparity among nations, religions and societies. He sees constructive dialogue as an indispensable means of co-existence. He summarizes the programme for the realization of the project – world-ethos – thus: "kein menschliches Zusammenleben ohne ein Weltethos der Nationen; kein Frieden unter den Nationen ohne Frieden unter den Religionen; kein Frieden unter den Religionen ohne Dialog unter den Religionen".[9] No human living together is possible without a universal ethos of the nations; no peace is possible among the nations without peace among the religions; and there can be no peace among the religions without dialogue among them. This necessary dialogue has two dimensions: external (with the other, at any point of meeting, in the village, school, society, abroad, etc) and internal (with oneself, the internal discussions going on in one's head and heart, when one meets a stranger, reads or hears about a foreign culture, etc). This internal and external dialogue is definitely required at the societal, national and global levels as they are geared towards establishing common values.

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[7] See BÖCKENFÖRDER, E-W., *Der säkularisierte Staat. Sein Charakter, seine Rechtfertigung und seine Probleme im 21. Jahrhundert*. Themenband 86 der Carl Friedrich von Siemens Stiftung, München, 2007.

[8] HABERMAS, J., *Between Facts and Norms, Contributions to a Discourse Theory of Law and Democracy*, Cambridge, 1998, 255. (Here Habermas differentiates norms from values "in their references to obligatory rule-following versus teleological action; second, in the binary versus graduated coding of their validity claims; third, in their absolute versus relative bindingness; and fourth, in the coherence criteria that systems of norms and systems of values must respectively satisfy.")

[9] KÜNG, H., *Projekt Weltethos*, München, 2006, 171.

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Even in the phenomenon of economic globalization which we mentioned earlier, Küng argued in another work that it cannot go without the globalization of values and ethics. How can the world be peaceful and harmonious with contradictory ethical norms and values? – he asks. There must be some elementary ethical values, which should stand as the measure, obliging all national and international interest-groups, as well as employers and employees.[10] In the same way, there should be an ethical global consensus of ethical values, which should guarantee co-existence in the globe. It pays better when the international community comes together to create common values instead of making laws. "Quid leges sine moribus" What use are the laws without morals (values). Küng argued that ethics, when it should function for all, must be undivided. The undivided world needs an undivided ethos. "Die postmoderne Menschheit braucht gemeinsame Werte, Ziele, Ideale, Visionen."[11] Postmodern humanity needs collective values, goals, ideals and visions. And it is in this way that we want the children of our world to be educated so that co-existence would be made possible today and in the future.

Meanwhile, in the task of the global education of our children, one fact must be clear: Globalization is not the enthronement of a culture. Globalization is not and cannot be synonymous with Americanization or westernization. The idea of globalization of *a culture* must be seen as a mirage, but the globalization of *cultures* is possible through education and goodwill. The possibility lies in the acceptance of the existence of different cultures and the readiness to learn from these different cultures, worldviews and mentalities. The world is made up of different peoples who have different ways of thinking, feeling and acting. Incidentally, these different peoples are on the global level confronted with the same problems. The ecological, meteorological, political, military, religious, economic, hygienic and pollution problems do not stop at local, national or regional levels. Threats posed by global-warming, land, air and sea pollutions, extinction of certain kinds of plants and animals, atomic-wars, terrorism and organized criminality, financial recessions affect us all. They transcend all boundaries, and are as such global problems, whose solutions demand putting hands together irrespective of parochial ways of thinking, feeling and acting. Therefore, acknowledging and respecting these differences in thinking, feeling and acting in the cultures of different parts of the world is the basic condition for any practical breakthrough in handling the global problems. And this consciousness must be included in the programmes for educating the young.

The sources forming our thinking, feelings and actions derive partly from our social environment – where we live and grow up. We are somehow programmed in the family where we are born. This programming goes on in the neighbor-

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[10] KÜNG, H., *Anständig Wirtschaften: Warum Ökonomie Moral braucht*, *München*, 2010, 35.
[11] KÜNG, H., *Projekt Weltethos*, München, 2006, 57.

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hood, peer-group, school, work-place, religious affiliation and in the partnership. Geert und Gert Jan Hofstede argue that these cultural ways of thinking, feeling and acting function like mental programmes, which in the process of globalization must be reprogrammed to accommodate those of others. "Jeder Mensch trägt in seinem Innern Muster des Denkens, Fühlens und potentiellen Handelns, die er ein Leben lang erlernt hat. Ein Großteil davon wurde in der frühen Kindheit erworben, denn in dieser Zeit ist der Mensch am empfänglichsten für Lern- und Assimilationsprozesse. Sobald sich bestimmte Denk-, Fühl- und Handlungsmuster im Kopf eines Menschen gefestigt haben, muss er diese erst ablegen, bevor er in der Lage ist, etwas anderes zu lernen; und etwas abzulegen ist schwieriger, als es zum ersten Mal zu lernen."[12] Every human being carries in himself some form of thinking, feeling and potential ways of acting, which he has learnt all through life. He learns a big part of these in early childhood; since this is the time the human being assimilates most. As long as particular forms of thinking, feeling and acting have registered in the human brain, these must be worked on before one is in the position to learn something new. Obviously unlearning something is more difficult than learning it in the first place. That is why the mental programming should begin from early childhood to accommodate the feelings and ways of life of others.

In our world, some people confuse their cultural ways of life with their personality. Such people feel that their personality is insulted when their cultural way of life is in any way criticized. Culture is learnt and not innate or genetic. Culture is built up from one's environment and, at this level, must be distinguished from human nature and human personality. Culture is surely part of my identity, but not the summary of my personality. What Geert Hofstede referred to as mental programming, involves these three objects: culture, nature and personality, but at different levels. Human nature is what all human beings share together. It is inherited from human genes and lays the foundation for the human physical and psychical functions. Basically, it is universal to all humans. The human physical abilities, on the one hand, and the emotional components like fear, anger, love, joy and sorrow, on the other hand, are all elements of human nature. What one does with these feelings and how one expresses them could therefore be influenced by one's culture.

At a higher level, what one learns from his cultural environment, in addition to his human nature, forms his personality. On this note, personality is the individual specific form derived from combining human nature with the learned culture and informed by personal experience. The child possesses and participates automatically in the experiences of human nature; he then grows up to learn his culture; and uses both to build up his personality. It is at this level of building

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[12] HOFSTEDE, G., & HOFSTEDE, G.J., *Lokales Denken, globales Handeln, Interkulturelle Zusammenarbeit und globales Management*, Nördlingen, 2011, 3.

up one's personality that we advocate for the learning of – not just one's own culture, but – the cultures of other peoples so that the child will be equipped adequately for a life of co-existence in the global village.

10.2 The Idea of a Global Community

Ordinarily, a community is a group of people sharing one locality; or a group of people having cultural, ethnic, or other characteristics in common. In another sense, community can also mean a group of nations having certain interests in common. In whatever sense we may interpret community, it involves a group of people who feel that they belong together and share certain things in common, a society. When we talk of global community, we are trying to see humanity as belonging together, sharing some common interests and characteristics. At least we share the same planet as human beings. The idea of a global community is a globalization of the existence and meaning of humanness. It is the society of humanity; the commonness of humanness. The community is a family of some sort – a larger family. The global community therefore could be seen as a global family.

The Canadian media philosopher Marshall Mcluhan (1911-1980) introduced the concept "global village" [13] into the discussions on globalization. He stated that the present visual and individualistic culture of human pressure will soon be replaced by the so called electronic mutual dependence. The normal culture of talking and hearing will eventually be transformed by the electronic media. This will be the period of breaking away from individualism to embrace a social structure of collective identity. These will be the effects of technology. It will be a time in which humanity will see itself in a global village – so interconnected than ever before.

As we pointed out in the definition of globalization, some people, or the major players in international politics, have also hijacked this concept of global village to justify their monopoly of the global market and economy.[14] We maintain that it is not satisfactory to talk about globalization only in the market place. We need to free the topic of globalization from the market and bring it into life – real life in the human village. It must be brought into the living community of human beings. It needs (not just a market place but), a human house where a collective discussion of values is possible like in a human family. The real global village is the society of human beings, where the veritable values of humanness abide and ensure the co-existence of humanity.

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[13]   MCLUHAN, M., *War and Peace in the Global Village*, New York, 1968. See also McLUHAN, M., *The Guttenberg Galaxy: The making of Typographic Man*, Toronto, 1962.

[14]   Refer De MOOIJ, M., *Consumer Behavior and Culture: Consequences for Global Marketing and Advertising*, California, 2004.

Like in every normal community, the survival of this idea of global community depends very much on global solidarity, however without losing sight of the different subsidiary forms of individuality and multiculturality in different parts of the world. The proper functionality of this global human family lies in the efforts made towards narrowing down the "power-distance"[15] between members of this family. The "p o w e r - d i s t a n c e" is the gap of uneven distribution of powers between the powerful and less powerful in any institution, organization or society. It is normal to have rulers in a family; but in modern societies, absolute rulership is no longer tolerable. That is why the world is yearning for democracy – which guarantees the separation of powers. In any society where the gap is too wide between the powers of the ruled and those of the rulers, it is also possible to have an emotional distance between both. The existence of power-distance often tries to elevate the values and interests of the powerful – giving them more rights and privileges than others, and thereby undermining the values and interests of the less powerful members of the society – whose rights may even be trampled upon without remorse. This can only lead to rancour, which in its consequence does not encourage peace, unless where the method of pacification is in place; or where the powerful develops into a dictatorship and holds people in fear. One can notice this power-distance in the family, any institution, community, state or nation, as well as in international relationships between nations. That is why we are drawing attention to it while talking about the idea of the global family/community.

Children who grow up in societies with great power-distance have different views of reality from those of little power-distance. Therefore, in educating and equipping our children for the new global family/community, we must have to reduce the gap of the power-distance. This will enable them have a bit of similar orientation towards issues of general interest. Geert and Gert Jan Hofstede[16] examined the impact of power-distance in the family and in other institutions of the society, as well as internationally. The seed of these power-tendencies, as reflected in every culture, is sown in the family. In societies with greater power-distance, parents expect absolute obedience from their children. And the younger must arrange themselves in line with the lifestyle of the older. The values of respect and obedience to parents and the elderly are overstressed as virtues. Autonomy and independence are little expected from children. The authority of the parents and elders is so absolutized that the children dare not question it.

In societies with lesser power-distance on the other hand, children are often treated with equality. The goal of the parents while bringing the child up is to see him/her independent as quickly as possible. The child is encouraged to conquer

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[15] HOFSTEDE, G., & HOFSTEDE, G.J., *Op.Cit*, 2011, 56f.
[16] *Ibid*, 65ff.

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his world. He is not intimidated when he challenges his parents. He can say "No" or ask "Why", and is not bound to obey all and must not abide by the opinion of the elderly person. It can happen that children from such societies demonstrate some signs of disrespect towards their seniors, or ignore the conventional ways of life.

Nonetheless, we must here point out that every coin has two sides. The extreme emphasis on one or the other side does not make for a good upbringing. A healthy mediation between the two ends will produce, out of the child, a better polished adult. And this moderation of extremes should be the goal in educating every child in the family, in the smaller and larger society, and in the global community

Over and above the family, the seed of behaviour is also sown in the institutions of learning. The young has every opportunity to further develop his manner of thinking in the school. It is a known truth that from the school age, the parents no longer have the hegemony of influence over their children. In the school, the teachers and peers take over the power of influencing the child. The question is: to what extent can the school go in influencing the child? Can the school invent new values, or has it only the obligation to propagate just the existing values in the society? These remain persisting problematic questions devoid of sufficient answers in the politics of school systems in different parts of the world.

Meanwhile, we realize that the role-figures existing in the family between parents and children also exist in the school between teachers and pupils/students. And in cultures harbouring excessive power-distance, the non-proportionate relationship in the family between parents and children – demanding absolute obedience while promoting dependency on the part of the child, lingers on in the school between teachers and their students. In such a scenario, all concentration in the school goes to the respect and authority of the teachers as opposed to the independent initiatives of the child. The teacher must have the first and last word and should not be criticized or challenged with any contrary opinion by the student. The ideas which the teacher teaches are seen as absolute truths, and questioning them is intolerable since it is regarded as questioning the wisdom of the teacher.[17] The disadvantage of such a system is that the quality of learning depends solely on the professionality of the teacher – how good, how well-read and how knowledgeable the teacher is; and the success of the student is judged with the extent he is able to accept and reproduce the ideas of his teacher. At the global community level, such can only produce absolutism in the relationship between the powerful and the less powerful.

On the other hand, the relationship between teachers and students in schools found in cultures with very little measure of power-distance go a different direction. Teachers and students treat themselves like persons – equal human beings.

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[17]   HOFSTEDE, G., & HOFSTEDE, G.J., *Ibid.*

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The welfare of the pupil/student is at the centre of the learning process. His initiative is enormously encouraged. The students not only learn the knowledge that has been constructed by the teacher, but learn how to critically analyze the knowledge they have acquired and also learn how to construct their own interpretations of the past, present, and future.[18] Pupils/students are seen as intelligent when they are able to discuss meaningfully with their teachers, ask intelligent questions, or respectfully criticize the ideas of the teachers by presenting better arguments. Here, there is an exchange of knowledge between the teacher and the student. The main goals of this kind of exchange is to help students understand how knowledge is constructed and how it reflects the social context in which it is created, and to enable them to develop the understandings and skills needed to become knowledge builders themselves.

In such a system, effective learning depends on the high level of a two-way communication between the teacher and his pupil/student. The teacher expects some level of autonomy and independent effort on the part of the student. And the quality of the learning process here depends on how good and well-read the student is. This is an encouraging system as long as the student does not transgress his boundaries by forgetting that he/she is still a student under the direction of his teacher. Those brought up under such conditions will learn, for the global community level, a respectful and mature co-operation between the powerful and the less powerful.

The idea of global community incorporates the acknowledgement of the societal differences existing between the individualistic and collectivistic societies. People living in these different societies portray different values. And one realizes also that some people who live in one of these societies often miss and desire the values lacking in theirs but existing in the other society. A study with students[19] from both sides shows which values they consider important. Those from individualistic societies spoke out mainly for the values of tolerance, equity and harmony, trust, integrity and solidarity. To these, those from a collectivistic society added such values like patriotism, care, respect and obedience for parents and elders. It is not surprising that the collectivistic society would add these elements, since they are the structures holding the hierarchical relationships of such a community.

A clear fact is that in an individualistic society, one freely goes into relationships and must personally maintain them unlike in the collectivistic society where relationships are taken for granted. They are programmed within the family relations or membership in organizations. Here, people are born into large and extended families and into a "we" mentality which they are bound to carry

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[18] BANKS, J.A., "The Canon Debate, Knowledge Construction, and Multicultural Education", in: *Educational Researcher*, 22/5, 1993, 12.

[19] Chinese Culture Connection, „Chinese Values and the Search for Culture-free Dimensions of Culture", in: *Journal of Cross-Cultural Psychology*, 18/2, 1987, 143-164.

on. Children grow up to learn the "we" thinking and to cherish the harmony. Social communication is on a very high profile; and above all, wealth as well as burden is shared by all. Any misdeed or shameful act by any member is seen as a collective shame of the group or failure of the entire society and culture. In such a "We" mentality, there are often the tendencies that the male children take up the professions of their fathers[20], not necessarily because the children love the jobs, but because the family traditions (which are often the focus of the "we" mentality) must have to be conserved. Family or common interests are priority as opposed to individual interests. This "We" mentality is a typical way of life in most African communities. And their children are brought up that way.

In an individualistic society on the other hand, the situation is exactly the opposite. Every child grows up with the "I" mentality – the consciousness that one can choose one's lifestyle; and is mainly concerned with oneself or one's immediate family. Here, every person says what he thinks and is free to go his own way – with or without contact to others. Misdeeds and their consequences are purely personal issues. Everyone thinks mainly of himself, or even talks of himself. Here, there is every danger of narcissism or egocentricism. Even in the use of language, as opposed to the collectivistic use of "We", the use of "I" is prominent; and there is always the emphasis on one's independence in his personality-structure. In the individualistic society, the right to privacy is a central theme that must be respected, as opposed to the collectivistic society, where it is normal for any member of the "We-group" to plunge into the private sphere of the other without qualms of conscience or any second thought.

Children from these differentiated societal structures get into the schools and live on the mental pictures they have carried from their families. Those from collectivistic environments build up groups and sub-groups so that they can, as "We", differentiate themselves from others in the class or in the school. In their relationships and friendships, they concentrate on this "We Group". Harmony and solidarity among the "We" group is an unwritten law. The teacher has a very little chance to deal with an isolated pupil/student from the group; rather he is always confronted with all or part of the "We" group. Those from the individualistic structures on the other hand, go alone, work alone and want to be handled as individuals in the class. They may spontaneously find themselves in a group but often for the purpose of fulfilling a team assignment in the class, or establishing personal relationship or friendship that has nothing to do with their cultural origin.

When talking of individualism or collectivism in societies, we must admit that it is difficult to find any society of today, which is completely and exclusively collectivistic devoid of individualistic tendencies and vice versa. That is probably

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[20] HOFSTEDE, G., *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations*, California, 2001, 240.

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a clear signal that the globalization of values for the intended global human family/community is possible and in fact has already begun.

Another dimension we must take note of in understanding and fostering the idea of global family/community is the existence of differences between what we may call m a s c u l i n e   a n d   f e m i n i n e   s o c i e t i e s. Here we also cannot guarantee that any individual society can be exclusively classified masculine or feminine. Every society normally has a mixture of these two tendencies and more. We can observe this fact from the Sinus-Milieus-study discussed in chapter nine. However, in line with Geert and Gert Jan Hofstede, we describe a society as masculine when the emotional gender-roles are clearly differentiated from one another. The men must be determined, hard and oriented towards material possessions; while the women should be modest, humble, simple, sensitive, and able to maintain a standard quality of living. We describe a society as feminine, on the other hand, when these emotional gender-roles cut across each other. Both the men and women are seen to be modest, sensitive, and on equal basis responsible for a standard quality of living.[21] Looking closely, we may find some other major differences between masculine and feminine societies.

It is typical in a masculine society to underline the importance of big challenges, achievement, fat income, knowledge and progress. Men are expected to be ambitious, hard and be able to push forward what they want. It is the role of the women to maintain relationships and show sensitivity at all levels. In the family, more faithfulness is expected from the women. While the father is responsible for facts, the mother is responsible for emotional feelings. As such, the girls may weep or cry over situations but not fight, while the boys should not cry – they should rather fight back and show their toughness. Even when children are playing, girls play for the sake of sharing life together, while boys play to compete and defeat. In public, proof of responsibility, determination and ambition is seen as enviable qualities of men; while sensitivity and softness are seen as qualities for women. Even the ambitious activities and successes of the women are rechanneled and portrayed as the achievements of the men. Unfortunately, there seems to be a double measure: men are the subjects, while women are the objects. In the aspect of education, good performance in school earns profound praise. Best students/pupils are extra rewarded; and there is always a serious competition to be the best among other students. It is catastrophic not to be successful in school. Students have the tendency to boast of their achievements. The teacher earns greater respect through his high qualifications. Men and women usually pursue different careers. Choice of profession is based on the possibility of climbing high in the career.

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[21] HOFSTEDE, G., & HOFSTEDE, G.J., *Lokales Denken, globales Handeln, Interkulturelle Zusammenarbeit und globales Management*, Nördlingen, 2011, 156.

For a typical feminine society on the other hand, human relationship and quality standard of life is important for all. Men as well as women should be modest, sensitive and make efforts towards maintaining relationships. In the family, the same measure of fidelity governs men and women in marriage. Both father and mother share the responsibility in matters of fact and emotional feelings. It follows therefore that both boys and girls are encouraged not to fight; both may cry to express their feelings; and they play for the same reasons of sharing. In public, responsibility-consciousness, determination, ambition, as well as sensitivity and softness are enviable qualities for both men and women. Work and reward of achievement is accorded to both men and women. It is all about providing what the American psychologist – Frederick Herzberg called "job enrichment"[22] for all. The standard measure is: Both men and women are subjects. In educating children, the average performance in school is praised. Students/pupils who aspire to be the best are cajoled by others. It is not a big problem not to be top successful in school. Children are indirectly socialized to be less competitive. The competence of the teacher matters less than his friendliness. Men and women can embrace similar professions. And the choice of career is not based on the chances of climbing high rather on the interest one has in the profession.

In the public arena of work and commerce, one notices that the masculine society readily rewards workers on the principle of justice – whoever gives in more, gets more. Here people live to work. Money is more important than recreation, and career is compulsory for the men. The achieving society is the ideal society; the economic growth must at all costs be on the increase. On the other hand, the feminine society rewards on the principles of social equality and assures a basic wage for the survival of all. Here people do not live to work, rather they work to live; and recreation is more important than money. The ideal society is social oriented – where the needy are uplifted. Economic growth should bend to the demands of the human well-being, and that of the climate change in favour of protecting the environment. In conflict cases, the masculine society lets the stronger win; while the feminine society gives room for dialogue and compromise. Children exclusively educated in one or the other of these societies manifest the mentioned one-sided tendencies. That is why our young people must be given a balanced, inter-societal, inter-cultural, inter-national and inter-ideological education – in order to be equipped for the global community/family.

One other inevitable way of fostering the idea of global family and community is to promote among our young people the learning of f o r e i g n l a n - g u a g e s. Within a family, people must be in the position to talk to and understand one another. Since language is the purveyor of culture, understanding different languages is a key to understanding the different cultures bearing these languages. For the functionality of the global family, every member in such a

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[22] HERZBERG, F., *Work and the Nature of Man*, Boston, 1966.

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multi-cultural and multi-societal community must be multi-lingual. The ability to express oneself in a foreign language is a sign of interest in this other culture, and this signals the readiness to adapt and to acquire more knowledge about the background of the culture in question. According to Peterson and Pike, it is very doubtful if someone can be bicultural without being bilingual.[23] Societies who have open doors to foreigners benefit more from the intercultural possibilities. And one realizes even from the organization of their educational systems, how they tend or aspire towards being polyglots. This affords such societies the strategic advantages of international contacts. The more intercultural a society, the more international its organizations can record success. Having the same language does not necessarily mean having the same culture; but it enables one to trace some elements of his identity in this other culture. Whoever has no idea of the language of any culture has no possibility of getting the fineness and subtle quality of that culture; and he will relatively remain an outsider even if he lives in the society.

Some of these subtle qualities of a culture are its sense of humour, symbols or gesture. Whoever has no access to a language is excluded from these aspects of fine-living. What is funny or not depends on the very culture in question; and any experienced traveller is very careful over his use of words, because he knows that a similar type of expression can be funny in one culture but insulting in another. For example, in most African communities (with their extended family systems) one can call any elderly woman who cares for him/her "Mama" and it is seen as a noble gesture; saying such to a woman who is not your mother in some Western societies may arouse the suspicion of one's interest in inheriting the woman. In the same way, particular bodily gestures or symbolic expressions have different meanings in different societies.

Meanwhile, we notice the impact of modern communication technology in trying to globalize symbolic language. But however, even though the popular symbols in the software of modern communication technologies like internet, face-book, u-tube, etc might seem global, transcending cultural differences, the software in the heads of the people using these media technologies remains conditioned by their very cultures, and as such could be applied from different motives which can yield different results. The modern communications media can help us communicate faster and wider but they cannot replace the act of intercultural learning in itself. One needs to learn how and what meaning the person in the other culture intends to communicate. Technological equipment cannot replace our human activities.

We can assess, from the field of tourism, the important role which language can play in fostering a global family. In tourism, we experience in practice, the

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[23] PETERSON, M.F., & PIKE, K.L., "Emics and Ethics for Organizational Studies: a lesson in Contrast from Linguistics", in: *International Journal of Cross-cultural Management*, 2, 2002, 5-19.

meeting of different cultures. This intercultural meeting breaks the isolation of different cultural groups and creates the awareness in both partners that there exist other people who live differently. Some tourists use the opportunity to learn the language and history of their host society. People of the host society, on their part, also begin to learn the language of their visitors – at least to do, if for no other reason, a successful business. And people unexpectedly widen their contacts and circle of friends. Despite the disadvantages and problems which one can envisage, tourism facilitates intensive understanding among the peoples of the different cultures that come together.[24] At least the signs and symbols in interactions, words and language which one learned at this time remain helpful in the process of interculturality. Nonetheless, we cannot wait until all citizens of a society travel abroad as tourists in order to learn the cultures of other societies. Our young people should be equipped early enough in schools to learn the rudiments of intercultural coexistence. And for this goal, the learning of other languages cannot be compromised.

The challenge is not solely the duty of the school alone. Politics should make it possible for the art of intercultural living to be felt in every society. Every government must begin with its very society. They can ensure this by making policies which give minorities and foreigners a sense of belonging. When a migrant feels accepted, he is ready to learn more about the society – and the first step is the language. Some government policies go the way of assimilation – which means the immediate elevation of the members of the minority groups and foreigners to the level of all other citizens, but demands from them an abrupt forfeiture of their earlier cultural ways of life. This may guarantee the recipients some advantages as citizens, but it has the great danger of personal identity crises.

Another possibility is the policy of integration. This means that the minorities be accepted as equal citizens like all other members of the society, but at the same time encouraged to uphold their identity and maintain the link to their roots. This policy reflects some sort of communitarism which we shall discuss later. Psychologically, this option has the potentiality of achieving a healthier effect than the assimilation; and sociologically, one often notices, on the long run, a gradual transition of the immigrants into the cultural identity of the majority original citizens of the host society. It will only take time. For instance, the first generation of a newly migrated family will experience serious problems with the practices and values of the host society. They are confronted with an absolutely new world, which is not easy to surmount. They feel and find themselves at the edge of the society. The situation lightens itself a little in the second generation. The children are born in the new society. They go to school and mix up with other children. They are acquiring from childhood the values and practices of the host community and also those of their parent's culture. They have the ma-

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24   HOFSTEDE, G., & HOFSTEDE, G.J., *Op cit.*, 2011, 431.

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jor problem of living with these conflicting values – of the society when they go out, and of the traditional family when they come home. They often represent the two cultures in their values and life-style: partly those of their parents and partly those of their host community.[25] In the third generation, one realizes automatically, that the very level which the policy of assimilation wanted to achieve by force is now coming from itself. This third and the future generations (with very minimal exceptions) often adopt the practices they have grown up with, and live totally the values of the host society. In most cases, the only remaining trace and link they still have with their roots is their surname. Consequently, we have names arising from numerous cultural origins in one society. This is a sign that a global family is possible; we only need to have the will, patience and the means of an amicable communication.

Like in every local community or family, the global community must be held dynamic and alive through communication. The m e d i a c o m m u n i c a t i o n enjoys great prominence today. Marshall McLuhan's phrase 'the global village' suggests that people of the world can be brought closer together by the globalization of communication. The global village is an image of a world in which everyone's voice has a chance to be heard. Interactive media facilitates participation in global communication and debates, offering entry into public space. The globalization of communication enables us to share in each other's lives (as members of internet communities; by means of mediated participation in events like the World Cup or the call for aid to tsunami victims, and so on). However, in trusting the role of the media, we must be careful. "Children need education that inspires them to be the best they can be. Much in our mass media presents a world of constant conflict, cruelty and pain – whether in the news stories that get headlines or in the endless "entertainment" depicting violence and abuse as "fun".[26] When the media provokes instead of inspiring our young people, then it has outlived its usefulness.

In an ideal communication environment, the mass media should play an important role in such matters like education, culture, democracy, informing people and generating discussion about events and issues worldwide. The globalization of communication is seen as an agent of empowerment, education and equality. The global dispersal of knowledge facilitates a culture open to sharing responsibility for issues that affect us all and recognizing responsibilities to people we may never meet in this global community. This vision of the rewards of globalization has been eagerly embraced by multinational communication corporations, and harnessed to their branding and advertising campaigns. Consider,

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[25] Confer HOFSTEDE, G., *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations*, California, 2001, 430.

[26] EISLER, R., *Tomorrow's Children, A Blueprint for Partnership Education in the 21st Century*, Colorado, 2000, 56.

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for instance, the advertisements[27] by Microsoft, WorldCom, and Siemens, in which we see a montage of faces and voices from all over the world, united harmoniously by communication technologies that improve the quality of life for one and for all. The same technology used for communicating is also capable of structuring the way we think and interact and perceive the world. We are now beginning to see ourselves as members of a unified 'colourful nation', one community and a global family. We now have the feeling of being global citizens just because the new communication technologies have enabled us to relate to each other in this way. We now have the feeling of being a global village, because we have shifted across our boundaries and drawn close to each other.

In effect, a global community needs global communication, which involves an intercultural communication, and our children must be fully integrated and educated to be part of it. Intercultural communication presupposes two or more equal cultures engaging themselves in cooperative communication. Habermas said in this regard: "Jeder Akt der Verständigung lässt sich als Teil eines kooperativen Deutungsvorgangs begreifen, der auf intersubjektiv anerkannte Situationsdefinitionen abzielt."[28] Every act of communication is part of a cooperative process of interpretation or explanation deriving from recognized intersubjective definition of situations. It is a process of cultures learning and understanding each other. Intercultural communication could be learned in three phases: The first stage is the *consciousness* that I am mentally conditioned by the environment where I grew up to think, feel and (re)act the way I do; and, at the same time, that other people from other cultures are equally programmed in other ways by their environments. The second stage is the *knowledge* of the mental programme of people in this other culture. Whoever keeps on emphasizing only one's own mental programme, without making an effort to learn those of the other, does not want to communicate. One must learn the history, symbols, rituals and ways of life of the other cultures before one is able to communicate with them. Even though one is not obliged to take up all their values, one must learn them at least to know where they differ from one's own.

And the third stage in the process of learning intercultural communication is the *application* of what we have learnt about the other into our own mental programming. Acknowledging the rituals and symbols of the other culture is not enough; one must imaginatively develop a feeling of experiencing how living in this other culture can be. This will enhance the understanding and appreciation of the mental framework of the other, and thereby promote easy communication.[29] This is why people with arrogant ego or racist mentality cannot successfully communicate interculturally – because they cannot imagine or feel in

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27 Refer *http://it.stlawu.edu/~global.*
28 HABERMAS, J., *Theorie des Kommunikativen Handelns*, 2Bde, Frankfurt/M, 1995, 107.
29 Confer HOFSTEDE, G.J., & PEDERSEN, P.B., & HOFSTEDE, G., *Exploring Cultures: Exercises, Stories and Synthetic Cultures*, Yarmouth, 2002.

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themselves the life-experiences in the other culture. Those who are open, on the other hand, can live or communicate securely with the other culture. For a better communication and appreciation of one another in our global community, the young must be abreast with these stages of learning intercultural communication to the level of being au courant with the values of one another.

10.3 The Possibility of Global Values

The question of the possibility of global values is a very difficult one. We find ourselves in the similar predicament as found in normative ethics, where there is no philosophically agreed answer to the question of universally valid norms. In line with Michael Reder[30], there are many philosophical arguments attempting solutions to this question. Those relevant to us may be categorized in three groups:

The first is the *relativistic group*. They argue that there are no norms (in our case, values) to be generalized as globally valid. What people think, say or do is relative to them and cannot enjoy universal validity. Some justify their argument with the relativity of language, since no concept can be perfectly translated from one language to another without suffering some sort of mutilation or modification. Without going into details of the different forms of relativism[31] – *descriptive*, *normative*, *metaethical*, *conceptual*, and relativism of *moral judgments*; they generally argue that it would be difficult to have universally valid morals, norms, values, ethics or culture. In this group, we find somebody like Johann Gottfried Herder (1744-1803) as a representative.[32]

Over and above the well known criticisms against relativism, the major problem (in our context) with cultural relativism is that it contradicts human intuition in its daily activities – locally and universally. As Reder puts it: "Menschen aus verschiedenen Kulturen können miteinander sprechen und auch fremde Traditionen und Argumentationsmuster wechselseitig verstehen. Gerade die Globalisierung verstärkt die Erfahrung, dass Menschen gemeinsam den Planeten Erde bewohnen und sich angesichts gemeinsamer Herausforderungen verständigen können. Auch wenn ein vollständiges Verstehen der Kulturen sicherlich immer an Grenzen stößt, so ist doch eine wechselseitige Annährung an die andere Kultur sehr wohl möglich."[33] He means that people from different cultures can talk to one another and even understand foreign traditions and their forms of argument. Globalization strengthens the experience that human beings live together in the planet earth and can face all the global challenges together. Even when the

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30   REDER, M., *Globalisierung und Philosophie*, Darmstadt, 2009, 40ff.
31   Confer RIPPE, K.P., *Ethischer Relativismus, Seine Grenzen – Seine Geltung*, Paderborn, 1993, 209.
32   HERDER, G., *Ideen zur Philosophie der Geschichte der Menschheit*, 1784-91 (4 Teile).
33   REDER, M., *Ibid*, 44.

complete understanding of other cultures is difficult, experience has shown that they can bring themselves nearer.

Furthermore, the possibility of moral universals is evident (even when their applications may differ from one society to another) in the principles contained in the Judeo-Christian doctrine of the Ten Commandments. Along this line, K. P. Rippe outlined four categories of universals which tend to regulate the principles of social relationships in almost every human society:

1) Universality of obligations within the family relationships – like the condemnation of incest or unfaithfulness in marriage, obligations between parents and children and family solidarity; 2) Universality of obligations in societal relationships – like the readiness to cooperate with one another, and help towards the less privileged; 3) Obligations in relationship with all mankind – like the condemnation of human-killing, lying, rape, or obligation to reciprocity and holding a promise; 4) Obligations in economical affairs – like having right to property and the sense of sharing.[34] These ways of lives enjoy the respect of basically all human beings everywhere (even if in different forms) and can be seen as universals pointing to the possibility of global values.

In addition, Hans Brantl, leaning on the universals outlined by K.P. Rippe, widened the range of possible moral universals with the following principles: Principle of reciprocity; principle of reliability and dependability; loyalty to the group; primacy of the family; ban of incest and exogamy; respect for faithful partnership; respect for age; inhibition against killing; ownership and the readiness to share; and finally the instinct towards assisting one another.[35] These are principles which are innate, consciously or unconsciously, in all human relationships, and with which people and societies measure one another.

Meanwhile, even though there has not been any accredited scientific norm for ordering the hierarchy of cultures; but still, in daily political or media-discussions within a given society, other cultures are often morally seen as either worse or better. Why must one culture feel either inferior or superior to the other? I think it is because of their permanent comparism and assessment of their values. This comparism is a proof of their nearness because only similar things can compare themselves. Culture-relativism claims that no culture possesses absolute criteria which empower it to lord its differences over the other; and none must apply the criteria brought up from the other. In every culture, the members are both observers as well as actors in matters concerning them.[36] This notwithstanding, we must advise the culture-relativists not to interpret their position to the extent of ignoring what one should learn from other cultures.

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[34] RIPPE, K.P., *Ibid*, 111ff.
[35] BRANTL, J., *Verbindende Moral; Theologische Ethik und kulturenvergleichende Humanethologie*, Freiburg, 2001, 128-142.
[36] LÉVI-STRAUSS, C., & ERIBON, D., *De Près et de Lion*, Paris, 1988, 229.

They must not claim cultural perfectionism within their own society. And they should avoid rash judgments regarding the goodness or badness of other cultures. We must encourage every culture to embark on evaluating the cultural differences with foreign cultures with a view to gaining something positive from them. This must be taken note of while educating the young people.

The second is the *communitaristic group*, which believes in the differences in multiculturality but at the same time accepts the existence of tiny interculturally valid norms and values. People like Charles Taylor[37] or Alasdair MacIntyre represent this group and argue (like the relativists) that norms are first and foremost based on their originating societies – cultural, religious or political, but (transcending the relativists) such norms could also find some validity in another society. The position of the communitarists takes into cognizance the individuality as well as the social nature of the human being; and implies partially the universal element of norms and values as opposed to the cultural relativists. The problem I see with this position is that norms and values of a culture may be assumed to enjoy some similarity elsewhere, but their motivations, justifications and functionality may totally differ. This problem notwithstanding, their position sounds convincing and opens the way for the search of such values which can find validity in all societies of the globe. The young people must participate in the search through their educational process.

The third position is the *universalistic group* arguing in different forms for generally valid ethical criteria for norms and values. Let us represent this group with the *utilitaristic* and the *liberalistic* factions. The utilitarians owe their argument to people like Jeremy Bentham (1748-1832) or John Stuart Mill (1806-1873)[38] who believe in the greatest possible maximization of that which is *useful* to the individual. Bentham formulated the utilitarian principle as follows: "it is the greatest happiness of the greatest number that is the measure of right and wrong."[39] This implies the acceptance of "usefulness" – instrumental to happiness, as the universal criterion for the judgment of actions. Even though the utilitarian does not mention any norm/value to be universal, he offers a formal criterion which can be globally applied in judging actions; and this criterion transcends all societies. We find it difficult to adopt the utilitarian position because its idea of usefulness concentrates on the material and economic usefulness. Secondly it is not easy for all parts of the world to agree on the equal usefulness of something – since different cultures have different sources of happiness. Again, this usefulness for the "greater number", excludes some part of the whole – the "smaller number". These shortcomings notwithstanding, the utilitar-

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[37] TAYLOR, C., *Sources of the Self. The Making of the Modern Identity,* Cambridge, 1989; See also: *A Secular Age, 2007, (Ein säkulares Zeitalter,* übersetzt von Joachim Schulte), Frankfurt am Main, 2009.

[38] MILL, J.S., *Utilitarianism*, Indianapolis, 1957.

[39] BENTHAM, J., *A Fragment on Government*, London, 1776, (preface).

ian position however (in its search for the *useful*) opens the possibility of a universal perspective.

The l i b e r a l i s t i c form of the universalistic group maintains that the individual, as a free and reasonable being, has the potentiality to embark on actions based on universal standards. The prominent representative of this group is Immanuel Kant (1724-1804)[40] who, in his categorical imperative, formulated a universal principle of action: "I ought never to act except in such a way that I can also will that my maxim should become a universal law."[41] This offers a universal criterion for the possibility of global values. Although Kant's proposition has the basic problem of its being a mere formal principle – devoid of concrete content, it has the advantage of pointing to the possibility of a universal perspective. John Rawls applied this principle immensely in justifying his theory of justice[42] – where he argued that human beings generally, as a result of reason, are equipped with formal basic ingredients for justice. The liberalistic position builds on "human reason"; and globally, every human being possesses reason, and therefore has the capacity to judge or act on universal normative standards.

Generally, every one of the above mentioned positions, despite its deficit, has more or less definite contributions to make to the idea of global values. While we reject absolute relativism, a combination of the communitaristic and universalistic (especially the liberalistic) groups points the way forward. The result is that no human being, in his thoughts and society, can be seen as an Island – totally cut off from the cultures and values of others. It is also not to be forgotten that every human being has always been, and will always remain part of a particular society, and shares the moral, social and political thoughts, values and worldview of this society. But because he is not an Island, and the world is becoming a global village, he cannot but accept, and add to his individuality, the universal nature of human existence. Michael Walzer[43] observed that it is time for people of different cultures to bring themselves nearer and make room for transcultural exchange. This will act as a forum for self-critic and learning from one another. Only such a room can germinate such a global society, where universal norms and global values can be developed. And the dynamism of such a development can only be guaranteed for the future when children and the young are allowed on board through education and involvement.

A typical example and the good effects of such a forum can be seen after the Second World War, in the discussions and establishment of the h u m a n

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[40] KANT, I., *Foundations of the Metaphysics of Morals*, Indianapolis, 1959.

[41] KANT, I., „Grundlegung zur Metaphysik der Sitten", in: : *Ausgabe der Preußischen Akademie der Wissenschaften,* Berlin, AA IV, 421-436.

[42] RAWLS, J., *A Theory of Justice*, Oxford, 1971.

[43] WALZER, M., *Lokale Kritik – globale Standards. Zwei Formen moralischer Auseinandersetzung*, Hamburg, 1996; See also: WALZER, M., *Sphären der Gerechtigkeit. Ein Plädoyer für Pluralität und Gleichheit*, Frankfurt/M, 1992.

r i g h t s by the convention and declaration of the United Nations in 1948. And the values declared as human rights are gradually, in all parts of the world, enjoying universal validity. Even in those parts of the world, where the rights are still vitiated, they are still recognized as abused rights. For instance, no human being anywhere in the globe denies that the right to life is a value. That means: values remain values even when they are undermined or defaced for one reason or the other. Our challenge is mainly to equip the young with the knowhow and means of discovering how the different cultures of the world promote this same value of life.

Furthermore, with the modern technological advancements, we realize that people are no longer satisfied with identifying themselves with particular cultures alone; they see themselves rather (more of) as citizens of the world – ready to take part in collective values and norms globally. We see this global willingness in world citizenship from the high range of participation in the media and internet facilities.

Values form the substance of every society. And every society has its own ways of practically expressing its values in symbols (words, gestures, objects and images which have particular meanings and which are probably understood by only members of this very society or outsiders who have been initiated into it); or in rituals (collective actions of social importance like: forms of greetings or manners of showing respect to one another, articulated religious and social ceremonies, etc). These practical ways of expressing values can be noticed by any observer, but their cultural meanings and interpretation could only be understood by educating the observer on them. And this demands the readiness to communicate from both sides: The readiness to learn on the side of the observer, and the readiness to teach on the side of the culture-owner. For this readiness, our children must be trained to be open to others.

Values, in line with Hofstede, are feelings dangling between and oriented towards the plus- or minus-pole. At the extremes of these poles, one finds: good – bad; dirty – clean; dangerous – safe; forbidden – allowed; decent/proper – indecent/improper; moral – immoral; beautiful – ugly; natural – unnatural; normal – abnormal; logical – paradoxical; rational – irrational.[44] Every child grows up imbibing the values based on his culture's movements between these poles. Very often, one is not conscious of the values one is imbibing because the indoctrination begins from childhood. For this reason, one may not always be in the position to explain why one promotes particular values. And sometimes even, one may not have given any thought to the so-called values in his culture to really analyze what and why they are. That is why children must be brought up with critical minds and moral thinking, so that they would be in the position to evaluate the values of their culture and those of the other cultures, to know where they meet or differ, what to take or reject.

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[44] HOFSTEDE, G., & HOFSTEDE, G.J., *Lokales Denken, globales Handeln, Interkulturelle Zusammenarbeit und globales Management*, Nördlingen, 2011, 10.

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The imagination of an ideal world of values as opposed to the concrete wishes of the individuals in a given society makes it relevant to distinguish between "the desirable" – the "would be welcome" values and "the desired" – the "essentially/concretely wanted" values (*das Wünschenswerte und das Erwünschte*).[45] The former refers to the general principles with which the criteria of right or wrong, important or unimportant, agreement or disagreement are expressed; and this involves in content the expression of the human wish for virtues and the disapproval of vices. The latter expresses what you and I as individuals concretely want and wish as values for daily living. The "desirable" expresses ideal behaviour, while the "desired" expresses actual behaviours of people; and this difference is noticeable when one observes how people go about the norms in their society. The "desirable" concerns itself with the ideology of absolute norms – what is ethically right. The "desired", on the other hand, concerns itself with the praxis and parades more of the norm-statistic – what decisions the majority takes. Children must be so educated to be in the position to evaluate the "desired" with the "desirable", and through this capability, arrive at the values that can serve the global community.

It is obvious that it will be difficult, if not impossible; to get any concrete value which can, in practice and in its functionality, mean the same thing for every people everywhere. But in principle, the existence of such values will act as a challenge to people of other cultures to learn how it functions in a culture that is not theirs. Educating the young with global values would therefore mean exposing them to the relevant values for coexistence and acquainting them possibly with the variety of meanings these values may connote in different cultures of the globe. This will help them understand the frame of mind of the other, with the readiness for necessary compromise with one's own meaning of the value. This will enable children of different cultures and subcultures to come together and widen the horizon of their worldviews, and then plan together for a better and a more accommodating global community. For example, (refraining from passing judgment over their ethical standards), the political and economic wonder of the United States of America after the World War II is not far from this ideology. Added to the fact that the USA is a conglomerate of people from different parts of the world, they opened more doors after the World War II for talents from all over the world. Each immigrant brought his knowhow and values from his society of origin and enriched the "new world". This widening of horizon and the accumulation of different ingenuities from all cultures of the world led them to success.[46] However, America is not and cannot be the model of globality, because we are aware of the series of abuses in their system. And above all, globalization,

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[45] HOFSTEDE, G., & HOFSTEDE, G.J., *Ibid.*, 28.
[46] PETERSON, M.F., & HUNT, J.G., "International Perspectives on International Leadership", in: *Leadership Quarterly 8/3*, 1997, 203-231.

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as already said, is not identical with Americanization / Europeanization / Westernization. Our concern here is the "widening of horizon". The human family must learn to reach out and stop constructing boundaries. When humanity becomes open for one another, more can be collectively achieved. Too much of individuality or nationality often restricts rationality. The collectivity of values makes for the communality of humanity. The greatest global value that we can give our children is the consciousness for the solidarity of humanity.

10.4 Sense of Sustainable Solidarity of Humanity

Etymologically, solidarity is derived from the Latin word *solidum* – strong fundament. Consequently, one can understand solidarity as people's consciousness towards forming a solid fundament with one another – which presupposes thinking and acting together for a common purpose. In a society therefore, solidarity would mean a process of identifying with one another. Each one identifies him/herself with the plight of the group; taking part in its joys and sorrows and bearing responsibility in the happenings of the society. One feels concerned when anything is happening in/with the group. One does not withhold his help when the entire or any part of the group has a burden. The other way round, the group does not leave the individual alone to carry his burden. The plight of the individual is a moral challenge for the group. The sense behind solidarity is the welfare of each and everyone in the group. In effect, the group becomes present in the individual and otherwise. Alois Baumgartner explained solidarity to mean staying by and for one another – "einander beistehen, für einander einstehen, füreinander eintreten".[47] Solidarity is a principle of '*one for all, all for one*'. It is a matter of reciprocity in obligation and responsibility.

Peter Fonk used the popular image of "*we all sit in one boot*" from Oswald von Nell-Breuning to express the empirical content of the principle of solidarity.[48] The image implies that the lives of all individuals in the boot depend upon whether the boot reaches its target on land or not. For this reason, no one can liberate himself from this collective destiny. Their solidarity involves binding each individual with the society, since that is the only way to meet their needs and reach their target. This means that the individual must place his personal interest under the common interest, and the common interest must, on the other hand, guarantee the individual interest. The common goal does not and cannot exist for itself devoid of the individual goals of members of the society. The society is there basically to ensure the fulfillment of dreams of individual members.

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[47] BAUMGARTNER, A., "Solidarität" in: *Christliche Sozialethik, Ein Lehrbuch*, (Hrsg. Von Heimbach-Steins, M., & Baumgartner, A., Regensburg, 2004, 283-292.
[48] FONK, P., „Solidarität", *Vorlesung in Sozialethik*, Universität Passau, SS. 2013.

Solidarity entails not less than an interdependence of existence and survival between the group and the individual – after all it is a society of persons with dignity. That is why Pope John Paul II, in his social encyclical *Sollicitudo rei socialis*, emphasized that "solidarity is not just a feeling of pity or an artificial contact with the suffering of people far and near. Rather, it is the absolute resolve and decision to involve oneself for the common good – i.e. for the wellbeing of each and every one, because we all have responsibility for one another."[49] Based on this responsibility which we assume for one another just because we are persons with dignity – in the image of God (*imago dei*), Fonk drew five consequences out of the principle of solidarity:

1. Solidarity has a universal claim; no room for exclusivity.
2. Every contact with a stranger or neighbour is a challenge to solidarity, irrespective of the spontaneity.
3. Solidarity must include those who cannot realize for themselves the goals which make our lives human – the poor, the weak, the marginalized, the sick, the handicapped, etc.
4. Solidarity must give room for reconciliation, even after some members of the society have gone astray; this is the ethical reason for the resocialization of condemned culprits back into the society.
5. Solidarity is dynamic; not restrictive, not selective, not shortsighted or shortlived, rather, it must be the structural principle, upon which the society should be built.[50]

One outstanding point, in my opinion, is that solidarity must transcend the realm of comfort. One cannot show solidarity only when it is for him comfortable, or only to those with whom one is comfortable, or only with those counted as friends and relations. When we talk of the solidarity of humanity, we must envisage a wider form of solidarity which transcends identifiable groups. We think of a solidarity which involves the "other", the stranger. Such a solidarity would imply putting oneself in the position of the other – the stranger – staying by and for the stranger, taking responsibility for the stranger, making the welfare of the stranger or that of his group my affair, seeking cooperation with the stranger. This enables the stranger take part in my life, and me in his. Each must transcend his ego and boundaries and see the other as neighbour. This form of solidarity is naturally more difficult than solidarity between people of the same origin or race, or within people of similar interests, convictions or beliefs. It is a type of solidarity that demands making a conscious step across the border of relationships. It is a form of solidarity, which sees the global village/community as one society – a society of humanity.

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[49] JOHN PAUL II, *Sollicitudo rei socialis*, Verlautbarungen des Apostolischen Stuhls 82, (Hrsg. vom Sekretariat der Deutschen Bischofskonferenz, 1987), Nr. 38.
[50] FONK, P., *Solidarität*, ibid.

The idea of solidarity with the stranger as fellow and neighbour is perhaps a secularized version of the virtue of the *love of neighbor* found in the Judeo-Christian tradition. Such a global understanding of solidarity is what Jesus of Nazareth wanted to teach with the biblical story of the Good Samaritan (see Luke 10:30-37). Without going deep into this story, we realize that Jesus' description of neighbourhood offers some values that can make our world more habitable than it is. Following the background of the story, the robbers represent the inequality, insecurity, injustice, hatred, violence and brutality in our world today. What pedagogical implications can we derive from this story? It can be a tool for teaching global values: The value of appreciating h u m a n l i f e and the d i g - n i t y of the victim; Human s y m p a t h y, l o v e and m e r c y in the person of the Samaritan; H o s p i t a l i t y of the hotelier; Exchange of t r u s t between the hotelier and Samaritan; and above all, the S o l i d a r i t y of action (between the victim/Samaritan/hotelier) as the prototype of a (re)action for the survival of humanity. We realize here a great similarity with some values observed in African ethics and culture: For example, the values of life, communality and solidarity, honesty and justice, hospitality and respect.[51] Some of these values also exist in other cultures. These can be of great impulse to humanity globally, pointing to the direction of such values with which we can educate our children for the global coexistence of humanity.

Such an act of solidarity with the stranger (with its surrounding values) should not be seen as a mere act of compassion. It is more than that. In the words of Adam Smith, "Es ist eine stärkere Gewalt, ein zwingenderer Beweggrund, der sich in solchen Fällen äußert. Es ist Vernunft, Grundsatz, Gewissen, der Inwohner unserer Brust, der innere Mensch, der große Richter und Schiedsherr über unser Verhalten."[52] In such cases, it is a stronger force, a pressing motivating power, which expresses itself. It is reason (commonsense), basic life-principle, con-science, the inhabitant of our breast (heart), the inner human, the great judge and umpire of our actions that is in action. And bringing up our children with such a mental software and values remains the greatest challenge of our time, and the best result any proper education can yield.

The problem is: How can we inculcate these values in our children when we do not live them? How can I convince my child that a stranger is his neighbour when I personally do not care about the stranger? In fact all the agents of education – parents/family, schools, peers, churches, media, and the society at large must be involved in living out the values promoting the solidarity of humanity. The most influential method of teaching is living what you teach. When every society shows, in its dealings, that the stranger is not an enemy but a friend and

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[51] NDUKAIHE, V.E., *Achievement as Value in the Igbo/African Identity: The Ethics*, Berlin, 2006, 231-275.

[52] SMITH, A., *Theorie der ethischen Gefühle* (The Theory of moral Sentiments, 1759), Hamburg, 2004, 203.

neighbour, it will be easier for children to imbibe the act of solidarity in their mental software. We – parents/guardians, teachers, political/church/media authorities, and in fact all educators – are challenged to create a society with a solid fundament for coexistence. The challenge is all about asking ourselves how we can reframe education so that what we teach and how we teach are structured around what Nel Noddings[53] calls competences of caring – for self, for near/intimate others, for strange/global others, and for the natural world. It is a question of how we can refocus education in ways that will more effectively help young people live with one another, develop their enormous human potentials and avert the crises that threaten their future.

Trying to suggest ways of addressing this challenge, Riane Eisler advocates for a partnership education, which approaches the urgent questions from a new perspective, with three main goals in mind: The first goal is to help children grow into healthy, caring, competent, self-realized adults. The second goal is to help them develop the knowledge and skills that will see them through this time of environmental, economic and social upheavals. The third goal is to equip young people to create for themselves and future generations a sustainable future of greater personal, social, economic, and environmental responsibility and caring – a world in which human beings and our natural habitat are truly valued and chronic violence and injustice are no longer seen as "just the way things are."[54] It is not enough for parents and teachers to preach to children about sound values such as kindness and sensitivity rather than cruelty and insensitivity, democracy and equality rather than tyranny and inequality and environmental responsibility rather than irresponsibility. More important is what our homes and schools present as models, and what the school curriculum itself communicates about values. That is the essence of teaching by examples.

Family and schools teach values, whether they do so explicitly or implicitly, by inclusion or by omission. They have the obligation to do that. All educational curricula are based on certain assumptions about social relations, about what was, what is, and what can be. The issue therefore is not whether schools should teach values, but what kinds of values schools teach. Children are born curious, hungry to learn, to satisfy their need for meaning and fulfillment, to realize their enormous potentials for creativity and caring. Much of what children internalize as knowledge and truth is spontaneously formed through their interactions with the living world around them. Young children in particular learn from what their parents, teachers and guardians practice and model for them.

We can therefore make the first inroad into fostering the solidarity of humanity by inculcating in the young the consciousness of s e e i n g e a c h o t h e r a s

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[53]   NODDINGS, N., *The Challenge to Care in Schools*, New York, 1992.

[54]   EISLER, R., *Tomorrow's Children, A Blueprint for Partnership Education in the 21st Century*, Colorado, 2000, 29-30.

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p a r t n e r. Children must be taught to see one another, irrespective of gender, culture, race, religion, color or social status as partners and not rivals. This begins by learning to have self-awareness, the awareness of others as well as that of our natural habitat. Little children can be encouraged to ask questions about the narratives of solidarity they are taught, to seek meaning and purpose in them, and to make healthy and informed life choices out of them along with other children. Adults must endeavour to allow children develop their mentalities and not to bias children with queer adult mentalities. When the other is presented as a partner, young people can experience partnership relations with their teachers and their peers. Moreover, adults must avoid violent teaching methods. Many of our teaching methods – like the childrearing methods based on the motto: "spare the rod and spoil the child" – stem from much more authoritarian, inequitable and violent times. And such teaching methods were designed to prepare people to accept their place in the rigid hierarchies of domination and unquestioningly obey orders from above, whether from their parents in the family, teachers in school, supervisors at work, or rulers in government. Such educational methods often model uncaring (and sometimes) violent behaviours. The result is that children are thereby taught that violence and abuse by those stronger, or who hold power, is normal and right. Authoritarian teaching and learning heavily rely on negative motivations, such as fear, guilt, and shame. They force children to focus primarily on non-empathic competition rather than empathic cooperation as in a team project.[55] A structure of partnership in teaching and learning would yield a more positive result than the authoritarian method.

Educational institutions can exert a great impact on fostering the solidarity of humanity by availing (between teachers and students/pupils, and among students with each other – irrespective of cultural, racial, religious and social differences) the structures of partnership and models of partnership relations in teaching and learning. A partnership structure does not mean a completely horizontal organization. Here we can distinguish between *hierarchies of domination and hierarchies of actualization*. Hierarchies of domination are imposed and maintained by fear. They are held in place by the power that is idealized to dominate; and such hierarchies can uphold the inflicting of pain in order to dominate. This is today unacceptable. By contrast, hierarchies of actualization are primarily based not on power *over*, but on power *to* (creative power, the power to help and to nurture others) as well as power *with* (the collective power to accomplish things together, as in what is today called teamwork). In hierarchies of actualization, accountability flows not only from the bottom up but also from the top down. That is to say, the accountability of actions flows in both directions.[56] When our children

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[55] EISLER, R., *Ibid*,12.
[56] *Ibid*, 21f.

are brought up with the hierarchies of actualization, they can work together without seeking to dominate or intimidate each other.

The goal of teaching our young to see each other as partners is to prepare them for the different levels of partnership in the global family/community. They must have the courage to open their eyes to the needs, sufferings, and hopes of children worldwide, and the courage to question prescribed conventions, and to become the architects of authentic partnership for generations to come through an enlightened, empathic global public education. When such an education is adapted to different regions and cultures, it can transform and help all children realize their full humanity and preserve our natural habitat. A transformative education is an ambitious goal, which may undoubtedly be criticized, opposed or dismissed as impossible by some. But, by taking collective and creative risks, and holding fast to the principles and visions of partnership, we, and our children can build a bridge into a just and better future, a future guaranteeing solidarity of humanity.

On another note, it is important to draw attention to g e n d e r   s o l i d a r i t y. In most parts of the world, women are often maltreated or disadvantaged. In most places, they are denied access to economic power, to education, to the political structures of most societies, and above all, they are often (for some cultural or religious reasons) excluded from the decision-making bodies of the societies to which they belong. This is unjust. And those in the corridors of power in different societies and institutions are hereby called upon to address this injustice and show solidarity and an equal sense of belonging to our women folk. Politics must fight against discrimination and violence against women. This sense of gender solidarity must assume, with sanctionable laws, a global dimension (and not just left at the "good will" of some "elevated" groups), so that women, no matter where they find themselves in all parts of the world, will enjoy being women – just like men in normal circumstances enjoy being men. The women, on their part, should not leave their fate to destiny. Even when the powerful purportedly ignore them, they should make themselves seen and heard. They must stand up and acclaim: 'we are here'. One feminist philosopher Charlotte Perkins Gilman was once, in this regard, quoted to have said: "until we see what we are, we cannot take steps to become what we should be".[57] This fight, however, is not supposed to be fought alone by the women. The men must show a strong support in the strenuous fight towards liberating the women. Therein lies the solidarity.

In Riane Eisler's partnership education, she also suggests that the partnership curriculum must be gender-balanced.[58] This is essential if all children are to be valued – and if all children are to learn more pro-human and environmentally

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[57] LANE, A. J., *The Charlotte Perkins Gilman Reader*, New York, 1980, xiv.
[58] EISLER, R., *Tomorrow's Children, A Blueprint for Partnership Education in the 21st Century*, Colorado, 2000, 39-40.

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sensitive values. It is wrong to follow just the dominator educational traditions. She means that most existing textbooks still focus primarily on the male half of humanity: on what men did and thought. We need only to look at our texts on literature, art, history, and philosophy to see how our education still omits a huge part of the human story. Studies show that an education that minimizes the role and contribution of women has negative effects on girls' sense of self-worth and severely limits the realization of their potentials. But it also has negative effects on boys, and on the whole of our social system, as this kind of education distorts our entire system of values in significant and highly destructive ways.

Of course there are people who argue that gender issues should take a back seat as far as more important issues are concerned – matters of life and death. She counteracted such people by saying that this system of valuing the male half of humanity more than the female half is all too often a matter of life and death. In some world regions, female children get not only less attention, less education but less health care and even food – literally condemning girl children to death. Through a partnership curriculum, teachers can help students see how learning to accept the ranking of half of humanity over the other as normal and right provides a mental map for all rankings of domination – whether gender over gender, race over race, religion over religion, or nation over nation. They can help students see that we need to give greater value to traits such as empathy and nonviolence that are still stereotypically associated with women – whether they are found in women or men. In short, they can impart values that are appropriate not only for a truly democratic society but also for a more equitable and less violent world. Every boy should recognize, respect and feel the dignity of every girl, and otherwise.

The absolute segregation and dichotomy between men and women is meanwhile losing its foothold. Even though it is not yet enough, some changes in outlook are being recorded. Rob Koegel[59] observes that many men are today beginning to challenge the definition of fathering, which was once primarily associated with a disciplinarian/ provider role to now include the nurturing role, which was once only associated with mothering. In the same way, many women are beginning to break into the once aptly termed "men's world" of government, business, and the more lucrative professions. In other words, there is a strong movement towards a more flexible gender roles and equitable relations appropriate for a more peaceful and caring society. However, there is still a strong resistance. But a gender-balanced partnership education can reduce this resistance, following Eisler. This can help us move toward a future where all children are valued and essential human activities such as caring for children (male and female alike) and maintaining a clean and healthy environment are accorded the importance they merit.

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[59] KOEGEL, R., "Healing the Wounds of Masculinity: A Crucial Role for Educators", in: *Holistic Education Review*, 7, (March 1994), 42-49.

Moreover, nowadays, the normalcy of gender classification into male and female is somehow put into question. There are sometimes gene complications that make it difficult to determine the gender of someone. Even when explicit, some people find it difficult in this day and age to identify with their gender. They claim to have been born into wrong bodies. Even those involved in same-sex relationships today seek legal recognition. Children whose "identity" or sexual tendencies are not valued or recognized in the school curriculum suffer in many ways from their exclusion – as evidenced by the much higher suicide-attempt rates among gay and lesbian students in America, for example. So, in effect, gender-consciousness is today taking new dimensions.

Furthermore, gender solidarity requires that we allow the young people – boys and girls alike – to have access to information about their sexuality. Failure to educate young people about sexuality does not reduce sexual activity, rather it deprives them of information they need in order to make informed and responsible sexual decisions. A sexual ethic enhancing the respect for the bodies of others as well as for our own should be part of sex education. We can counter the vulgarized and depersonalized portrayal of sex, as we see in much of popular culture, by teaching young people about the evolution of sex and love as part of human biological, emotional and spiritual development. Young people certainly need to learn to resist peer and media pressure to have "instant sex". They need to learn to postpone sexual relations and to understand the dangers of sexually transmitted diseases. They need to know about the emotional consequences of casual sex, and about the fact that caring is integral to long-term satisfaction, both physically and emotionally. They can avoid dangers if they are well informed. Puberty brings a flood of raging hormones to girls as well as boys. It is essential, therefore, that girls also be able to acknowledge their sexual feelings rather than pretending that they have none. When young people are able to acknowledge their sexuality, they will be in a better position to make more conscious decisions about sex.

All human beings (male and female alike) have this deep need for love and intimacy. Human sexuality is thus a means not only of reproducing our species but also of giving and receiving pleasure through intimate touch. When that intimate touch is also a caring touch, when it expresses real love (not the sexual possessiveness and control which in dominator cultures is sometimes called love); when the human need to love and be loved is met, our powerful human yearning for connection is also met.[60] The young must be taught not to forget that sexuality involves self-regulation. Self-regulation entails learning goal-setting and empathy, and understanding that actions have consequences. Helping children focus on short- and long-term goal-setting rather than on immediate gratification, and on empathy rather than fear, is a more effective and positive pedagogy.

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[60] EISLER, R., *op.cit*, 2000, 224-30.

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Another very important dimension of the sense of solidarity of humanity is to show a long-term Solidarity with future generations. The German language has a wonderful expression of this idea in the concept *"Prinzip der Nachhaltigkeit"*[61] – the principle of sustainability. When we talk about solidarity in the global arena, we must not limit our scope to the present generation alone. We enjoy today what the past generations left for us. We therefore have the obligation in solidarity to leave something substantial for the coming generations. The social, cultural, political, economical and ecological responsibilities of this generation extend to the future generation. That is what this concept: *Prinzip der Nachhaltigkeit* is all about. This means that, we must use, spend and manage the resources available in our world today with caution, in cognizance of and in solidarity with the coming generations, since they also have a right to the goods of our world as much as we do. Some political decisions (for example on pollution, climate change or uncontrolled financial national debts) must be taken by the generations of today in other to save the generations of tomorrow.

The solidarity here lies in the fact that, if these hard decisions are not taken today, the future generations will not survive. The greatest problem is that, with the network of global ecosystems, the consequences of global warming are not only felt in those areas where they are caused. And sometimes they occur in regions where there is very little capacity to tackle them or cope with their effects. In most cases, the air pollutions generated in the northern nations often show their drastic effects in the nations of the south. The problem is not only environmental, but also political and financial. Any political or financial disaster in any part of the world affects the others. "Will der Mensch seine personale Würde als Vernunftwesen im Umgang mit sich selbst und mit anderen wahren, so kann er der darin implizierten Verantwortung für die Natur nur gerecht werden, wenn er die 'Gesamtvernetzung' all seiner zivilisatorischen Tätigkeiten und Erzeugnisse mit dieser ihn tragenden Natur zum Prinzip seines Handelns macht."[62] If the human, as a reasonable being, wants to take his dealings with himself and with others seriously, he must take the implied responsibility for nature seriously. He can only do this by making the respect for nature his principle of action in the entire network of his civilizational activities. Our collective survival can only be guaranteed by sustainably thinking about ourselves, our environment, and the future welfare of our children yet to be born. This is the type of solidarity of humanity we solicit for.

This fact of sustainability also touches the field of education. We have the task of educating our children for living "in today" and in the future. Also, our chil-

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[61] See HEIMBACH-STEINS, M/LIENKAMP, A., Kommentar: *Für eine Zukunft in Solidarität und Gerechtigkeit: Wort des Rates zur wirtschaftlichen und sozialen Lage in Deutschland,* (hrsg. von) Sekretariat der Deutschen Katholiken Bischofskonferenz/ Kirchenamt der Evangelischen Kirche in Deutschland, München, 1997.

[62] Rat von Sachverständigen für Umweltfragen (SRU), *Umweltgutachten: Für eine dauerhaft-umweltgerechte Entwicklung, Stuttgart*, 1994, 54.

dren have the duty to give along what they have received. One of the greatest and most urgent challenges facing today's children relates to how they will nurture and educate tomorrow's children. Therein lies the real hope for our world.[63] If we give a substantial number of today's children the nurturance and education that enable them to live and work in the equitable, nonviolent, gender-fair, environmentally conscious, caring, and creative ways that characterize partnership rather than dominator relations, they will be able to make enough changes in beliefs and institutions to support this way of relating in all spheres of life. They will also be able to give their children the nurturance and education, which will help them see the difference between actualizing and dwarfing the great human potentials in every individual. Our children need education for a sustainable development in various aspects of life.
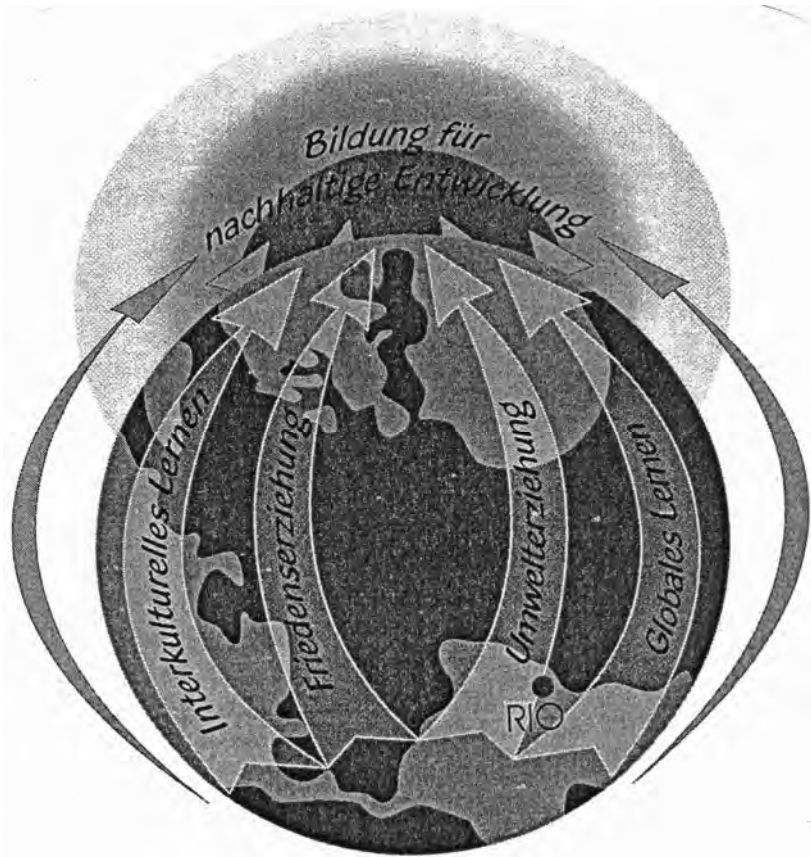
Education for sustainable development involves intra- and intercultural learning, which enables the young to know about their own culture and get informed about the cultures of others; learning about peace, which is inevitable for coexistence at all levels of society in the global community; learning about the environment, as our natural habitat which must be conserved for the humans of today and tomorrow; and finally global learning, which is meant to equip the young with all necessary information about our globe.

Education for sustainable development is an 'in and out' integrational process which is geared towards human coexistence and intercultural competence as well as the development of personality. It is only a widened educational horizon that can stabilize personality, or induce a change of orientation, change of lifestyle and perspective, change of values; it can also induce an emotional challenge for a better appreciation of self and the environment. Thus, global learning for our children should emphasize an understanding of the global dimension of reality, and strengthen the personality of the individual, as well as guaranteeing competence of sustainability in people's actions and reactions.[64]

The principle of sustainability has much to do with the preservation of our environment. Since environmental education needs to start early and be integrated into all aspects of the curriculum, it can be tied in teaching with the enormous interest which little girls and boys have in animals, trees, flowers, and other aspects of nature. Children are fascinated by animals, in zoos, and in picture books. Trees, flowers, fruits, and other aspects of nature are also of great interest to them. For those who live in areas where they can roam in forests, or for children who go on camping trips, these experiences provide unending fun along with newly gained knowledge. As children grow older, they generally empathize

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[63] EISLER, R., *Tomorrow's Children, A Blueprint for Partnership Education in the 21st Century*, Colorado, 2000, 7.

[64] FORGHANI, N., *Globales Lernen. Die Überwindung des Nationalen Ethos*, Innsbruck, 2001.

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(This image portraying elements of education for sustainable development
was derived from the Rio-Protocol on sustainable development
and contained in Jörg-Robert Schreiber[65])

with animals, not only their beloved pets but with animals they see or read about such as dolphins, whales, elephants, and other species that are today threatened. In this and other ways, young people have a natural interest in and concern for nature. This interest will foster their environmental consciousness. It makes them view nature as part of the sacred, strengthening their sense of spiritual connection to the planet that supports them. It helps them understand empathy as an important evolutionary development, – empathy for nature and as such for humanity. This enables young people to become actively involved in caring for life, not only individually but collectively, as is urgently needed at this time.[66]

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[65] SCHREIBER, J.R., „ Kompetenzen und Konvergenzen. Globales Lernen im Rahmen der UN-Dekade: Bildung für Nachhaltige Entwicklung", 2005, 19-25.

[66] EISLER, R., *Tomorrow's Children, A Blueprint for Partnership Education in the 21st Century*, Colorado, 2000, 240-41.

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The conference of the United Nations in Rio de Janeiro in 1992, about the environment and development, was aimed at arousing the consciousness of the nations towards working together and building up a just and worldwide partnership to protect the global environment and the systems of development. They acted on the conviction that the earth as a whole is our home, and each different part is only a relational representation of the whole. The human being (since we have the right to a healthy and productive life in agreement with nature) is at the centre of all efforts towards a sustainable development. But the right to development –national and international – must be commensurate to the developmental and environmental needs both of this generation and of the generations to come. The nations must work together in the spirit of solidarity and worldwide partnership to maintain the ecosystems of the earth and a healthy environment for all. The conference reiterated (art. 11) that global environmental norms are necessary in order to act as guidelines for the individual nation's way about with the environment. And in case of a natural catastrophe in any part of the earth, global solidarity in assistance is promptly required. Above all, this way of solidarity and partnership approach must be instilled in the young generation. "The creativity, the ideals and the courage of the young people of the world should be mobilized to create a worldwide partnership that can enhance sustainable development and assure a better future for all."[67] One thing is clear: Global peace, sustainable development and environmental protection belong together and cannot be separated.

Educating the young people in this direction is today indispensable because they are the first generation who has to worry about acid rain, holes in the ozone layer and global warming. They carry in their bodies the residues of pesticides and hormones that were once hailed as great boons or blessing to humanity but are now recognized as toxic to life. They are the first generation who, during their lifetimes, may witness the disappearance from our earth of thousands of animal, bird, and plant species, which are undergoing catastrophic rates of extinction due to the degradation and loss of their habitats through human activities. They are also the first generation who has to worry about the effects of nuclear and biological warfare or terrorism on their own habitat. In short, they have to worry about the possibility of their own extinction.[68] They must be conscientized to preserve the environment or be aware of the consequences of not abiding generally by the principle of sustainability.

Such an education and conscientization builds on such basic and universally desired values like empathy and caring. Such can help young people escape the cynicism and nihilism of our time. We must realize that unless we prepare today's and tomorrow's children to live together, more equitably and peacefully,

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[67] *Report of the United Nations Conference on Human Environment and Development*, Rio de Janeiro, 3-14 June, 1992, art. 21.
[68] EISLER, R., *op.cit*, 2000, 236.

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with each other and with nature, they may have no future in our age of biological and nuclear weapons. We also realize that if we do not mellow down the rate of our "conquest of nature," we endanger not only the future of other species with whom we share our planet, but also the future of our own human species.[69] In fact, we have no option than to learn and live in solidarity with ourselves and with our environment. The learning-method is simple: Beginning with the early school days, teachers can teach solidarity to the pupils by telling stories about the mutual aid and altruism shown by many species. For example, geese in flight will often support an injured or exhausted bird, helping it continue its long migratory journey. Bats not only share food with one another but care for the elderly and infirm and often adopt orphan bats and care for them. Wolves unite with one another while hunting for food. The human must globally learn to unite in pursuit of the common good and to care for each other.

Global solidarity also involves helping those in need; not letting anyone lose his/her human dignity in existence. This help can be moral, spiritual, political or material. What is here necessarily required is not the momentary material assistance, rather a lasting structural change of the situations which occasioned the need in the first place. The aim is to help without making the recipient a permanent dependant. We term it: Help to self-help (Hilfe zur Selbsthilfe).[70] This introduces to the idea of solidarity another component part – S u b s i d i a r i t y. (Latin – *Subsidium*: Help from a reserve position).

The principle of S u b s i d i a r i t y states that: "social institutions have an auxiliary and a complementary function concerning the tasks and needs of the smaller groupings and individuals. That means to say that on the one hand societies must leave to the smaller groupings or individuals what they can do by their own power; and that on the other hand they must assist the smaller groupings or individuals where they are unable to accomplish a necessary or at least useful task."[71] This principle protects particular rights and competence of individuals against excessive domination by societies, as well as the competence of minor associations against oppressive and totalitarian claims of the larger society. It requires a clear description of boundaries of subsidiarity in solidarity. Franz Furger emphasized: "überall dort, wo der einzelne oder eine kleinere Gruppe das Gemeinwohl allein auf eine alle befriedigende Weise sicherzustellen vermag, keine größere, übergeordnete Instanz eingreifen soll und darf. Wo diese dagegen dazu nicht bzw. wegen veränderter Umstände nicht mehr oder nicht mehr umfassend fähig ist, ergibt sich für die je größere gemeinschaftliche Einheit die Verpflichtung zu einer entsprechenden Hilfestellung, einem „Subsidium".[72] This

[69] LASZLO, E., *Choice: Evolution or Extinction?*, New York, 1994.
[70] BOHRMANN, T., „Subsidiarität", in: *Christliche Sozialethik, Ein Lehrbuch*, (Hrsg. von Heimbach-Steins, M., & Baumgartner, A., Regensburg, 2004, 293-301.
[71] PESCHKE, K.H., *Christian Ethics* in the light of Vatican II(vol2), Manila, 1997, 523.
[72] FURGER, F., *Christliche Sozialethik: Grundlagen und Zielsetzung*, Stuttgart, 1991, 138.

means that where the smaller group can comfortably achieve the common good, no bigger group should intervene. But where it cannot, the bigger group has a duty to give help – a subsidy. This is the essence of global solidarity.

The human family should assist and support all the members of the social body, without the bigger daring to swallow up the smaller. The responsibility of the local society/state/global society is to uplift and make possible the individual responsibilities and that of the smaller bodies within the societies. The social structure must guarantee that the individual as well as the smaller societies have the chance to develop independence and self-responsibility.[73] On the other hand, the individual and smaller groups must use the opportunities availed and accept help that would lead them to independence and strong foothold with a collective will for the common good. The basic conditions for Subsidiarity must protect human dignity, rights, freedom and independence of the person and of smaller groups, while at the same time upholding the social unity of the larger body. On this basis, children should be taught and allowed to do the things they can, without denying them help where and when they need it. This ensures human dignity at all levels.

Such a solidarity based on the dignity of the human person will definitely have some sequels: First, it presents solidarity as a universal principle, extending to all humans and without exclusions – familiar or strange, rich or poor, able or disabled, man or woman, white or black, adult or children or even the future generations. Secondly, any encounter with the stranger from one possible moment to the other is a challenge to show solidarity (an example is the already mentioned story of the Good Samaritan). The logic is: it could be any one today and can be my turn tomorrow or any time. We meet humanity in every individual human being.

Another consequence of basing solidarity on human dignity is that solidarity is not just a moral disposition of the individual or a fixed mentality of a group. Solidarity is dynamic, reacting also over the changes in the future. It is not satisfied with only momentary and half-baked solutions, but rather seeks to establish itself in the structural order of the society – local and global. In essence, solidarity is a structural principle, a leading idea for the construction of a just society. Solidarity doesn't deserve to be seen just as a moral attitude; it wants to imprint itself on the basic social structure of the society. It is both a concept of virtue and a social structural principle.[74] That is why it must be promoted and inculcated, through the agents of education, into the heads and hearts of the young as a primary value determinant for the survival of the global human family.

Human solidarity would be more effective the moment we begin to see our similarities; looking for the things that bring us together instead of things which

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[73] *Für eine Zukunft in Solidarität und Gerechtigkeit*, op.cit, 1997, 48.
[74] BAUMGARTNER, A., "Solidarität" in: *Christliche Sozialethik, Ein Lehrbuch*, (Hrsg. von Heimbach-Steins, M., & Baumgartner, A., Regensburg, 2004, 289-291.

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divide us; seeing one another as related in one form or the other; accepting a little bit of Inter/Multiculturality in our societies. This may take time to establish itself, but it is possible, and does help. H.V. Perlmutter[75] pointed out the different possible phases in the development of multiculturalism. The relationship between visitors and the people living in the host community built itself up in different stages. The first phase is the *curiosity* of the host (who is this? Where does he come from? Why is he here? etc), parallel to the initial euphoria of the visitor (very beautiful city, nice neighborhood, regular means of transportation, etc).

When it becomes certain that the visitor is staying long or that he intends to live in the host community, the second phase – *ethnocentrism* – sets in. This means that the people in the host community begin to assess and judge the visitor with their own cultural norms. Such assessments often end up in the negative, because the visitor would naturally react differently to situations and behave in other forms as expected – not out of bad-will, but as a result of cultural difference. The problem with ethnocentrism is that (just like in egocentrism, where the individual sees his little individual world as the centre of the universe) the ethnic community sees itself as the measure of the world cultures. Ethnocentrism survives barely with a minimal influx of visitors.

As the influx maximizes, the third phase of the development of multiculturalism – *polycentrism* – begins. This means the awareness and acknowledgment that different people should be judged and measured differently. This awareness calls for the ability to make effort towards understanding the visitor in his own cultural norms, trying to understand why he behaves the way he behaves. Multiculturality really begins at this stage. But it is however important here to warn about the dangers of *xenophile* – i.e. the tendency to believe that everything seems to be better in the culture of the visitors. The extreme form of such feeling among the people of a host community is dangerous and can lead to *geocentrism* – which would result to the abolition or replacement of all the existing norms in the community. It is however not likely that any community can reach this stage. Meanwhile, these categorizations are not absolute and do not apply in every individual situation. It is possible to get individuals from the same host community reacting differently. That means, it is possible to find very tolerant people in an intolerant culture, and otherwise.

Also in the effort towards uniting the human family, we must have to acknowledge that different groups of societies are bound to react differently to situations. This suggests that even in the context of interculturality, there is the tendency of difference in understanding. Each group would tend naturally to confirm its identity as distinct from the others. The tendency is also there to de-

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[75] PERLMUTTER, H.V, cited in HOFSTEDE, G., & HOFSTEDE, G.J, *Lokales Denken, globales Handeln, Interkulturelle Zusammenarbeit und globales Management*, Nördlingen, 2011, 424.

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fine others in stereotyped categories – often negative: for example, Blacks are aggressive and loud, Whites are cunning and manipulative, Arabs are intolerant and extremists; or Americans are rascals, Germans are strict, Indians are timid, etc; as if all people from these groups are exactly the same and nothing better can be found in the group. Such stereotyping influences one's view of the reality in the other group. It must be avoided. From actual experience, we must have noticed that stereotyping only leads to splitting, and cannot enhance interculturation. Real intercultural integration among members of different cultural groups is only possible when people of different groups see themselves as equals; when they come together, and are ready to admire the good qualities (instead of seeing only the bad qualities) in each other.

As observed by Klaus Dirscherl[76], any process of interculturation must meet some basics. "Wir brauchen also zuallererst das Bewusstsein dafür, dass der Umgang mit dem Fremden etwas Verstehbares, Analysierbares und Lehrbares ist. Wir brauchen eine moderne Ethnologie, die nicht mehr wie die alte Völkerkunde das Fremde besonderes fremd darstellte und uns westliche Menschen erschaudern ließ ob solcher gravierenden Abweichung von unseren Zivilisationsnormen. Wichtig ist nicht mehr die Frage, wie fremd das Fremde ist. Wichtig ist, wie und wie kompetent wir mit dem Fremden umgehen". He means we need first of all the consciousness that the way we go about the stranger can be understood, analyzed and can be taught. We need a modern ethnology, which no longer presents the stranger only as the stranger, like in the old ethnology, letting us Westerners shudder with horror how they massively deviate from the norms of our civilization. What is important is no longer the question: How strange is the stranger. What is now important is: How and how competent we go about the stranger. Interculturality is all about the human ability to see his culture in relation to other cultures; the ability to bring about cultural exchange; the ability to understand, tolerate and even bear intercultural irritations, and develop strategies to reconcile one's culture with a strange one. This is exactly the ability which we must have to impart in the young generations through education, so that they will be able to get along with one another in our global community which is daily drawing closer.

This sense of human solidarity and interculturality, which we are opting for, requires therefore some acts of Hospitality and Friendliness. "Wenn wir Freundlichkeit für einen universallen Wert halten, wollen wir in der Tat, dass jeder freundlich sein möchte. Und da wir möchten, dass sie einer Meinung mit uns sind, wünschen wir uns auch, dass sie den Wunsch haben, jeder möge freundlich sein wollen. …Vielleicht haben wir den Wunsch, dass alle Menschen wollen, dass alle freundlich zueinander sind, *weil wir Freundlichkeit als Wert anerkennen*."[77] If we ac-

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76   DIRSCHERL, K., „Statement: Wieviel Interkultur braucht das Land?", in: *Die Multikulturelle Zukunft Deutschlands – Bereicherung oder Überforderung?* (Hrsg. von SCHWEITZER, W.), Passau, 2002, 66.

77   APPIAH, K.A., *Der Kosmopolit: Philosophie des Weltbürgertums*, München, 2007, 48.

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cept friendliness as a universal value, then we would actually want to see that everybody is friendly. And since we want all to share our opinion, we also wish all to ensure that everybody is friendly. We have this wish that all human beings would want to see friendliness among themselves, perhaps, because we acknowledge that friendliness is a value. People learn to give friendliness when they have experienced and enjoyed friendliness. And this can go on because it is valued by everybody. Normally we have such feelings as human beings: when we cherish something as a value, we wish that all would see it as such. This universal anticipation of value in every human being points to the possibility of global values. The language of value is the best instrument for coordinating human existence. When human beings want to achieve a collective goal, an appeal is made to value. When friendliness becomes a global value, and when everybody behaves friendly to a stranger, there will be less suspicion and quarrel, and the global community will then enjoy some bit of peace and solidarity.

The basic rule for this friendliness is respect and recognition for one another, which we shall discuss in a more detail in the last section of this work. Briefly, for now, Eibl-Eibesfeldt formulates the way-about of this principle: "Respektiere deinen Mitmenschen, und gib dich respektabel".[78] *Respect your fellowmen, and make yourself respectable*. In actual fact, this should be the bases for any human relationship. No honest friendship can function without respect. And this respect cannot be one sided, since respect is reciprocal. That means: each must recognize the other, not degrading but rather respecting his dignity, feelings and values; and at the same time, making oneself respectable – by way of being reliable, keeping one's words, bearing a good image of oneself and, as much as possible, avoiding things that may injure or remove trust in the relationship.

Definitely, the same value could mean different things for different people. I cite the example of punctuality: Friendliness leads people to meet one another, and that requires making appointments with one another. Every human being values time, because it determines our existence and activities. But looking into different cultures, we realize various degrees in the application of time. A German, for instance, has an absolute sensibility for punctuality. In most cases, someone is judged as (un)trustworthy or (un)reliable with regard to his level of punctuality. Lateness is calculated in seconds and minutes – and this, in all aspects of life. Peter Lawrence, a British sociologist, described the sense of time in the German society: When a foreigner travels through Germany, the meaning of punctuality occurs to him in a special way. In the train, the first topic of discussion among travelers is the issue of when the train arrives the stations – punctually or not. And in German distant-trains, you always find leaflets that are meant to accompany the traveller; the content is only the times of arrival in, and depar-

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[78] EIBL-EIBESFELDT, I., *Der Mensch – das riskierte Wesen. Zur Naturgeschichte menschlicher Unvernunft*, München, 1997, 89.

ture from all the stop-stations along the travel-root, as well as when the connecting trains leave the stations and when they will reach their destinations. Immediately the train comes to a station, it looks almost like a national sport for people to confront the train-conductor with a digital clock to ascertain the punctuality of the train. If a train comes late (which is possible), it will be announced through the loudspeakers with a miserable tone of apology. The worst thing that can happen is not to know exactly how late the train will arrive. Such information is aired in a tone like a funeral oration.[79]

But in another culture, time may be cherished, but with less intensity. A Nigerian (for example) will be there on time to meet any appointment where he will earn money or discuss something very precious to him – business appointments. But he will take his time and come hours later to any appointments of leisure – celebrations, private invitations, etc. At the background to this behaviour, there is always the presumption that people may see one as hungry and greedy if one comes very early to feasts. A stranger might be surprised to see invitees coming late and none is offering any excuse why he/she is late. In such situations, it is common to hear such expressions like "*African Time*", or "*Business has the clock, we have the Time*". The terrible disadvantage of this style of life is that anyone who is planning any get-together dares not make any other appointment for himself on this same day. It is a day of waiting for guests who may decide to come hours later.

In matters of public-transport, the rules of the game (in timing) are different from those in the West. It makes no sense to ask what time the bus is leaving; one may rather ask if the bus is fully loaded. Whoever takes the public transport has no means of determining the times of departure or arrival. All passengers must have to sit in the bus and wait till the last seat is occupied. You are not so lucky if you are the first person to enter the bus, since the loading time may sometimes last two or three hours – depending on how fast the subsequent passengers are coming. However, today, the modern Nigerian transport systems (air-transportations, modern-luxurious-distance-buses) are seriously adapting to the world standards. We only intend to point out, in all courtesy, that people must have to learn the nuances in other cultures even when the same value is in question.

In today's world of lightning-speed in technological and social flux, the development of friendly abilities and coexistence capacities is more crucial than ever before. Children must learn the ways of life of others. They need to understand and appreciate our natural habitat, our Mother Earth and the various different parts of the globe (as much as possible). They need to develop their innate capacity for love and friendship, for caring and caretaking, for creativity, for sensitivity to their own real needs and those of others.[80] If today's children are to find faith that is

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[79] LAWRENCE. P., *Managers and Management in West Germany*, London, 1980, 133.
[80] EISLER, R., *Tomorrow's Children, A Blueprint for Partnership Education in the 21st Century*, Colorado, 2000, 6.

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grounded in reality, they need a new vision of human nature and our place in the unfolding drama of life on this Earth. School programs must include intercultural and global learning. And students/pupils should give in their time and effort, not just to pass examinations, but to internalize the values accorded them and apply them in daily living to promote in friendliness the solidarity of the global community which has become a village for all. This solidarity of the global community can only be built on the bases of sustainable justice. No more, no less.

10.5 Justice: the key and fair route to Sustainable Solidarity

A fair discussion on the idea of solidarity of humanity as a global value cannot exclude j u s t i c e . Justice is a concept that must be brought into play when the possibility of coexistence in fairness is in focus. Justice demands the act of caring fairly for one another and seeing each other as fellow human and partner in dignity. Such a solidarity of humanity, which we are here earnestly advocating for, cannot really function without the idea of sustainable justice. There is no human social order, which can guarantee this solidarity without some sense of justice. On the level of coexistence, we have the commonsense experience that different people or groups do not always pursue the same goals. Their goals are sometimes not harmonizable – especially when they arise from different rival interests. Since not all interests and claims can be fulfilled equally, conflict can occur. And when conflicts arise, we need such ethical principles like the concept of justice in order to address properly and fairly (by way of balancing) those different interests and claims.

In today's world, people have consciously or unconsciously started to organize themselves into a global society. Ethically therefore, the most important step in the direction of ensuring justice is to demand that all human beings and peoples in this global society get the chance to survive. Global justice and solidarity are all about putting in place a situation that guarantees the survival of all people; and this involves their affordability of the basic needs of life.[81] It is also of great importance to the solidarity of humanity to implement the principle of the equality of chance and access to justice. This involves guaranteeing all persons a just and fair exchange and distribution of amenities, as well as equal access to the political, social and economic wellbeing in the society – local, national and international. When we talk about equality in distribution, we do not mean equality in terms of one is to one; rather we mean equality in relation to need. Justice in our globe therefore demands that all, including children and our natural environment, must have access to the means of survival. Our globe must be a place where all have access to food, education, healthcare, social and legal security, as

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[81] REDER, M., *Globalisierung und Philosophie*, Darmstadt, 2009, 50.

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well as equal chances for development. Justice in this understanding must be sustainable, extending to future generations.

The concept of Justice – in Latin *iustitia* and in Greek δικαιοσυνη – presupposes the readiness for right and just actions in the relationships between people. In its original sense, it possesses ethical and legal undertones. Plato (428/427-348/347 BC), in his republic[82], sees justice (both in the political and individual arenas) as the basis and the summary of all virtues. Aristotle (384-322 BC) tows the line of Plato by seeing justice as the ensemble of virtues[83]; but added that it should be oriented towards the other, whether in the exchange of goods and services or in contracts or in the societal distribution of means of livelihood. Underlining the legal undertone of justice, Aristotle said: "Justice is the virtue through which everybody enjoys his own possessions in accordance with the law; its opposite is injustice, through which men enjoy the possessions of others in defiance of the law."[84] It is important to note the phrase "*in accordance with the law*"; this is why we urge those with political powers locally, nationally and globally to take the issues of justice and fairness very seriously in this sense when establishing the laws governing our coexistence.

The theological influence of the scholastic era on the concept of justice was seen in the views of people like Augustine or Thomas Aquinas. Generally, the middle ages thought of justice in three dimensions: God's justice, the justification of the sinner, and the moral justice in human persons. Augustine (354-430AD) understands justice, like in the Antic, as the harmony of all other virtues; but traced the origin to the human nature and soul which, at the end, is rooted in God.[85] For him, the real justice is God's justice which the human soul is always seeking and desiring. It was along this line that Thomas Aquinas (1225-1274) formulated the classical understanding of justice. Thomas sees justice as the property of God; and acting in justice is the fulfillment of one's obligation towards God. He underlined justice as one of the cardinal virtues which are acquired "*habitus*", exercised through the relationship with other persons "*est ad alterum*", and through the principles of equality "*debitum secundum aequalitatem*".[86] Here, Thomas underscored three types of justice: commutative justice (*iustitia commutativa*), distributive justice (*iustitia distributiva*), and legal justice (*iustitia legalis*). These regulate in different ways the relationships of people to one another. Legal justice wants to express the obligations of the individual towards the

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[82] PLATO, *The Republic*, Book IV, 433, in: *Great Books of the Western World*, Vol. 6, (ed. M.J. Adler), Chicago, 1996, 342-356.

[83] ARISTOTLE, *The Nicomachean Ethics*, V, 3, 1129, in: *Great Books of the Western World*, Vol. 6, (ed. M.J. Adler), Chicago 1996, 339-436.

[84] ARISTOTLE, *Rhetoric*, 1, 9, 1366, in: *Great Books of the Western World*, Vol. 8, (ed. M.J. Adler), Chicago, 1996, 593-675.

[85] AUGUSTINE, *The City of God*, 19, 4, 4, in: *Great Books of the Western World*, Vol. 16, (ed. M.J. Adler), Chicago, 1996, 163-696.

[86] THOMAS AQUINAS, *Summa Theologica*, II/II, Q. 58.

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state/society; distributive justice points out the duties which the state/society owes the individual; commutative justice reiterates the duties which individuals owe one another in their various relationships.

Till into the modern times, the concept of justice in human relationships continues to receive attention linked to the original understanding – relating it either to law or to God and human nature. Thomas Hobbes (1588-1679) calls a person just, when he does right in accordance with the law.[87] While Hobbes was justifying his argument with the law, Gottfried Wilhelm Leibniz (1646-1716), on his part, added that justice is justifiable not only in the will of God, rather/but also in the intellect, not only in the power of God, rather also in wisdom. *"…non tantum in voluntate divina, sed et in intellectu, nec tantum in potential Dei, sed et in sapientia"*.[88] His effort was to combine the Godly and human aspects of justice spoken of in different ways by his predecessors. In this way, justice can be seen as the foundation of the world order. This view gives chance to John Locke (1632-1704) to see justice as a social order which can guarantee private property. He saw it as the duty of the rulers to ensure in justice that the properties needed for living should be secured for the individual owner.[89] The trend of justice is about to leave the domain of theology to enter into civil society.

In this regard, Immanuel Kant (1724-1804), as opposed to the tradition of the Antic and middle ages, does not understand justice necessarily as a virtue, rather as property and an attribute of the civil society. He sees justice as a formal principle which is capable of creating just social conditions among the people. For him, a just situation is brought about by such a behaviour of the people among themselves, which contains such conditions under which everyone enjoys his rights, and this will be seen as a formal principle, with the idea of making it a general rule of life; this is public justice.[90] Here we see Kant's categorical imperative reflecting also in his idea of justice.

In our time, John Rawls has tried to develop a modern theory of justice which should systematically mediate between the legal-political and socio-economical forms of justice.[91] In his conception of contract-theory, he envisaged a principle of justice which people should chose in their own interest, conscious of the fact that they are reasonable, free and equal. These chosen principles must be fair and adequate to man's dignity and original state of society. The "veil of ignorance" in the original state – defining a situation where presumably nobody knows his place, position or status in the society – is to ensure the fairness and equality of

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[87] HOBBES, Th., *Leviethan*, (of Civil Laws) 26.
[88] LEIBNIZ, G.W., *Werke*, (Hrsg. von Dutens) 1768, IV/3, 272.
[89] LOCKE, J., *Epistola de tolerantia (A Letter Concerning Toleration)*, 1689 (ed. by R. Klibansky) 1968, 124.
[90] KANT, I., *Die Metaphysic der Sitten* (1797).
[91] RAWLS, J., *A Theory of Justice*, Oxford, 1971.

the partners agreeing on the principles of justice. This can technically be called the *justice of procedure*.

Based on this contract situation and to ensure this "process-justice", Rawls argued for two foundations of justice: First, *Legal-political justice* – which urges for equal distribution of rights and basic freedom; Second, *Socio-economical justice* – which upholds that social and economic inequalities can only be legitimate when the social difference brings advantages to the less-privileged ones; and when a free and fair access to societal and political offices is guaranteed for all.[92] John Rawls saw justice and fairness as the basic virtues for any society or social institution. He tried to develop arguments for a just order in the society. He was little interested in the qualities of a just man than in the qualities of a just society, since for him the society is the basic foundation for human existence. His theory was obviously not intended at developing a unified form of morality, religion or worldview, but it was an attempt at finding a general philosophical justification for a just order in the society; and we can derive from it (just like from Kant) the possibility of a general principle that can lead to the idea of global values.

From these opinions of the above distinguished scholars on justice, we can now derive varied d i m e n s i o n s o f j u s t i c e. Structurally, justice can manifest itself either in the individual, personal, group relationships, or in societal structures. Sometimes it can be seen as an internal disposition and the will to do right – in this sense, a moral property of the individual. Justice manifests itself often in the relationship with the other. So we can distinguish justice as *standard for external relationships* between people and social structures; from justice as virtue – *internal disposition of the individual*. However the two are not so dichotomized because it is this internal disposition that breeds the possibility for any standard for external relationships.

As already seen above, justice as a virtue embraces all other virtues, in terms of its relationality between persons – and this social aspect elevates the status of justice. Every social body needs law, and consequently demands l e g a l j u s t i c e (*istitia legalis*) or general justice (*istitia generalis*), which according to Aristotle must be carefully and well drafted to serve the needs and advantages of the general political society[93]; or in the words of Thomas Aquinas, to serve the common good (*bonum commune*)[94]. Legal justice therefore regulates the relationship between individual persons and the generality, and in the form of law, stipulates what the individual owes the generality for the common good. Here justice demands that all be equal before the law, and each contributes his quota for the common good.

As noted above, Thomas Aquinas, taking bearing from Aristotle, underscored the existence of particular justice – *istitia particularis*, (however placed under the

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[92] RAWLS, J., *ibid*, 86ff.
[93] ARISTOTLE, *The Nicomachean Ethics*, V, 1129b, 15.
[94] THOMAS AQUINAS, *Ibid*, Q. 58.

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general justice – *iustitia generalis*), which in turn comprises of commutative and distributive justices – *iustitia commutativa et distributiva*. The c o m m u t a t i v e j u s t i c e, as Werner Veith explained, has to do with (*Tausch- oder Vertragsgerechtig-keit[95]*) justice in exchange or contract (for example), and is geared towards regulating the relationship between persons and between societal groups; as well as constituting the exchange of goods and services. The measure for the commutative justice looks like the arithmetical standard (one is to one) in the value of what is given and what is taken. The equivalence of value in the exchange of goods and services; demanding that each fulfils his rightful obligation, pays exactly what he owes, keeps contract, not using undue advantages to trample on the rights of other people, is what commutative justice is all about.

D i s t r i b u t i v e j u s t i c e (*iustitia distributiva*), on the other hand, concerns itself with the 'modus' of distribution between the society in general and the individual persons or groups. It tends to regulate the dispensation and circulation of goods and services, as well as burden between the society/state and the individuals. While commutative justice lays emphasis on the worth of the value of goods and services in exchange, distributive justice is much concerned about harmonizing the differences in the value of the persons involved. The equal dignity and worth of every human being as a person justifies this distribution. Such a sharing has the goal of achieving or restoring human dignity in every person. Such a distribution goes according to the needs of the individual or group; and this is the justice which we hope for when we talk about the solidarity of humanity.

The multiple social questions dominating the last three centuries have occasioned the emergence of the concept of s o c i a l j u s t i c e (*iustitia socialis*)[96]. Along the line, "social justice" also assumed prominence in ecclesiastical circles, such that some official church documents and encyclicals were dedicated to this theme. For example, the papal encyclical – *Quadragesimo anno* thematized social justice and demanded for a just distribution of property, goods, services and production growth. It called for the payment of just wages and the creation of a just economic order.[97] Social justice concerns itself basically with the issues of modern economy, suggesting ways for the equitable distribution of goods, services and the rights of participation in the modern global economy. The achieving capacity of the individual as well as the needs of persons is brought to the fore. It calls on politics, the economic market and law to play their active roles to ensure the participation of all in the socio-economic life of the modern global economy and society. This is the type of justice which John Rawls[98] was arguing

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[95] VEITH, W., "Gerechtigkeit", in: *Christliche Sozialethik, Ein Lehrbuch*, (Hrsg. von Heimbach-Steins, M., & Baumgartner, A., Regensburg, 2004, 315-325, 317.

[96] KRAMER, R., "Soziale Gerechtigkeit – Inhalt und Grenzen", in: *Sozialwissenschaftliche Schriften* 18, Berlin, 1992, 45.

[97] PIUS XI, *Quadragesimo anno (QA)*, in: AAS 23/6, 1931, 117-228.

[98] RAWLS, J., *A Theory of Justice*, Oxford, 1971.

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for when he was distinguishing the legal-political justice from the socio-economical justice. Every human being must be involved in the organization of the social, economical and political structures of the global society. Social justice demands the participation of all in global affairs. It demands a fair portioning of political rights and economic goods to enable everyone participate in the local and global social structures. It demands that all children in all parts of the world must gain access to education and personal wellbeing. In short, social justice is to be seen as the "*advocate*" for an acceptable social order.

In the world of today, it therefore belongs to social justice and global solidarity to restructure global politics so that all nations, in fact all peoples (no matter how poor or small) can take part in taking decisions in global matters. The "big/rich nations" must not always dominate the rest of the world; otherwise our children will falsely learn that "might is right"[99], or that domination is normal as long as you can. In local and global arenas, social justice demands that everyone receives the attention he needs, airs his views fairly, and his interest taken into consideration just like those of the others. In our world today however, the reality is different. We are aware of the difficulty – locally and internationally – to bring people together in pursuing these goals. Different people pursue different goals. Hence, we demand that Political and juridical institutions must make justice a matter of law; and authorized bodies should be put in place regionally and globally to ensure the rule of law; and all peoples, groups and nations of the world (not just the smaller and poorer ones) must come under the rule of the law. Defaulters must be legally forced into compensation. We need a global solidarity which encourages justice and fairness in the world politics and world market. There must be the political will to regularize the world market. This involves a fair participation and remuneration in the exchange of goods, services and natural resources in global trade. In solidarity, the world economy should be seen as the global human economy; and this must be inculcated in the heads of the young to help them reduce egoism and selfishness in their process of development.

Most importantly, we can positively influence some changes in the current trend of injustices in our world by beginning with our children's education. A good educational programme can inculcate in our young ones the sense of justice in solidarity by teaching them to see every other individual as fellow human, who equally (like themselves) deserve justice. We may call it the *Principle of Recognition*. In this principle, every individual should be recognized and respected as a person, with human dignity, having needs and rights. Poverty, religion, color, gender, age, race, culture, ethnicity or political affiliation should not and cannot be a reason for the denial of justice or for any other art of discrimination. It belongs to social justice to recognize and acknowledge the worth of

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[99] REDBEARD, R., *Might is Right*, Chicago, 1927 (1890). He dismissed the existence of human rights and natural right, and claimed that only might and bodily strength informs morality.

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every member of the society – irrespective of the personality differences. We shall discuss more on this principle of recognition in the following chapter.

In effect, social justice seems to be comprehensive in nature, embracing the various aspects of the classical meanings of justice. In its legal form – *iustitia legalis*, social justice seeks the accomplishment of freedom and liberty, as well as the actualization of the rights of citizens in their participation in the democratic and economic process. In its commutative form – *iustitia commutativa*, social justice demands commensurate attention and a fair management of the exchange of goods and services at all levels of business and social interactions. This will help to reduce the one-sided dominance existing in the local and global relationships. In its distributive form – *iustitia distributiva*, social justice advocates for the consideration of the differences in the life situations of different people. Individual abilities, needs, demographical conditions, and life-plans of different peoples should always be taken note of.

In this last aspect, Werner Veith suggests that it should be necessary to distinguish between: (a) justice of need (*Bedürfnisgerechtigkeit*), (b) justice of opportunity (*Chancengerechtigkeit*) and (c) justice of achievement (*Leistungsgerechtigkeit*).[100] J u s t i c e o f n e e d pushes to satisfy the material and immaterial basic needs of man. J u s t i c e o f o p p o r t u n i t y fights against all forms of discrimination and operates on the bases of the principle of equality – giving everybody the chances of an equal start in life. J u s t i c e o f a c h i e v e m e n t strengthens each person towards actualizing his individual capabilities and possibilities – based on the chances offered by the justice of opportunity. Every child from any part of the world requires each and every one of these aspects of justice for his adequate development. However, as we pointed out in an earlier chapter dealing with the rights and needs of children, when we talk about justice of need, we must distinguish between justified basic (necessary) needs and unjustified contingent (unnecessary) needs. At that point, we described the contingent needs as wants, whose fulfillment has really nothing to do with justice.

Discussing the basic needs relevant to justice, Martha Nussbaum[101] spoke of the constitutive conditions for a human "*gutes Leben*" good life. What she called "*die Grundfähigkeiten des Menschen*" – the basic abilities of man must, as a matter of justice, be uplifted and ensured in every human being. These include:

1) The ability to live a worthy life and die a worthy death; this implies – not allowing any life to die prematurely, or (positively formulated) allowing it die before it is rendered worthless. The issue of life and death is basic to all living beings, and should as such be handled worthily.

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[100] VEITH, W., "Gerechtigkeit", in: *Christliche Sozialethik, Ein Lehrbuch*, (Hrsg. von Heimbach-Steins, M., & Baumgartner, A., Regensburg, 2004, 322.
[101] NUSSBAUM, M.C., *Gerechtigkeit oder das gute Leben* (Hrsg. von Herlinde Pauer-Studer), Frankfurt/M, 1999.

2) The ability to pursue the satisfaction of the needs of the body: to enjoy good-health, to feed well, to be clothed and housed, having the possibility of sexual satisfaction and the possibility of movement/mobility. These are basic human bodily needs irrespective of culture, race, ethnic-group, political or religious affiliation. Even though the manner of going about these needs may differ in different set-ups, they remain basic to every human being and must be cared for.

3) The ability to prevent unnecessary pain and experience some bit of happiness. The experience of pain and joy is common to all human, even though the forms of expressing them may culturally differ.

4) The ability to use the senses of cognition, feeling, imagining, thinking. The independent sense of judgment and decision-making must be facilitated in every human being. Everyone must be educated to use his God-given brain.

5) The ability to develop affinity to things and persons outside us; the ability to love, to mourn, to desire, to be grateful, etc. These belong to early childhood development which must be fostered.

6) The ability to use the practical reason – to imagine goodness; commending something good and criticizing what is not; the ability to be critical over one's life-plan, thoughts and actions, evaluations and decisions.

7) The ability to live with other people and be connected with them. The human should be in the position to live out his familial and social relationships.

8) The ability to live with other beings, animals, plants, and nature in general. The human should be aware that he lives in a network with these other beings which influence us, and as such have the obligation to handle them with care and respect.

9) The ability to laugh, play and enjoy a recreating and refreshing activity. No one can be denied of this reciprocal exchange, since the lack of it in any child causes great emotional damage.

10) The ability to have privacy, to live a personal life, to have personal experiences; every individual must have the chance of being an "I", and the opportunity to call something "mine".[102]

All the above are basic human conditions which cannot be compromised. Each must be pulled to the centre of consideration when we really want to talk about the possibility of having a good life. In any life, where these abilities lack, it is questionable to refer to such a life as human. Justice therefore demands that we positively address these living conditions for each and every human individual.

Meanwhile, it is simpler to talk loud about the justice we are expecting from others – justice to be rendered to us/me, than the justice we are supposed to show for the good of other people – justice we/I should render to others. Every

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[102] NUSSBAUM, M.C., *Gerechtigkeit oder das gute Leben*, 57-58.

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human being has obligations to fulfill in justice for the good of all. In widening the spectrum of social justice to fit into today's field of governance and general participation in the wider (global) society, the catholic bishops conference of America in their pastoral letter – *economic justice for all*[103] – used the concepts of Contributive justice. With this concept, they argue that social justice also includes the fact that each individual person has the obligation to take active and productive part in the life of the society; and the society on its part, has the obligation to make this general participation possible. Contributive justice therefore has in effect, an ethical programme meant to regulate the relationship between the society and its members. Individuals' contributing towards the common good actualizes the sociality of human existence and the survival of the society; and the social body, on the other hand, creating the environment for the adequate participation of all in the social process is the basis for functional coexistence, and the actualization of humanity. The practical implication of contributive justice is the consciousness of individual responsibility amidst social solidarity. This means that nobody should be too lazy to opt for joblessness; and the society has the obligation not to let anybody remain jobless.

Because we are talking about justice in its sustainable form, we cannot ignore the dimension of Intergenerational justice. We cannot undermine the interconnectedness of economical, ecological and socio-political problems from one generation to the other. Social justice demands that no generation (without consideration of other generations) should exhaust the earth's natural resources or cause irreparable damages to our natural habitat. In justice also, no generation should heap debts, which instead of helping to solve problems for coming generations, overburden them. Styles of living of each, and the relationship between different generations should be geared towards the welfare of all generations – present and future. This is intergenerational justice. The effects and consequences of all individual actions, societal and structural decisions should be able to transcend the horizon of the present with positive influences towards the future. The different meanings of generation – family generations of parents, children and grand children; societal generations of children, working class adults and the retired; epochal generations of the dead, the living and the yet-unborn – notwithstanding, intergenerational justice basically emphasizes the interdependence between the different generations, and as such, the sustainable solidarity that is required for upholding the dignity of humanity yesterday, today and tomorrow.

We have earlier discussed sustainability (*Nachhaltigkeit*) in relation to the unavoidable solidarity of humanity in the socio-political, ecological and economical aspects. We want to emphasize once again that, following the social questions of

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[103] National Conference of the Catholic Bishops of the United States of America, „Economic Justice for All", in: *Die Katholische Soziallehre und die amerikanische Wirtschaft, Stimmen der Weltkirche* 26 (Hrsg. von der Sekretariat der Deutschen Bischofskonferenz), Bonn, 1986.

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our day: – the human instinct to overcome the world, overstressed industrialization causing the disappearance of natural forests, extinction of many living species, water and air pollutions, climate change, global financial and economic crises, poverty of greater population of the world, etc, – the pursuit of this sustainable solidarity must be intensified as a matter of justice. The social questions of today have become more of economic-social questions.[104] We owe the future generations the obligation in justice to sustain for them our living environment. They also have the right in justice to exist in intact living conditions. Nature must be discovered, no doubt; but the fields of economic, socio-political and ecological problems must be so connected with one another as to promote intergenerational justice.

Nature cannot just be handled like a mere agent, only useful in supplying humanity with resources, but deserves no respect and attention. Humanity may not and cannot in the fight to ensure its survival endanger this very survival with its technological advancements. The biotechnological developments of our time may be improving our economical standards, but their ecological risks and possible hazards globally both for the present and the future generations, should not be underestimated. Our necessary developments must have sustainable attributes in line with the tenets of justice and solidarity. And as defined in the reports – "*Our Common Future*" – of the world commission for environment and development, Sustainable development is such, which satisfies the needs of the present without risking and endangering the chances of future generations satisfying their own needs.[105] In the face of today's global social question, every step towards sustainable development which integrates economic, ecological and social factors of the society is necessary and honourable; and should be seen as intergenerational justice, and a good motivation for political action.

Werner Veith points out the bases upon which sustainable development could be built:

1) Upon a world-wide networking of the seemingly separated parts of societal systems. Here, the ecological, economical and social processes should be brought into close contact and connected relationship; so that their interaction and reciprocal effects can be positively corrected.
2) Through preservation of resources; and through responsible efforts towards protecting, restoring and maintaining the ecosystem of the earth, and not overburdening the capacity of nature.
3) In line with the principle of global solidarity, the needs of the developing nations should be taken seriously. Thereby, the elimination of poverty and the reduction of unequal living standards should be the central point of emphasis.

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[104] Von WEIZSÄCKER, E.U., *Erdpolitik, Ökologische Realpolitik an der Schwelle zum Jahrhundert der Umwelt*, Darmstadt, 1990.
[105] HAUF, V., (Hrsg.) *Unsere gemeinsame Zukunft*, Der Brundtland-Bericht der Weltkommission für Umwelt und Entwicklung, Greven, 1987, 46.

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4) In consideration of intergenerational justice, it is not only the economical, ecological and socio-political needs of today that matter, rather we must also think of the welfare and needs of future generations.[106]

He tried to emphasize the integration and networking of the different parts of the societal systems (such as politics, commerce and economy, science and technology) as necessary conditions for sustainable development with Wilhelm Korff's concept of retinity (*Retinität*)[107]. R e t i n i t y (from Latin: *rete – Net*) is a principle of collective network which is derived from the knowledge that the dynamic process of human development is not isolated to any part of the societal systems or any cultural world, but rather lies deep in nature as a whole, from where it constantly seeks the stabilization of the complex relationship between humans and nature. And this can only be achieved through a network of the ecological, economical and socio-political processes. Through the dynamism of this network, the totality of human dignity is actualized. It is a network meant to develop a formidable relationship between oneself, the other and the environment; in other words, a network of global and sustainable solidarity, which, on the long run, determines the success or failure of humanity. Actualizing this network, with sustainable justice in view, can ensure the success of humanity as a whole.

Sustainable justice guarantees sustainable solidarity. And sustainable solidarity guarantees sustainable future. The fundamental relations in the principle of sustainability are formed, according to Veith, with *nature*, *networking* and *future*. He means that sustainability as a social principle is identifiable through the relationship between human and nature (nature as the natural environment and habitat for man). The highest point of this social principle is the inalienable dignity of the human as person. It is human dignity which gives the principle of sustainability its worth and meaning. Secondly, the principle of sustainability basically constitutes the networking of the economical, ecological and socio-political fields of the society. Practically, this networking shows the recognition for the complexity of the modern society whose parts cannot be isolated from each other. The economical, ecological and social problems of the society have links with one another. The networking here therefore means that, for the entire development of the society, the pursuit of the ecological, economical and social goals may not be dichotomized from each other, since they are meant to supplement, correct and promote each other. Thirdly, the principle of sustainability is less realistic without intergenerational justice. With intergenerational justice, the principle of sustainability opens the human being up for a formidable relationship with himself, with his social community, with his natural environment,

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[106] VEITH, W., „Nachhaltigkeit", in: *Christliche Sozialethik, Ein Lehrbuch*, (Hrsg. von Heimbach-Steins, M., & Baumgartner, A., Regensburg, 2004, 307.

[107] KORFF, W., „Schöpfungsgerechter Fortschritt. Grundlagen und Perspektiven der Umweltethik", in: *HerKorr* 51, 1997, 78-84.

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and in the dimensions of the future.[108] It is in the nature of man to live today (in the present) but with a view towards tomorrow (future). That is why man works today and saves what he needs for tomorrow. In the same way, the actions of the present generation should be evaluated with its consequences for tomorrow. So, the principle of sustainability involves, to a great extent, taking responsibility not only for the present but also for the future.

All these imaginable and pretty ideas cannot achieve themselves without human engagement. What that means, in effect, is that we have to assume the ethical responsibility to actualize this economic, ecological and socio-political network (*principle of retinity*) in the present and for the future by establishing the basic human relations with self, the other, the society (local and global), and the natural environment. All political, economic, socio-cultural efforts towards sustainable development require enormous responsibility towards preserving and restoring the threatened aspects of creation.[109] In concrete therefore, we are called to live in the awareness that every individual is a person and must be handled as such. This is what we mean by the *principle of recognition*. Individual needs must be addressed with every serious attention – as much as possible. Every society must accord each person the necessary recognition deserved; and the global society should likewise accord each individual local society the recognition it deserves as autonomous entity – with its own worldview – but working towards global solidarity.

Furthermore, we are obliged to secure the environment and natural resources, since that is the basis for our survival. In addition, we have to be conscious of the fact that man is a social being and as such must work towards the common good and sustainable solidarity with the present and future generations. These concrete policies belong to sustainable justice. And no better stuff can equip our children for our collective living today and tomorrow than bringing them up with these ideas. Naturally, sustainable justice, which is capable of promoting sustainable solidarity and ensure a happy and sustainable survival for the global human family, should include the principle of "Live and let live" – a life of recognizing and respecting one another.

10.6 "Biri ka m biri": *Live and let Live –* *pedagogy of Recognition and Respect*

We noted earlier that religion, colour, gender, age, race, culture, ethnicity or political affiliation should not and cannot be a reason for any art of discrimination.

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[108] VEITH, W., „Nachhaltigkeit", in: *Christliche Sozialethik, Ein Lehrbuch*, (Hrsg. von Heimbach-Steins, M., & Baumgartner, A., Regensburg, 2004, 311ff.

[109] Deutsche Bischofskonferenz (Hrsg.), Kommission für gesellschaftliche und soziale Fragen, 19, *Handeln für die Zukunft der Schöpfung*, Nr. 106, Bonn, 1998.

They should also not be reasons for rivalry or rancour. They should rather be seen simply as a variety, which gives taste to humanity. We also advocated for, in the pursuit of global values, the principle of 'always taking the young on board' – since they are our hope in the sustainability, as well as the positive changes, we desire for today and tomorrow. I therefore see the pedagogy of recognition and respect as the route to the 'Promised Land'.

The *principle of recognition* acknowledges the worth and dignity of each individual as person. It accepts the *possibility of difference* in humanity, and demands our recognition of each other and allowing each other be. It advises us to *live and let live* – a principle which found expression in the Igbo-African philosophical language as *biri ka m biri*. I see exactly in this philosophy the secret key to our collective survival as humanity. And the young must be taught to see this as a way of living. In this principle, every individual should be recognized, acknowledged and respected as a person, with human dignity, having needs and rights. Recognition is an anthropological basic need which every individual requires, and suffers when it is denied. Withheld recognition injures and in extreme cases can be seen as "dehumanization".[110] As it is, the development of identity and the feeling of self-worth are not so distanced from the act of recognition.

As a philosophical discourse, Hegel (1770-1831) described the "movement of recognition" – "*Bewegung des Anerkennens*" in the context of self-consciousness, which can only be realized in the recognition of the self-consciousness of the other. This involves an affair of exchange of recognition from one person to the other; a process where one's self-consciousness helps the other to achieve his own self-consciousness. According to Hegel, this process of recognition takes two stages.[111] The first step in the movement of recognition is "*Außer-sich-sein*" – leaving oneself towards the other, seeing oneself in the other. In this movement of recognition, one's self-consciousness is lost and found in the other, and vise-versa. Hegel calls the movement 'a double-sense', which means that the negation/affirmation of the other is automatically the negation/affirmation of self. What I do for/against the other is what I do for/against myself.

The second step of the movement of recognition is "*Aufheben*" – the elevation of the other to the height where he feels the independence of his self-consciousness. This step automatically elevates to independence one's own self-consciousness. In the movement of these two independent self-consciousnesses, one sees, in the double-sense form, the action of the other as a recognition of one's own self-consciousness and the other way round. At this level, one tries to do exactly that which he demands or expects from the other. Here, we can iden-

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[110] STRAUB, J., *Verstehen, Kritik, Anerkennung. Das Eigene und das Fremde in der Erkenntnisbildung interpretativer Wissenschaften*, Göttingen, 1999, 73.
[111] HEGEL, G.W.F., „Phänomenologie des Geistes", in: *Werke* Bd. 3 (Hrsg. von Moldenhauer, E. & Michel, K.M.), Frankfurt/M, 1989, 144-147.

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tify to some extent the ethical principle of the golden rule, which Kant tried to expand its application in his categorical imperative.[112]

This movement of recognition of self-consciousness, with its 'identification with' and then 'independent from' offers a pattern that can act as a principle for pedagogical praxis. No teacher can influence a child positively if he doesn't first recognize the child – identifying with him, of course with the goal of bringing him up to independence. In the same way, no society (locally or globally) can positively influence the other without first recognizing it, identifying with it, in a just motive to help it to independence. Every one desires this recognition, and the denial of it is complete injustice. In the pedagogical praxis however, this recognition does not stop with the double affair between the subjects – teacher and learner; there is a third object to be recognized – the world, the forum for the so-called recognition. The movement of recognition therefore transcends the subjects to include the world, which offers the objects of learning. Dietrich Benner distinguished the "I" and "You" theory of upbringing from the "I" and "World" educational theory; but acknowledged however that the trio – "I", "You" and "World"[113] are pre-constitutive for any process of education. It becomes therefore unjust not to offer the environment the recognition it deserves, since it offers the frame-work of all the other forms of recognitions.

Axel Honneth, taking bearing from George Herbert Mead's theory of intersubjectivity, argued that each person achieves his own self-consciousness only when he learns to see his actions as symbolic representation of the perspective of a second person.[114] He also distinguished (in line with Hegel) three forms of exchanging recognition: through 1) love, 2) law or legal recognition and 3) solidarity or social appreciation. First, recognition in the form of love underlines the reciprocal relationships of dependence experienced among close persons – ranging from infant-mother relationships to normal friendships and later to intimate sexual relationships. This level involves a relationship between people in need and dependent on the other. This form of recognition is acquired from childhood and lays the bases for self-confidence and trust, which is later required for autonomous participation in the life of the society. Where this form of recognition is lacking, the possibility of such vices like rape or torture may emerge; and can cause the destruction of one's self-confidence, self-worth and trust.

Second, the form of legal recognition involves subjects relating as equal interactive partners under the law. They obey the same laws, relate as autonomous persons and guided in decision-making by the same norms. One is recognized

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[112] KA NT, I., „Grundlegung zur Metaphysik der Sitten", in: : *Ausgabe der Preußischen Akademie der Wissenschaften,* Berlin, AA IV, 421-436

[113] BENNER, D., „„Der Andere" und „Das Andere" als Problem und Aufgabe von Erziehung und Bildung", in: *Zeitschrift für Pädagogik,* 45/3, 1999, 324.

[114] HONNETH, A., *Kampf um Anerkennung. Zur moralischen Grammatik sozialer Konflikte,* Frankfurt/M, 1992, 121.

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and respected as member of the group or society by observing the laws. Here, one feels not-recognized when one is structurally excluded or arbitrarily denied some rights of law. Honneth's third form of recognition has to do with solidarity or social appreciation and valuation of the person. This social recognition involves a gradual evaluation of the concrete abilities and peculiarities of the individual by way of finding out what characteristics that distinguish him.[115] One receives a feeling of self-worth when he develops such characteristics which distinguish him, and through which he is able to command the respect of his interactive partners. One feels ashamed or loses his feeling of personal-worth when this recognition lacks or diminishes through individual or collective insults or acts degrading one's social status.

I here wish to add a fourth form of recognition – *contributive recognition* – which should encourage the recognition of the achievement of each member of the group to the upkeep of the common good. This form of recognition can solidify immensely the solidarity and subsidiarity in the group; since through recognizing each one, no matter how little his/her contributions may be, each individual gets a feeling of importance and goes on making his/her contributions for the good of all. In the field of learning, acknowledging the contributions of the child gives him/her the feeling of being intelligent and motivates him/her to do more. Generally, the accumulation of the above forms of recognition strengthens self-consciousness and worth.

Meanwhile, Christiane Micus-Loos[116] reminds us, on this theme of recognition, not to forget that the other person, irrespective of his recognisability, remains strange but at the same time near. Alluding to Meyer-Drawe's "*Das Kind als Fremder*"[117], she pointed out that there are bound to be moments of "no-understanding"; but added that, it is exactly these moments of "no-understanding" that can challenge one into the act of recognition. The combination of this "strangeness" and "nearness" makes the individual an interesting subject for recognition. This complexity of the individual person also implies the possibility of misjudgment and misapprehension – "*die Möglichkeit des Verkennens*".[118] If I am allowed to interpret this further, it means then that the pedagogy of the principle of recognition implies, in its concept, the possibility of moments of "no-recognition", or "false-recognition", or "lack of reciprocal recognition". And because these positive and negative possibilities are implied in the principle of recognition, every society (local or global) and members of each society should develop societal and pedagogical structures that give weight to the positive act of recognition and respect.

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[115] HONNETH, A., *Ibid*, 183.
[116] MICUS-LOOS, C., „Anerkennung des Anderen als Herausforderung in Bildungsprozessen", in: *Zeitschrift für Pädagogik*, 58/3, 2012, 315-6.
[117] MEYER-DRAWE, K., „Das Kind als Fremder", in: *Vierteljahresschrift für wissenschaftliche Pädagogik*, 64/3, 1988, 271-287.
[118] MICUS-LOOS, C., *Ibid*, 316.

In this ending phase of our discussion, I remember a wise saying in the Igbo-African lyrics popularized by a famous regional musical artist – Oliver de Coque – which says: "*Biri ka m biri; enu-uwa sara mbara; enu-uwa toolu ka ute; enu-uwa ga abasi anyi, ma-anyi jiri ofu obi; onye azona uwa azo; onye biri, ibe ya biri, k'uwa soba anyi uso.*" "Live and let live; the world is wide enough; the earth lies like a mat; and we all can always find our place on this mat, if we agree to come together; we do not need to struggle over the world; when you live and let live, the world will be harmonious and enjoyable for all". This is exactly the logic of the principle of recognition.

"Live and let live", the principle of recognition and respect, is an extension of the many aspects of solidarity and subsidiarity of the human family which we discussed above. Hence, we must emphasize once again that it belongs to social justice to recognize, acknowledge and respect the worth of every member of the society – irrespective of the personality differences. Humanity is one. We should come together as global family because we need each other; but our coming together must acknowledge and respect our differences. That means, everyone should love and appreciate his own personality as well as the personality of the other.

Kant lays great emphasis on human love being shown to oneself as a person, and to others as fellow citizens of the same world. In his words: "In unserer Seele ist etwas, dass wir Interesse nehmen: an unserm Selbst, an andern, mit denen wir aufgewachsen sind, und dann muss noch ein Interesse am Weltbesten stattfinden. Man muss Kinder mit diesem Interesse bekannt machen, damit sie ihre Seelen daran erwärmen mögen. Sie müssen sich freuen über das Weltbeste, wenn es auch nicht der Vorteil ihres Vaterlandes oder ihr eigener Gewinn ist."[119] He means that we have something in our hearts (souls) that ginger our interests in ourselves and in others with whom we grew up, and above all, in our world. Children must be brought up to enliven these interests in their hearts. They must learn to cherish the welfare of our world as a globe, even when it means not seeking their own advantages or the advantages of their own nations. I see such a call for selflessness and altruism as a very big challenge for the human person, which demands a life of love and sacrifice, as well as self-discipline. Not many people would like to disadvantage themselves in the pursuit of the common good. But this is the major demand of "Live and let Live". Kant further advised that such an attitude must be seen as an obligation and duty. It must also be handled with great regard as value, not because one is inclined towards it, but because one has the duty and obligation to handle it as such. For me, sustaining life is a duty, but living well is a challenge.

What this, in effect, implies is that we must steadily embrace this challenge and keep promoting living good lives with one another, while minimizing the indoctrination of the young in and through our educational processes. Children have

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[119] KANT, I., *Über Pädagogik* (Hrsg. von T. Dietrich), Bad Heilbrunn 1960, 52.

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the right to objective information; and should be allowed to make their own objective judgments of reality. We must not transfer enmity and unfriendly ideologies to future generations. For instance: "Until the overthrow of Saddam Hussein in 2003, the sixth-grade textbooks used in Iraqi schools concentrated almost entirely on the military and its values of loyalty, honour and sacrifice. Children were taught that their enemies were Iran, the United States, Israel, and its supporters, and NATO, the European military alliance. Within months of the regime's fall, the curriculum had been rewritten to remove indoctrination on behalf of Hussein, his army, and his Baath Socialist Party."[120] When the generation of tomorrow is today indoctrinated with ideologies of hatred, enmity and violence, how do we expect them to learn to live and let live? Children have a right to learn how to positively love and cherish their identity while respecting those of others.

The surprising question is: Do people really need to create enemies ideologically in order to boost their identities? The experience of wars and the justifications some give for them alludes to this view. Some rulers in history had believed that creating a common outside enemy enhances an internal unity. Such racial, political or religious ideologies motivated them to lead wars which resulted to enormous human lose. Hofstede commented: "Der Rassismus unterstellt, dass das eigene Volk von Natur aus besser ist als ein anderes und rechtfertigt so den Einsatz von Gewalt mit dem Zweck, die eigene Überlegenheit zu bewahren. Totalitäre Ideologien wie die Apartheid definierten, welche Völker überlegen und welche unterlegen waren; und solche Definitionen konnten sich von einem auf den anderen Tag ändern. Kulturpessimisten fragen sich, ob eine menschliche Gesellschaft ohne einen Feind bestehen kann."[121] Racism alludes that one's own folk is from nature better than the other, and this justifies the application of violence with the intention to assert one's superiority. Totalitarian ideologies like the apartheid take it upon themselves to define which folk is superior and which is inferior; and such definitions can change from one day to the other. Even cultural pessimists ask themselves if any human society can really stand without enemies. This is a very negative approach to human coexistence; because we have seen that groups or individuals in a nation or even internationally, who fight for their different identities can also share basic values. This is evident in some African nationalities, or from the relationship between Catholics and Protestants in North-Ireland, and as well in the identities of many individual immigrants (who were able to adapt after conquering their initial but obvious culture shocks[122]) in many countries. It is false to think that whatever is different must be seen as dangerous. Common values can positively influence the extent of identity-differentiations.

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[120] SCHAEFER, R.T., *Sociology*, New York, 2005, 94.
[121] HOFSTEDE, G., & HOFSTEDE, G.J., *Lokales Denken, globales Handeln, Interkulturelle Zusammenarbeit und globales Management*, Nördlingen, 2011, 417.
[122] Confer WARD, C., BOCHNER, S. & FURNHAM, A., *The Psychology of Culture Shock*, London, 2001.

And the young people must be given a chance to experience this by setting them free from educational negative indoctrinations.

Meanwhile, in international relations, the powerful societies with their bombastic cultures should give up trying to swallow the smaller and poorer societies. Every people have a right to their own identity. And no matter how much you suppress them, their traces are not easy to wipe. "Unsere Gesellschaften besitzen die bemerkenswerte Fähigkeit, ihre Identität über Generationen von aufeinander folgenden Mitgliedern zu bewahren trotz verschiedenartiger und zahlreicher Kräfte, die einen Wandel herbeiführen könnten. Während es an der Oberfläche zu Veränderung kommt, bleiben die tieferen Schichten nahezu unberührt, und die Kultur steigt wie Phönix aus der Asche."[123] Our societies have the outstanding ability to hold their identity across their members in different generations, not minding the many powers that tend to introduce changes. At the periphery, there seem to be changes, but inwards, nothing is changed, and the culture rises like the phoenix from the ashes. Also, when people feel that their identity and culture is willfully suppressed by others, they see themselves obliged to rise up, even violently; and such experiences make the thesis: "live and let live" utopian.

Even in the context of global solidarity we have talked about, the "help" to the other should not be mingled with the motive to undermine him. Every help should be accompanied with the motive to see the helped stand on his feet. We must not forget that only the very citizens of a society can really bring about the development of their society. Real development does not take place in the materials offered but rather in the heads of the people. Foreign money and knowhow can only be effective to the extent they are able to be integrated in the knowledge of the local citizens.[124] The help from outside must be built up into the knowledge and competence of the people inside for maximum productivity. The identity-feeling and the consciousness of independence of the people must be encouraged and capitalized upon. Any help from outside must be seen as "help to self-help"; help to improve recipient's self-worth and respect. This is what the principle of subsidiarity which we mentioned earlier is all about. This frame of mind is the only way the principle of "help the needy" can operate alongside with the principle of recognition and respect – "live and let live".

Every human being sits in his home and looks out of the window to observe the world. The first impression is always the feeling that life at home is the "normal life"; but out there, is something different. Consequently, the first shock is the realization that in cultural matters, "normal" cannot be absolutized. What is normal in my home may not even exist in other homes; and the "normal" in these other homes may be totally foreign to me. The "normalcy" in every culture

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[123] HOFSTEDE, G., & HOFSTEDE, G.J., *op.cit*, 2011, 47.
[124] DIA, M., *Africa's Management in the 1990s and Beyond: Reconciling Indigenous and Transplanted Institutions*, World Bank, Washington DC, 1996.

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is imbibed in the environment in which one lives. And this begins from birth to programme itself in the heads of the individuals, right from the family, through the school, to the places of work, worship, and all other forms of socio-political lives and relationships. Political, social and religious worldviews and ideologies which one adopts depend much on this initial cultural-environmental-mental programme. It will therefore be naïve to expect the same result from all parts of the world. We must open the eyes of our children to a multicultural world, through what we earlier called global learning, to enable them learn to live and let live. Hofstede opined: "Das Prinzip des Überlebens in einer multikulturellen Welt lautet, n i c h t auf die gleiche Art und Weise denken, fühlen und handeln zu müssen, um in praktischen Fragen übereinzustimmen und zusammenarbeiten zu können… [trotzdem] auch wenn wir nicht erwarten können, dass alle gleich werden, können wir zumindest versuchen, in unserer Denkweise kosmopoliti-scher zu werden."[125] He means that the principle of survival in a multicultural world is n o t to think, feel and act alike, but to be in the position to agree on practical questions and be able to work together; nonetheless, even when we do not expect all to be alike, we can at least try to think a little bit like cosmopoli-tans – citizens of the same world. This means in other words, to live and let live, to recognize, acknowledge and respect the other as fellow world-citizens.

The idea of "cosmopolis" is not new. In ancient Philosophy, the first person to use the term "citizen of the world" was Diogenes (404-324 BC). He used the term to emphasize that all human beings belong together. Democritus (460-371 BC) developed the thesis that all human beings, owing to their rationality, are at home everywhere in the world. Zenon (490-430 BC) moved further to describe the utopian nature of cosmopolitism by arguing that cosmopolis is an ideal which one can only dream of. He, however, hoped for the actualization of a boundless world-state. Such ideas suggesting the possibility of human beings peacefully living together kept on coming from thinkers of the Ancient time, through the Middle Ages and the Modern era, till our time. And now consider-ing the explosive tendencies bugging our nuclear-technological generation, we must have to preach, more than every other generation, the need to see ourselves as citizens of the same world; and teach our children and the future generations to live and let live, irrespective of differences.

In the concept – cosmopolitism – we can discover two connected lines of thought: *First* is that we have obligations and responsibilities towards other hu-man beings, which transcend blood-relationships and all other formal bounds of association. These obligations are based on the fact of world-citizenship. *Second* is that we must take the value of every human life seriously; not just human as a general term, but every single human life, taking into serious account the practi-cal activities and beliefs which inform and give meaning to each individual hu-

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[125] HOFSTEDE, G., & HOFSTEDE, G.J., *Op.cit.*, 2011, 478.

man life. The cosmopolitan knows that human beings are different; and that we can learn much from these differences.[126] No loyalty to local responsibility and obligation can/should nullify the consciousness that all human beings universally have obligations towards one another; and no "universal norm" can/should lose sight of the different individual persons whose lives are affected by these norms. Meanwhile, cosmopolitism is more of a challenge towards coexistence. It simply begins with the thought that: we human beings must develop (both in the overall human society as well as in the national societies) forms of getting along and living together with one another. It is a matter of live and let live – with all the human similarities and differences.

When cosmopolitism refuses to acknowledge the differences, then "live and let live" is endangered; and there looms the danger of violent conflicts up to the global level, because different peoples, in their traditions and cultures, want to be taken seriously. On the other hand, if the world only exists in different partitions, which do not understand themselves or refuse to pursue some collective ethical standards, this will exactly contradict the basic human experience, since in all cultures of the globe, human beings search for collective ethical rules which should foster living together in a just and peaceful way. According to Reder, this dialectics of unity in diversity does not mean falling back to particularism or relativism, rather it involves a sort of ethical universalism, which is conscious of its own boundaries and limits, and also conscious of its responsibility towards accommodating the differences.[127]

Cosmopolitism involves a network of different actors and systems worldwide, relationality of different perspectives, strengthening of global cooperation at different levels and emphasizing the world citizenship of every human being. It demands a relational global dynamics – the acknowledgement that relationality is a global reality; that human beings are intrinsically connected with one another and this connection cannot just be politically dislodged; and that any action from any individual part has serious effects on the other relational wings. From this relational understanding, we see the possibility of an ethical universalism, which of course must take into account the differences in the world society. These differences can be of advantage when they are viewed with relational thinking. In this sense, therefore, cosmopolitism, according to Anthony Giddens[128], is a thing of real emancipation because it uses differences positively. The different human mental programs can be galvanized to form collective and formidable software for coexistence.

Since our mental programmes differ from place to place in different parts of the world, the only possible way to co-exist in our global world is to "live and let

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126 APPIAH, K.A., *Der Kosmopolit: Philosophie des Weltbürgertums*, München, 2007, 13.
127 REDER, M., *Globalisierung und Philosophie*, Darmstadt, 2009, 58.
128 GIDDENS, A., „Die große Globalisierungsdebatte", in: *Globalisierungswelten – Kultur und Gesellschaft in einer entfesselten Welt* (Hrsg. von Kleiner, M. &Strasser, H) Köln, 2003, 33-47.

live" – being conscious of the fact that my mental programme is only but one out of many. A successful intercultural contact is only possible when none of the partners nurses the feeling of losing its identity. This does not suggest that one holds firm to everything (good and bad) in one's culture. No. Since culture is dynamic, it involves the resolve to hold firm to one's good values, and the willingness to constantly correct and update one's norms with the good values one discovers (through the intercultural contact) in other cultures. As we said earlier, the emphasis must be on looking inwards. Everyone correcting and improving one's own culture with available values from outside, would yield a better fruit of peaceful co-existence than everyone controlling and policing every other. Such mentality of co-existence must be handed on to the younger generations.

Pedagogy of recognition and respect for one another – "live and let live" demands an honest intercultural communication. We must have to equip children with the techniques of effective intercultural communication. Theoretically, intercultural communication seems to be very difficult, when we abstractly observe the stranger from afar. But anthropology teaches us that when the stranger is not only imagined, but allowed to be part of us; when he appears real with his human and social life, and when both of us want, we can communicate and understand each other effectively.[129] Therefore, those charged with the responsibility of bringing up the young must have to inculcate in them – through their education – this challenge of understanding the demands of intercultural contact (i.e. understanding and appreciating one's own cultural values/identity, as well as those of the others); and trying to make something out of both.

Parents and guardians are in the greater position to accomplish this role of equipping the children with multicultural education to enable them grow up into future world citizens. Till the tenth year of age, the child has imbibed most of the values which influence his life. And at this time, he/she is still with the family, where he/she observes and imitates all that the parents and adults do. The parents and family transmit the cultural identity to the child. How the parents live, react or what they say about any foreign culture, that is what the child automatically internalizes. This is why children living in a multicultural environment are often at an advantage in matters of intercultural understanding. A child who is opportuned to witness the intercultural friends of his parents, hear different languages when they are spoken, or travel with his parents to experience foreign things in other lands, has better cards to play the intercultural games than one who is not yet opportuned.

In the same way, in the schools, teachers have very important roles to play in this venture of intercultural understanding. Foreign languages must be included in the school programmes; and emphasis should be laid that every child should learn at least one foreign language in addition to his mother-tongue. The teacher

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[129] APPIAH, K.A., *Der Kosmopolit: Philosophie des Weltbürgertums*, München, 2007, 127.

of these languages must use teaching methods that can arouse the interest of the children in learning these other languages. The teachers have another obligation – to encourage among pupils/students (especially in schools with multicultural children) exercises which can bring children of different origins together. When children work, eat, read, play together and go about other social functions together, they have better chances of growing up together with a mental programme of tolerance and acceptance of the other; a mental programme of "united we stand"; a mental programme of "live and let live". Teachers must lead by examples. A teacher, who has no good words for people of another religion, colour, culture, etc, can only produce racists from his class.

This is why Eisler suggests that every school needs a curriculum of partnership education. Through a curriculum informed by partnership education, teachers can help students look at the whole range of human relations, from intimate to international, and discuss their interconnections and interactive psychosocial dynamics. [130] This more holistic or systemic approach helps young people develop both cognitive (intellectual) intelligence and emotional (affective) intelligence. Most importantly, it enables them to better navigate through our difficult times and to better understand and begin to lay the structural foundations for a world where both other humans and Mother Nature are truly valued; a world where all can find their place, and lie on the same mat – earth – like the Igbo-African wise saying above suggested. Such partnership education offers young people what they surely need: grounded hope for the future. It provides both a more realistic understanding of our past and present and a clearer picture of our choices for the future. It models partnership, showing that it is a viable and far more satisfying alternative.[131] It encourages young people to take on leadership roles in advancing partnership goals in all aspects of life, and thus play a prominent role in shaping their own future – in cognizance of this principle of recognition – live and let live.

Another important public sector which can play an outstanding role in the intercultural education of our young people towards "live and let live" is the media. An adult critical mind notices immediately when a journalist, reporter, newscaster or media-commentator is biased, or operates under racial influence. Unfortunately, most children are not yet in the position to decipher the biased positions in the media information. As such, the media personnel have the powers to build positively or completely lead astray in matters of intercultural understanding. We encourage the media to use their powerful influence for a better form of co-existence in our world. The media can influence people (adults and children) to recognize, appreciate and respect one another instead of biasing them against one another. It is obvious that the economic survival of any media institution de-

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[130] EISLER, R., *Tomorrow's Children, A Blueprint for Partnership Education in the 21st Century*, Colorado, 2000, 35.
[131] EISLER, R., *Ibid*, 246.

pends on the public. This is however no good reason to manipulate reality just to suit the ears of their reading-, hearing- or viewing-public; or to suit the economic interests of their proprietors. Children are, in this way, mischievously manipulated in their formation. The media should not present biased images about other cultures. The media owe the young, and in fact all of us, as an obligation, fairness and informative education. They must communicate in a manner that will enhance the co-existence of all the different cultural entities on our globe. The media must encourage us to live and let live. Children should be formed to tolerate, understand and accept one another, to be able to live alongside one another, like a global family. This is what the pedagogy of recognition and respect demands.

Such a formation is very important, bearing in mind, that the challenges facing our globe today can only be solved by internationally and interculturally putting hands together. Observing the catastrophes plaguing the earth today, one can say that they are man-made. Even those we call natural catastrophes are really not unconnected with the manner in which human beings treat each other and the environment: e.g. environmental (land, water and air) pollutions, Co^2 emissions, misuse of gas and atomic energy, proliferation of weapons, demolition of rainforests, etc. Tackling such environmental issues needs the solidarity of mankind. Only intercultural and international engagements can address issues like global warming and its consequences. The young must be brought to know this.

The possibility of coming together to save our future world lies in the strategy of intercultural education of the young with the principle of recognition and respect. Hofstede observed that while we are from day to day getting more intelligent in matters of techniques, we have remained naive in matters which concern us as human beings. Our mental software has not been adapted to the environment, which we have toiled in the last centuries to secure.[132] The only way to survive is to see ourselves as social beings, who need one another in a sustained natural environment, so that our technical ingenuity could be harnessed, not for our woe, rather for the good of the human being everywhere. This cannot be achieved without an intercultural recognition, cooperation and education, which should harness cultural values of different peoples in addressing global problems and issues of common interest. Here, we appeal, at all possible levels of cooperation – personal, communal, local, national, international and global politics – that people do not exchange V a l u e with I n t e r e s t. When we misplace values with interests, we run the risk of pursuing selfish interests with a very top magnitude with which we should have applied for values. In fact, our individual interests should be channel towards the value of live and let live; towards the principle of recognition, appreciation and respect of one another.

We must involve more "live and let live" strategies in our daily activities, in the families, societies, and more especially, in the schools. Recognition and respect are

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[132] Confer HOFSTEDE, G., & HOFSTEDE, G.J., *Op.cit.*, 2011, 486.

indispensable for any successful education, co-existence and common survival. Eisler suggests exactly which atmospherical background we need and what we should have in mind when educating tomorrow's children: "When I think of the school of the future, I see a place of adventure, magic, and excitement, a place that, generation after generation, adults will remember from their youth with pleasure, and continue to participate in to ensure that all children learn to live rich, caring, and fulfilling lives. An atmosphere of celebration will make coming to this school a privilege rather than a chore. It will be a safe place, physically safe, and emotionally safe, a place to express and share feelings and ideas, to create, and to enjoy, a place where the human spirit will be nurtured and grow, where spiritual courage will be modelled and rewarded. …Tomorrow's children will know that all of us, no matter what our colour or culture, come from a common mother, way back in Africa millions of years ago. They will appreciate diversity – beginning with the differences between the female and male halves of humanity. They will have mental maps that do not lead to the scape-goating and persecution of those who are not quite like them."[133] I believe they will also appreciate the diversity of identity, the diversity of mentality and of ways of life; and they will see all these diversities as an enrichment to our one and only global family, whose just solidarity and common survival should be our greatest global value.

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[133] EISLER, R., *Tomorrow's Children, A Blueprint for Partnership Education in the 21st Century*, Colorado, 2000, 251-2.