

ESSAYS ON EDUCATION

by

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edited by

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TABLE OF CONTENTS

Introduction	Page 3
Of Good Teachers I	Page 6
Of Good Teachers II	Page 13
The Need for Global Education	Page 16
A Parable	Page 21
A World Core Curriculum	Page 22
Utilizing the Resources of the United Nations	Page 28
Chart of the United Nations System	Page 29
Framework of Human Concerns	Page 30
Examples of International Cooperation as They Relate to the World Core Curriculum	Page 35
An Education Through Love	Page 37
To Reach Peace, Teach Peace	Page 39
Peace Education	Page 46
Cosmological Vision of the Future	Page 54
Dreams and Proposals for Education	Page 63
UNESCO Acceptance Speech	Page 64



INTRODUCTION

We are all of the world. Rare is the person who is for the world. We are all recipients of the conventional wisdom which others have given us and seekers of truth from the knowledge we as individuals can see for ourselves. Rare is the person whose unique role is to organize conventional wisdom (the new and the old) into a comprehensible scheme from the knowledge acquired through truly global encounters. We are all wanderers. Rare is the person whose work gives this wandering the mission of bringing together interests of peoples worldwide in a spirit of cooperation.

Such a person is Robert Muller whose own coming of age paralleled that of the United Nations System, of which he was part and product for over forty years of his adult life. His experiences as Director and Deputy to the Under-Secretary General of the United Nations Office for InterAgency Affairs and Coordination, Director of the Economic and Social Council, Assistant Secretary General and currently Chancellor of the University for Peace have afforded him a rare opportunity to witness the emergence of a world system first hand through the growth and operations of this unique international institution.

Through his contacts with the thirty-two specialized agencies and global programs under his coordination and later in his work as Assistant Secretary General, his daily activities brought him into contact with popes, presidents and peasants; thinkers, feelers and doers; statesmen, spacemen and students from the world over. This unusual opportunity meant little were there not the willingness and eagerness to share. His passionate advocacy for international understanding and cooperation together with his prolific writings have inspired millions with his global vision. His voice has been one of perpetual hope for and pride in the work of the UN. His message while directed to all has a special appeal to teachers in whose hands he sees the hope of creating the brighter tomorrow. "As a result of all the knowledge amassed by the UN System during the last forty-five years, we can educate our children in a way that children have never been educated before about our miraculously rich life-teeming planet circling in the vast universe."

In his years at the United Nations, he has seen this forum shape the ethics and evolution of humanity. Problems were identified and global mechanisms set up to work together to solve them. For example, just as the United States census developed in 1790 from the need to count the population for a representative democracy,

the United Nations recognized the need for a world census soon after its creation. Mechanisms were established to obtain this information and by 1951, the first such count in modern times was in: we learned that we were 2.5 billion people. Once such information was gathered on a systematic basis, global trends could be deciphered. Within several years a population explosion was detected that could have gone unnoticed. But the global system had begun to operate. Worldwide conferences were held and plans of action established for governments and nongovernmental organizations, academic, religious, corporate and other communities to follow. The world's intellectual community was rallied. Governments set up special ministries or departments and universities created courses. Schools incorporated the new ideas into their curriculum. Businesses addressed the concerns raised; religious communities reached out to their followers. Professional and community groups got involved. Humanity has responded with lower birth rates to the lowering death rates.

Over the years similar global initiatives occurred on topics as diverse as aging, astrophysics and outer space, apartheid, atomic energy, banking, colonization, children, climate, civil aviation, development, disaster relief, drugs, deserts, disarmament, disabled persons, food, greenhouse effect, genocide, housing, human rights, labor, maritime operations, ozone, peacekeeping, population, refugees, telecommunications, toxic wastes, trade, transnational corporations, trust territories, water, women, youth to name a few. Efforts to coordinate new findings within the various agencies and governmental organizations were made. By the time many of these issues became concerns of people worldwide, the role of the United Nations in helping to bring this about was often forgotten or overlooked. The seeds had been planted and the planetary consciousness was coming into blossom. This knowledge is being constantly improved and refined. "We have a quantitative knowledge of our human family and our planet which we never had before at any time in our history."

Through his work at the United Nations, Robert Muller watched this unfold. He came to realize that reality is greater than the here and now, that the potential is more important than the actual. Together with those with whom he came in contact, he could see the world as it might be, he could see the world as it was coming to be.

Teachers can do the same as we encourage our students in their life journeys. Through the changes wrought by migration and technology we now have the world in more of our classrooms than ever before. What are the heritages of our students -- the legacies of their cultures? What perceptions of life and wisdom do they bring us? How can we help them to find their way in this global system we have all inherited? What perceptions of life and wisdom should they learn? We have the capacity for drawing on more of the wisdom of our world, its citizens and its institutions than any teacher at

any time before. How do we dare do this? The vision of Robert Muller shows us a way.

"Like the human eye which receives millions of bits of information at every glance, we must see the total picture, meaning and beauty of our planet, of the universe and of our lives."

This collection of essays takes the reader through the evolution of Robert Muller's thoughts on education and the development of his world core curriculum. This curriculum has been put into practice at a school which bears his name in Arlington, Texas.¹ The essays come from speeches or writings published over the years as his vision emerged; they have been revised in part to include more recent happenings. The organization is in chronological order for content rather than for original date of publication to allow the reader to join in this journey.

Joanne Dufour
Seattle, Washington
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¹ The Robert Muller School, 6005 Royal Oak Drive, Arlington, Texas 76016 has implemented a living model of the World Core Curriculum for preschool through 12th grade. The Curriculum Manual, as well as learning resources, videos, and Robert Muller's books are available from them.



OF GOOD TEACHERS I

A good teacher is one who arouses the enthusiasm of students for life and learning.

At one or another time, all human beings look back, think of their teachers and remember with particular fondness those who exercised a profound and sometimes decisive influence. After a life full of events and learning, my thoughts frequently turn to my teachers. And I am astonished to find how many educators a human being can have nowadays in a rich country. A cursory count of mine indicates that I had nearly one hundred! Sadly enough, I cannot even remember the names of most of them. Two, however, left a lasting impression on me. They could have been teachers of princes and kings. I owe them a great debt of gratitude.

One was an assistant professor at our high school in Sarreguemines, in Alsace Lorraine where I grew up. His name was Hehn. He came from the same village as my mother, who held him in high esteem. He never made it to full professor because World War I had prevented him from finishing his studies. He was the librarian of our lycee and was allowed once in a while to substitute as a teacher of German. Until I knew him, my studies had been good but dull. My enthusiasms were elsewhere: they were with the people and life in the streets, with cherry trees and birds, with brooks and meadows, with the four seasons, with gardening, with a farm, with my father's hat making shop. School did not contain life, it did not really deal with life until Mr. Hehn came along.

As if he knew that he had only a few short weeks to leave a mark on us, he worked quickly and intensively. From the first day, he kept us spellbound despite his strict discipline. Life soon entered our classroom with its people, the cherry trees, the streets, the seasons, the meadows, the dreams and the loves of each of us, from cars and airplanes to music and art. He put his finger right on the heart of each student. He reduced the academic purpose of the course to what it really was, namely the learning of a mere technique: the German language.

But behind that language, as behind all five thousand languages of this planet, is a human being's life and aspirations, dreams, songs and endeavors, reaching for the stars, humanity's wonderful diversity and passion for beauty and good in all its forms. His tools were Goethe and Schiller, a painting, a poem, an old clock, a legend, the etymology of a word, the Lord's Prayer in old high

Germanic or an article in the newspaper of the day. Through these instruments he told us about life, he taught us life. In order to gain rapid access to its riches, vocabulary and grammar had to be mastered quickly. The sooner we could forget about them, the better it was, for we were to deal with the essentials of life. For the first time, I read German with pleasure. I had an alarm clock next to me at home to see how much and how quickly I could read in that language.

From then on, I knew the secret: education, sciences and humanities are only techniques. Behind them are the sky, life, the search and discovery of oneself, the forces that hold everything together in heaven and on earth. Passion, enthusiasm, deep belief in oneself, love for life, obsession with life, these are the great motors of learning and human happiness. I became a joyful student and managed, through successive enthusiasms and curiosity for various subjects, to master the essential techniques and branches of knowledge. I knew that they were only a means of "zeroing in" on life. From then on, my teachers barely understood me and simply classified me as an "exceptional" student. I progressively became unbeatable in any subject, except when I crossed the path of students who had made that field their passion. Today I find these classmates to be top authorities in their professions, in France, in Europe and sometimes in the world.

In 1939, when the war broke out and we became refugees, my mother wanted me to continue my high school studies in a school far away from the front. So she sent me to the city of Lyon where I stayed with former tenants of ours and was lucky enough to go to one of the most prestigious French secondary schools: the Lycée Ampère. Coming from a small provincial town, I felt like an uneducated peasant among students who had been trained for years by some of the best teachers of France. God, how good they were! But only one of them could match Mr. Hehn. Truly, he was another Hehn, except that he was on top of the academic ladder and one of the most admired and honored professors in the country. He had graduated from the famous École Normale Supérieure in Paris, was a doctor of letters and had even passed the reputed entrance competition for the Comedies Francaise. He was our teacher of humanities--French literature and Latin--and thus our main instructor. Our grade was the all-important *classe de première* at the end of which a crucial examination, the first baccalaureate, paved the way to university.

I stayed in Lyon for only three months, but this brief period of time changed my life. Why?

Well, because, above all, Professor Cumin was giving us the example of a great, happy, life-impassioned man who would not have traded his profession for that of President of France, as he once told us. He loved to teach and to mold young people into solid, balanced, happy human beings. He loved to be with us. He loved to live his

life all over again for us. He loved to share everything he knew. He played for us the tragedies and comedies of life, sometimes to the point of exclaiming, "Let's not have any recess," to which we agreed enthusiastically. He had invariably his own original thoughts about everything and was totally unimpressed by the views of academic authorities. There was nothing he abhorred more than a student who was repeating the opinions of someone else.

I will never forget how he treated me when I arrived. Our class was very large: it consisted of more than fifty students. Being accustomed to smaller classes in a provincial town, I thought that I could remain pretty anonymous in such a crowd. But I did not go unnoticed for long, and on one of the first days, Professor Cumin abruptly asked me this question:

"Muller, what is the central theme of Corneille's drama *Le Cid*?"

Caught off guard in my tranquility, I answered hastily what I had read in the textbook: "It's the struggle between love and duty."

The whole class turned silent as if something momentous was about to happen. Professor Cumin's long, inspired face became even longer and totally aghast. The upper part of his body sagged on his desk, as if thunder had struck him. He closed his eyes and actually managed to look several years older. His body progressively glided down behind his desk until he disappeared. Then the whole class, unable to hold it in any longer, broke out into an indescribable pandemonium of laughter!

I looked around, incredulous at having unleashed such a scene. When the noise had abated, Professor Cumin emerged from behind his desk, pointed his long artistic finger at me, swallowed his first aborted attempt to speak and finally, with his hands, imitated the movements of a boat floating on the sea. Having found his voice again, he uttered these words:

"*Petit bateau.*"² (Little boat.)

He then spoke to me sternly:

"I hope sincerely never to hear again such sottishness in this class. I wanted **your** opinion and not that of a textbook. Make it a sacred rule in your life to be always yourself, to know yourself and to rely only upon

² From a popular French children's song in which a little girl asks her mother if boats have legs. And the mother answers: "Of course, little stupid one, otherwise how could they walk on the water?" Professor Cumin meant that my answer was about as dumb.

yourself. Be a man. Master your brain and heart and remain unimpressed by anyone else in this world. Accept an idea to be the truth only if **you** are convinced of it."³

And then, from his serious inspired face came this order:

"Recite the principles of thinking by Descartes."
I knew their content but I was unable to repeat the exact words.

He commented: "A few moments ago I gave you Rule Number One for life. Now I give you Rule Number Two: never forget, under any circumstances, the principles of thought by Descartes. Know them by heart. Recite them in the morning, before or after prayer, as you wish, but recite them every day of your life. You can forget everything I am teaching you, you can forget me, but never forget the principles of Descartes. They will help you out in any situation. They must be your brain's bible."

How could any of his students ever forget them! He often interrupted his French or Latin classes and snapped this question at us:

"Dupont, les principes de Descartes. Vite." (Dupont, recite the principles of Descartes, quickly.)

How right he was and how grateful I have been to him for his unforgettable lessons. I never ceased to heed his admonitions. In learning about life, in my work at the UN, in preparing a compromise, a proposal or a plan of action, I often remembered his words:

"Think for yourself. Do not accept the opinions of others blindly. Get to the root of a problem, and think, think, think..."

As for the principles of Descartes, I do not have to recite them any more, for they have become part of the most intimate functioning of my mind, as they have for most French people. Here they are:

Considering that logic is composed of such a multitude of precepts, I thought that the following four rules would suffice for me, provided I took the firm and unfailing resolution always to observe them:

The first is never to accept anything to be the truth unless I know it clearly to be so, i.e., to avoid

³ I followed this principle all my life. It earned me in 1983 the Integrity Prize of the John Roger Foundation, an award based on the same principles of truth and personal integrity developed by Descartes and Buckminster Fuller.

carefully any precipitation and preconception, and to include in my judgments only that which would present itself so clearly and so forcefully to my mind as to leave no room whatever for any doubt.

The second is to divide each difficulty into as many parts as is feasible and necessary to resolve it.

The third is to conduct my thoughts in an orderly fashion, beginning with the simplest and most identifiable objectives, so as to increase by degrees my knowledge of the most composite ones, and assuming some order even between those which do not follow each other naturally.

And the last is to resort in all cases to such complete enumerations and such general reviews as to exclude any possibility of omission.

I have been led to add two further personal rules to these principles.

"Always think in terms of the entire planet, for everything is interdependent in this world."

"Always think far into the future, for the seeds of tomorrow are being planted today."

I owe another piece of good advice to Professor Cumin. One day I approached him after class with this question:

"I like your counsel regarding self-reliance and originality. I find no difficulty either in applying Descartes' rules of thinking. But one obstacle seems to me insurmountable: I cannot overcome the poverty of my style. As you know, in Alsace-Lorraine we are part of two cultures and we use two languages. As a result we are perfect in neither of them. Since German is a highly flexible idiom, we can hold our own in it, but with French it is a different story: our teachers tell us quite bluntly that we will never be able to write like French writers. Perfect and beautiful French is apparently beyond our reach."

He looked at me gently with his warm, intelligent face, put his arm around my shoulders and said: "Don't listen to such rubbish. You can perfectly acquire any style you wish in any language. Style is only a technique subordinate to thought and feeling. There is nothing easier than to learn a style. Follow my advice: select a famous author whom you particularly like, for example, Voltaire, or better Sainte-Beuve since you will have to write literary essays on your exams. Each day copy ten lines from his

works in a notebook. Copy them slowly for no less than ten minutes so as to learn them almost by heart. Do this for at least six months. From time to time, read the entire text you have copied. Mark my words: in six months you will write exactly like Voltaire or Sainte-Beuve. The same holds true for any other style. It's as simple as that."

I followed his advice and his prediction came true: I found myself one day writing exactly the same long, complex sentences of Sainte-Beuve, having acquired his rhythm and structure of expression. Writing became from then on a joy. My thoughts, feelings and ideas came with extreme ease, all wrapped up in good words and sentences. I later used the same technique for German in university and English and Spanish at the United Nations. Whenever I have much writing to do, I turn to my notebooks and read what I have copied years ago. And there it comes: I write again like the authors I had selected.

Professor Cumin was right. Words, sentences, languages and the mechanisms of thinking are only techniques and tools for the discovery and expression of the deeper functioning and meaning of life. They should never be allowed to be obstacles to the full flowering of one's abilities. Given too much importance, as is so often the case, they can inhibit a person from becoming a full and happy being by shutting off the interplay between inborn mental, sentimental and creative forces and the surrounding world. Some writers and professors erect style as a "rare gift", difficult to acquire by common mortals. They thus seek to establish a monopoly and superiority over others. In reality there is no such inborn gift. No baby is born talking like Shakespeare. I would not be surprised if all writers did not follow a technique similar to that of Professor Cumin. Only a few authors, though, have had the courage to admit it. For example, Benjamin Franklin writes in his autobiography that he memorized sentences by famous authors and a few days later tried to formulate the same thought in his own words. He then compared the result with the original model.

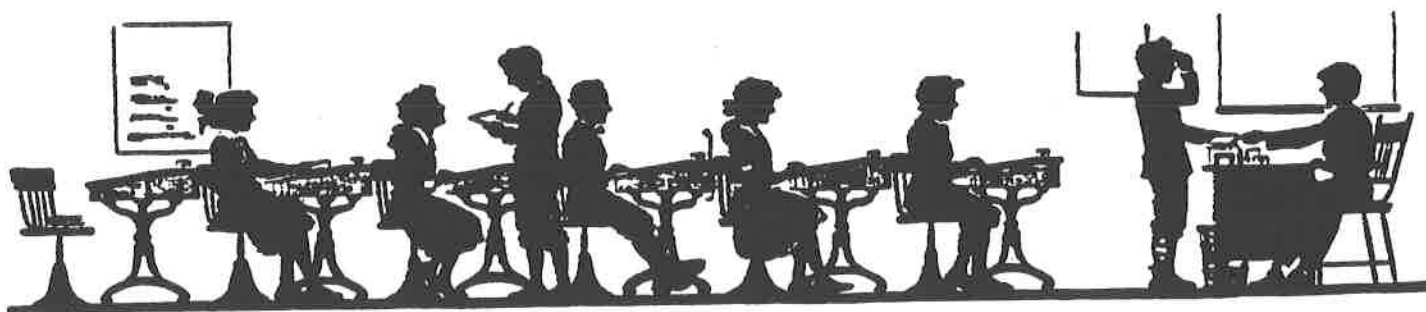
When spring 1940 came, I was recalled to Lorraine, for my mother had found a place to live in Metz where I could go to the local school and stay with her and my sister. I was happy to return closer to home, but I had a broken heart over leaving Professor Cumin. He had taught me so much in so little time, for the above are only a few of the unforgettable teachings he instilled in me. Professor Cumin is the only teacher to whom I've ever written a letter saying that I would never forget him as long as I lived and that I felt like crying because I had to leave him. He sent me a warm, encouraging reply, which ended with these words:

"Oubliez-moi." (Forget me.)
 "Gnôthi seauthon." (Know yourself.)

And today, after so many years, I wonder what my life would have

been like if I had not been a refugee and if I had missed the extraordinary opportunity of Professor Cumin's teachings, which truly changed my life.

For sure, I would not have become a writer. I would not have dared. Moreover, he taught me to be strong, to have confidence and optimism at a time when I was living far away from my home and family, depending on the hospitality and charity of friends. Yes, it turned out to be lucky for me to be a refugee. Out of adversity, often the most wonderful benefits arise.



⁴ This essay originally appeared in From What War Taught Me About Peace, published by Doubleday in 1985.



OF GOOD TEACHERS II

In the preceding essay I wished to underline the immense influence teachers can have on the lives of human beings. Teaching is in my view one of the noblest, most beautiful and most important professions on earth.

The outstanding human quality of these two teachers was to arouse my enthusiasm (literally "by God possessed") and to unlock my passion for learning about the multiple manifestations of the miracle of life. As a result, I always remained a generalist, despite subsequent specialized studies. For other students a teacher may come along who arouses their interest for science, mathematics, history or literature, etc., and thus helps them to find their destiny and life fulfillment.

I have only one complaint about the two exceptional educators who blessed my life: in retrospect, I would have liked them to communicate to me their passion in a spiritual context. I feel today that I have lost much time in finding my proper place in the realm of creation, namely that I myself, as any living being and particularly as a human, am an incredible cosmos, a miracle of magic complexity and perception, never to be repeated again exactly in all eternity; that I must love and relate well to my family, which is my own creation, to my neighbors, my town, my society and to the entire human family; that I must want to understand and love with all my heart the whole miraculous creation surrounding me: nature, its living beings and humanity's own achievements of good and beauty.

But there remains one further immense circle to relate to: the fathomless, infinite universe and the incomprehensible stream of eternal time. That dimension is the realm of spirituality and God. Within it the human person seeks an answer to the most basic queries: why am I on earth, what is the meaning of my life? What is expected of me?

A third teacher came along later who gave me the answer or reminded me of the one I had been given outside of school by my religion. He was U Thant, the Secretary-General of the United Nations, a former teacher in his country, Burma. He held that spirituality

was the highest virtue and need of any human being. In spirituality he saw the mysterious conjunction between man's inner life and the universe, a harmony which alone can bring enlightenment, detachment, personal peace and bliss. To him, Socrates' "Know thyself" and Descartes' exclusive reliance on intelligence were severely handicapped, for they missed a cardinal point, namely our need to try to understand also with our heart and soul our correct place in the universe and in eternity.

It was not surprising, therefore, that in his memoirs he revealed the names of the three teachers who had most influenced his role as Secretary-General: Buddha, the teacher of life and death in the cosmos; Albert Schweitzer, the teacher of spirituality and action; and Teilhard de Chardin,⁵ the teacher of spirituality and science. U Thant was so sad whenever he saw a scheme for education which made no reference to spirituality. For him one of the most essential ingredients of education was spirituality in response to the hunger of the soul. Indeed, the human being is not made only of body and mind. The neglect of educating also the heart and the soul in many schools was for U Thant the greatest shortsightedness of our otherwise prestigious scientific and intellectual age. He simply could not understand it. Thus, in one of his farewell speeches when he left the United Nations (a speech to Planetary Citizens) he said:

"What was my approach to all problems? It was the human approach. I attached the utmost importance to the human element in all problems: political, economic, social, racial, colonial or other. Some of you are aware of my philosophy regarding the human community and situation. In my view there are certain categories and priorities in values. I believe that an ideal man or an ideal woman is endowed with four virtues, four qualities: physical qualities, mental qualities, moral qualities and, above all, spiritual qualities. Of course, it is very rare to find a human being endowed with all these qualities. I attach importance to all of these, but I would attach greater importance to the mental or intellectual qualities over physical qualities. Still I would rate moral qualities higher than intellectual qualities. Still more, I would rate spiritual qualities the highest. It is far from my intention to downgrade or denigrate the physical and intellectual aspects of life. I am in no sense an anti-intellectual, but the stress of education

⁵ Pierre Teilhard de Chardin was a member of the Society of Jesus. He held positions as professor of geology at Catholic Institute in Paris, director of the National Geologic Survey of China, and director of the National Research Center of France. He lived in China for many years and played a major role in the discovery of the Peking man. He died in 1955.

in the schools of the highly developed societies, as I have stated on many previous occasions, is primarily on the development of the intellect or on physical excellence, without taking into account the moral and spiritual aspects of life. To me, the moral and spiritual aspects of life are far more important than the physical and intellectual aspects. That is why I have tried to develop, without perfection alas, those moral virtues and spiritual qualities like modesty, humility, love, compassion, the philosophy of live and let live, the desire to understand the other person's point of view, which constitute the keys to all great religions..."

U Thant believed that peace on earth could be achieved only through proper education of the younger generations and that spirituality deserved the highest place in such education.⁶ May the current concern for proper global education allow for spirituality, love and compassion to be given generous room in all the world's education systems. It is in our highest interest to do so, if we want to stem war, violence, crime and unhappiness from endangering the peace, civilization and progress already achieved in our march toward optimum fulfillment of the miracle of life. May all educators heed these wise words of U Thant, one of the first global teachers and spiritual masters of the nascent world community:⁷

"The law of love and compassion for all living creatures is again a doctrine to which we are all too ready to pay lip service. However, if it is to become a reality, it requires a process of education, a veritable mental renaissance. Once it has become a reality, national as well as international problems will fall into perspective and become easier to solve. Wars and conflicts, too, will then become a thing of the past, because wars begin in the minds of men, and in those minds love and compassion would have built the defenses of peace."⁸

⁶ Toward the end of his mandate, Secretary General Dag Hammarskjöld held a similar view when he said: "I see no hope for permanent world peace. We have tried and failed miserably. Unless the world has a spiritual rebirth, civilization is doomed."

⁷ From his speech, "Faith and Peace," delivered at the University of Toronto in October 1967. See "The Example of a Great Ethical Statesman: U Thant" in Most of All, they Taught Me Happiness.

⁸ This essay first appeared in From What War Taught Me About Peace published by Doubleday in 1985.



THE NEED FOR GLOBAL EDUCATION

In order to prepare our children properly for tomorrow's world, we must discern among the agitations and headlines of the day those trends and tendencies which are fundamental to our time and put aside whatever is accidental, secondary, ephemeral and anachronistic.

What strikes us most in recent years is that, since the last world war, humankind has entered a totally new era of history, perhaps even of evolution. During this period man has advanced dramatically into the infinitely large and the infinitely small. More scientific progress has been achieved in the last thirty years than during the entire previous history of mankind. Instruments, linked by instant communication to our planet, have been sent farther and farther away into the universe. Humans have set foot on the moon and have returned safely to earth. Outer space is being used for unprecedented systems of world-wide communication and study of the earth's resources and physical conditions. More than two thousand satellites and space objects are circling around the earth. Transportation has expanded from land and sea to the atmosphere, with ever larger and faster planes. Man has reached with his tools the abyss of the seas. We have witnessed the harnessing of atomic energy, the birth of electronics, of cybernetics, of laser technology and the unlocking of many mysteries of the infinitely small. Microbiology has opened up new exhilarating and frightening vistas of scientific advance with the synthesis of genes. Never on this planet has there been such intensive research and discovery by so many scientists in so many lands.

The Industrial Revolution and its recent scientific and technological acceleration have had far-reaching consequences for humankind. The first effect was an unprecedented improvement in living conditions on our planet. This improvement is spreading progressively to the entire world despite regrettable discrepancies and delays.

Length of life has increased, reaching more than seventy years in many affluent societies. Even in India life expectancy has increased from forty to fifty years in two decades. Diseases which caused great epidemics not long ago have been wiped out. Gigantic

efforts are being made to attack the remaining principal causes of early death. Thus humanity's death rate has been reduced from 17 per 1,000 in 1950-55 to 13 per 1,000 in 1965-77. The world is able to feed more than one million additional people a week. During the last twenty years more than six hundred million newcomers have been added to the world's literate population.

The goods placed at the command of people for their sustenance and enjoyment have reached phenomenal quantities in some societies. Thus, to sustain a person in the United States over an average life span, 56 million gallons of water, 37,000 gallons of gasoline, 5 1/2 tons of meat, 5 1/2 tons of wheat, 9 tons of milk and cream are required. In the poorer parts of the world the level of consumption is only a fraction of such figures. But there, too, the number of goods placed at the disposal of the individual is on the increase. The scientific and technical revolution which started two hundred years ago has spread to most continents and it will encompass, in the not too distant future, our entire planet.

The second effect of the Industrial Revolution has been the advent of an entirely new period in world history, namely, the era of mass phenomena due to the multiplication of human lives. Lower death rates, longer lives and better lives have brought about the well-known accelerated growth of the human race.

People on our planet have increased from 2.5 billion in 1951, when the UN published the first world statistics, to 4 billion in 1976. We will be more than 6 billion people in the year 2000 and a child being born today might live in a world of 8 billion at the age of sixty. It is as if the child were to witness the landing of several billion more people on this planet during his or her lifetime.

The statistics published by the United Nations and its specialized agencies show a doubling or tripling of most world data during the past twenty years. World industrial production has tripled. The volume of world exports has quadrupled. Agricultural production has increased 1.7 times. The phenomenal growth in the production of certain commodities is illustrated by petroleum, which has increased 5 times, plastic, which has increased 15 times, aluminum 5 times, cement 4 times, crude steel 2.8 times, motor vehicles 2.7 times. There were only 11 cities of more than one million inhabitants in 1923; there are 160 today and there will be more than 300 in the year 2000, 40 of which will have more than 10 million inhabitants.

While the population increase is greatest in the poorer countries and the consumption explosion greatest in the developed ones, the Industrial Revolution will continue its world-wide spread. Higher population figures will then be accompanied by higher consumption everywhere, yielding staggering results. This is the new world into which we have entered. These are the real causes of the

various crises which have lately beset our planet: pressures on the environment, on resources, the energy crisis, the food crisis, the urban crisis, and inflation.

The third effect has been the advent of an intricate and extremely dense network of world-wide interdependencies among societies which until recently were living in relative isolation from each other. Beyond nature's interdependencies which have always characterized our planet (the water cycle, the oxygen cycle, the carbon cycle, the nitrogen cycle, and many other internal links of the biosphere) the world has suddenly been seized in a rapidly growing web of manmade interdependencies. Thousands of planes are constantly in the air, and at certain airports they sometimes wait in queues for the opening of an air channel. Thousands of ships and trains are carrying huge quantities of goods from one country to another. Some seaports cannot catch up with the increase in world trade. International tourism, congresses, meetings, assistance and studies are mushrooming. Colossal transnational companies have a foot in many countries, combining money, labor, resources and technologies across national boundaries on a world-wide scale, and treating the globe as a single market. They begin to dwarf many nations, thus opening yet another page in the history of power.

These interdependencies have forced governments into new collective thinking and cooperative arrangements which would have been inconceivable only a few decades ago. The United Nations, as a result, has profoundly changed. The world organization, strengthened by thirty-two specialized agencies and world programs, is today concerned with practically every global problem on earth.

Through its world-wide data collection, studies and conferences -- political, economic, social, scientific, cultural and environmental -- the United Nations has become the greatest observatory and warning system of planet Earth. Through it, governments are making an honest effort at cooperation in many fields, although such cooperation would warrant infinitely more heart, effort, vision and generosity.

Under such dramatically changed circumstances, which deeply affect our lives, there is an urgent need for more global education. This is very important for the future of humanity. How can our children go to school and learn so much detail about the past, the geography and the administration of their countries and so little about the world, its global problems, its interdependencies, its future and its international institutions? People are astonished by the sudden emergence of global crises. They wonder how environmental deterioration could have developed to the point of endangering life on this planet. They wonder why there is an energy crisis which had not been foreseen by their governments, (but had been foreseen by the United Nations, which convened, as early as 1961, the first world conference on new sources of energy). They ask themselves why bad harvests in faraway countries should make the prices of the

food on their tables shoot up and why there is a sudden world food shortage after so many years of agricultural surpluses (again nations had been warned of the danger by the UN's Food and Agriculture Organization).

A child born today will be faced as an adult, almost daily, with problems of a global interdependent nature, be it peace, food, the quality of life, inflation, or scarcity of resources. He will be both an actor and a beneficiary or a victim in the total world fabric, and he may rightly ask: "Why was I not warned? Why was I not better educated? Why did my teachers not tell me about these problems and indicate my behavior as a member of an interdependent human race?"

It is, therefore, the duty and the self-enlightened interest of governments to educate their children properly about the type of world in which they are going to live. They must inform the children of the actions, the endeavors and the recommendations of their global organizations. They must be prepared to assume responsibility for the consequences of their actions and help in the care of several billion more fellow humans on earth. Many governments have begun to realize this. In 1974 they created a United Nations University located in Tokyo, with affiliates in many countries. In 1979 the UN General Assembly welcomed the decision by the government of Costa Rica to establish a University for Peace. Institutes for global education have sprung up, and the UN and UNESCO are convening meetings of educators to develop global curricula. In many countries, especially the United States, educators feel that this is a new educational trend whose time has come.

The United Nations and its specialized agencies have a wealth of data and knowledge on every conceivable world problem. This source must be systematically tapped by educators. Time is running short. Global events are moving fast. It would be more beneficial to teach children around the world to close their water faucets a few seconds earlier, and to conserve our resources, than to adopt intricate legislation or endlessly drill new holes in the ground. The world will be in great trouble and will not be able to solve its global problems if citizens are not taught properly from their earliest youth. This is a great new challenge, a new historical dimension, and a thrilling objective for educators everywhere in the world.

Beyond the turmoil, the divisions and perplexities of our time, humanity is slowly but surely finding the ways, limits and new codes of behavior which will encompass all races, nations, religions and ideologies. It is the formulation of these new ethics which will be the great challenge for the new generation. It will concern not only man's material fate but also his mental and spiritual lives. The fulfillment of a human person's earthly destiny, of his happiness during his short span of life, of his right place in creation, depends in great degree on his compre-

hension of the total web of life and his personal part and compartment in it. Former Secretary General U Thant, a teacher, when discussing these problems, always came back to his fundamental belief that education held the keys to the future.

In his farewell address to the United Nations in December 1971, he said: "I have certain priorities in regard to virtues and human values...Above all I would attach the greatest importance to spiritual values, spiritual qualities. I deliberately avoid using the term 'religion'. I have in mind the spiritual virtues, faith in oneself, the purity of one's inner self which to me is the greatest virtue of all. With this approach, with this philosophy, with this concept alone, will we be able to fashion the kind of society we want, the kind of society which was envisaged by the founding fathers of the United Nations 26 years ago."

Yes, global education must transcend material, scientific and intellectual achievements and reach deliberately into the moral and spiritual spheres. Man has been able to extend the power of his hands with incredible machines, of his eyes with telescopes and microscopes, of his ears with telephones, radio and sonars, of his brain with computers and automation. He must now also extend his heart, his sentiments, his love and his soul to the entire human family, to the planet, to the stars, to the universe, to eternity and to God.

He must perceive his right, miraculous place in the splendor of God's creation. We must manage our globe so as to permit the endless stream of humans admitted to the miracle of life to fulfill their lives physically, mentally, morally and spiritually as has never been possible before in our entire evolution. Global education must prepare our children for the coming of an interdependent, safe, prosperous, friendly, loving, happy planetary age as has been heralded by all great prophets. The real, the great period of human fulfillment on planet Earth is only now about to begin.'



' This essay was first published in 1975 by the World Fellowship of Education in London in their magazine New Era. It was widely disseminated by UNESCO, the United Nations Education, Scientific and Cultural Organization, the World Affairs Council in Philadelphia during the 1976 bicentennial of the United States, and by numerous educational magazines around the world. Current efforts in global education have developed from this piece.



A PARABLE

Once upon a time there was a class and the students expressed disapproval of their teacher. Why should they be concerned with global interdependency, global problems and what others of the world were thinking, feeling and doing? And the teacher said she had a dream in which she saw one of her students fifty years from today. The student was angry and said, "Why did I learn so much detail about the past and the administration of my country and so little about the world? He was angry because no one told him that as an adult he would be faced almost daily with problems of a global interdependent nature, be they problems of peace, security, quality of life, food, inflation, or scarcity of natural resources. The angry student found he was the victim as well as the beneficiary. "Why was I not warned? Why was I not better educated? Why did my teachers not tell me about the problems and help me understand I was a member of an interdependent human race? With even greater anger the student shouted, "You helped me extend my hands with incredible machines, my eyes with telescopes and microscopes, my ears with telephones, radios, and sonar, my brain with computers, but you did not help me extend my heart, love, concern to the entire human family. You, teacher, gave me half a loaf."¹⁰

¹⁰ Based on the preceding essay, the piece was written by Jon Rye Kinghorn and taken from A Step-by Step Guide for Conducting a Consensus and Diversity Workshop in Global Education. A Program of the Commission on Schools, North Central Association and the Charles F. Kettering Foundation.



A WORLD CORE CURRICULUM

We have reached a point in human evolution when we must ask ourselves some very fundamental questions regarding the meaning of life and evolution itself. If we assume that all we have learned, all that is happening, all we are trying to do makes little sense, then there is no hope and the human species might as well destroy itself and disappear. If, on the contrary, we assume that some cosmic force or law or God or Creator in the universe has put in the human species certain objectives, functions, expectations, and destinations, then it is our duty to ascertain on a contemporary scale what these objectives are.

By giving us capacities to see, to hear, to feel, to think, to dream, to teach, and to invent, the universe gives us an indication of what is expected of us: It wants us to know and to understand the maximum range possible of what the universe is all about. We are driven to know more and more of our globe and of Creation, including the art of recombining cosmic forces through energy, matter, and life itself. Humanity has become the manager of this planet, a cosmic agent, a very advanced phenomenon in the universe. We are made to feel the thrill and benefits of this task, of being alive, of being human, i.e., a specially valuable, advanced, sensitive force or cell in that universe in which the consciousness of the universe and of time constantly grows.

If this is the case or if we suppose it to be so, then our next great evolutionary task will be to ascertain what this cosmic or divine pattern means and to prepare for it the right institutions, people, values, guidelines, laws, philosophy, politics and ethics. This immense, unprecedented task is dawning upon us everywhere, piercing the core of our earlier beliefs, values, and institutions. The present essay is one of these global perceptions born in someone who has been nurtured by world forces for more than a third of a century in the Earth's first universal organization.

Let me tell you how I would educate the children of this planet in light of my 33 years of experience at the United Nations and offer you a world core curriculum which should underlie all grades, levels, and forms of education, including adult education.

The starting point is that every hour, 6,000 of our brothers and sisters die and 15,000 children are born on this globe. The newcomers must be educated so that they can benefit from our acquired knowledge, skills, and art of living; enjoy happy and fulfilled lives; and contribute in turn to the continuance, maintenance, and further ascent of humanity on a well-preserved planet.

Alas, many of the newly born will never reach school age. One out of ten will die before the age of one and another four percent will die before the age of five. This we must try to prevent by all means. We must also try to prevent that children reach school age with handicaps. It is estimated that ten percent of all the world's children reach school age with a handicap of a physical, sensory, or mental nature. In the developing countries, an unfortunate major cause is still malnutrition.

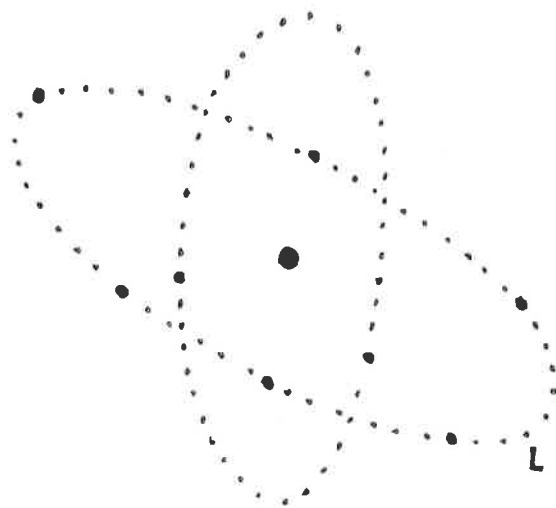
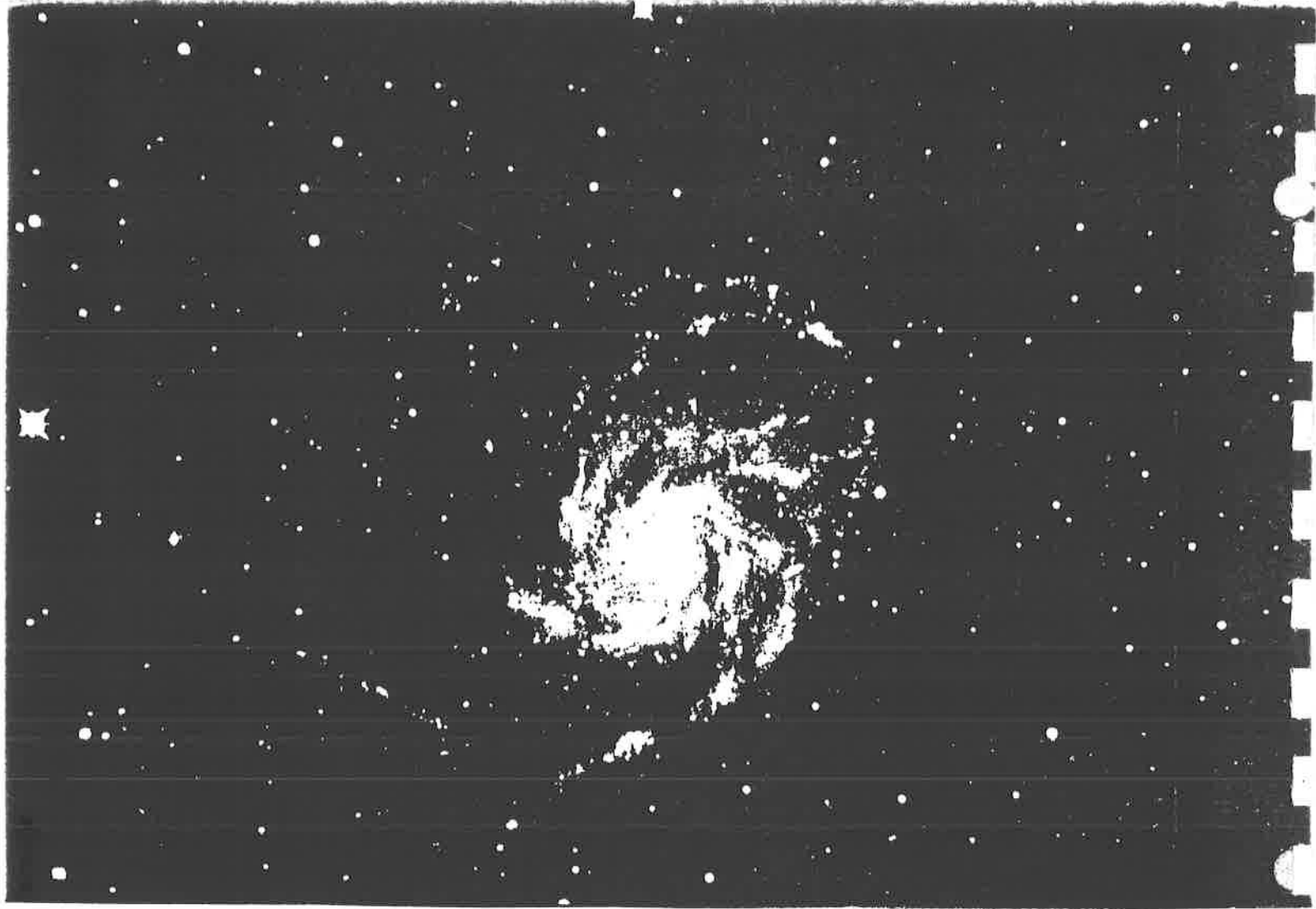
Thirdly, an ideal world curriculum presupposes that there are schools in all parts of the world. This is not yet the case. There are still 814 million illiterates on this planet. Humanity has done wonders in educating its people: We have reduced the percentage of illiterates of the world's adult population from 32.4 percent to 28.9 percent between 1970 and 1980, a period of phenomenal population growth. But between now and the year 2000, 1.6 billion more people will be added to this planet and we are likely to reach a total of 6.1 billion people in that year. Ninety percent of the increase will be in the developing countries where the problem of education is more severe. As a result, the total number of illiterates could climb to 950 million by the bimillennium.

With all these miseries and limitations still with us, it remains important, nevertheless, to lift our sights and to begin thinking of a world core curriculum. I would organize such a curriculum i.e., the fundamental lifelong objectives of education, around the following categories:

- I. Our Planetary Home and Place in the Universe
- II. Our Human Family
- III. Our Place in Time
- IV. The Miracle of Individual Human Life

I. OUR PLANETARY HOME

The first major segment of the curriculum should deal with our prodigious knowledge of planet Earth. Humanity has been able, of late, to produce a magnificent picture of our planet and of its place in the universe. From the infinitely large to the infinitely small, everything fits today into a very simple and clear pattern. Astrophysicists tell us how stars and planets are born and die. We know the physics, atmospheres, and even soils of other planets. Thanks to human-made satellites we have a total view of our globe, of our atmosphere, of our seas and oceans and land masses. We know



our complicated climate. For the first time ever, we possess a soil and land map for the entire planet. We know our mountains. We know our total water resources. We know our deserts. We know our flora and fauna. We know part of the crust of our Earth into which all nations have agreed to dig holes of at least 1,000 meters. Our knowledge reaches far down into the microbial, genetic, and cellular worlds, into the realm of the atom and its particles and subparticles. We have an incredible, beautiful, vast picture of our place in the universe. If a teacher wishes to give children a glimpse of the tremendous expanse of our knowledge, all he or she has to do is to have them visit, on the same day, an astronomical observatory and an atomic bubble chamber!

We can now give children a breathtaking view of the beauty and teeming, endless richness of Creation as has never been possible before. It should make them glad to be alive and to be human. It should also prepare them with excitement for the vast number of professions which have arisen from that tremendous knowledge and its related and consequent activities.

Moreover, as it is vividly described in the story of the Tree of Knowledge, having decided to become like God through knowledge and our attempt to understand the heavens and the Earth, we have also become masters in deciding between good and evil: Every invention of ours can be used for good or bad. Outer space technology can be used for peace or for killer satellites, aviation for transportation or for dropping bombs, the atom for energy or for nuclear destruction. etc.

This gives the teachers of this world a marvelous opportunity to teach children and people a sense of participation and responsibility in the building and management of the Earth, of becoming artisans of the will of God and of our further human ascent. A new world morality and world ethics will thus evolve, and teachers will be able to prepare responsible citizens, workers, scientists, geneticists, physicists, and scores of other professionals, including a new one which is badly needed -- good world managers and caretakers.

II. The Human Family

There is a second segment in which humanity has also made tremendous progress of late: Not only have we taken cognizance of our planet and of our place in the universe, but we have also taken stock of ourselves! This is of momentous importance, for henceforth our story in the universe is basically that of ourselves and of our planet. For a proper unfolding of that story, we had to know its two main elements well: the planet and ourselves.

We have learned so much about humanity since the end of World War II. As a matter of fact, a proper global education or world curriculum would have been impossible 30 years ago because there



were no world statistics! Today we know how many we are, where we live, how long we live, how many males, females, youth, and elderly there are. We also know ourselves qualitatively: our levels of living, of nutrition, of health, of literacy, of development, of employment, etc. We even have records of our progress: We know how many literates are being added to this planet each year; we know that by eradicating smallpox the number of blind in the world was reduced by half, etc. Incidentally, it was no small achievement to have accommodated 2 billion more people on this planet within a short period of 30 years! As a result of many international efforts, we have an unprecedented inventory and knowledge of humanity. That fundamental, up-to-date knowledge must be conveyed to all the children and people of the world.

We enter the global age with 156 nations¹¹, 5,000 languages, and scores of religions. Other entities are rapidly expanding in response to new global demands, namely world organizations, multinational corporations, and transnational associations. All these groups are being studied and heard in the United Nations and its agencies. What this all means is as yet little understood. The theory of group formation, or entities, or sociobiology of the human species from the world society to the individual is still a rather primitive science.

The first task of the United Nations and of educators is to build bridges, peace, and harmony between these groups, to listen to their views and perceptions, to prevent them from blowing each other up and endangering the entire planet, to seek what each group has to contribute, to understand their legitimate concerns, cultures, values, denominators, and objectives, and to grasp the meaning of the vast and complex functioning of life from the largest to the most minute, from the total society to the individual, from human unity to an endless and more refined diversity.

What will be important in such a curriculum is the dynamic aspect of the relations between humanity and the planet: We now have good inventories; we know the elements of the great evolutionary problems confronting us, but we barely stand at the beginning of the planetary management phase of human history--demographic options, resource management, environmental protection, conflict resolution, the attainment of peace, justice, and progress for all, the fulfillment of human life and happiness in space and in time. The United Nations and its specialized agencies offer the first examples of attempts at global management in all these fields and must therefore occupy a cardinal place in the world's curricula. The earlier we do this, the better it will be for our survival, fulfillment, and happiness.

¹¹ In 1990 Namibia was admitted to the United Nations as the 160th member; with the unification of South Yemen and Yemen, the membership remains at 159.



III. OUR PLACE IN TIME

When I joined the United Nations in 1948, there was very little time perspective. The world futurology did not even exist. Some nations who had five-year economic plans were derided, because it was believed that no one on this planet could plan for five years ahead. How the world has changed since then! Today every nation is planning for at least twenty years ahead. Something similar is happening with regard to the past: In the seventeenth century, Bishop Usher calculated that the Earth was 4,000 years old; then the French naturalist Buffon estimated that it was at least several hundred thousand years old. Today we know that our planet is more than 4 1/2 billion years old and we have developed a vast knowledge of our paleontological and archaeological past.

Thus humanity is forced to expand its time dimension tremendously both into the past and into the future: We must preserve the natural elements inherited from the past and necessary for our life and survival (air, water, soils, energy, animals, fauna, flora, genetic materials). We also want to preserve our cultural heritage, the landmarks of our own evolution and history, in order to see the unfolding and magnitude of our cosmic journey. At the same time, we must think and plan far ahead into the future in order to hand over to coming generations a well-preserved and better managed planet in the universe.

It will take great vision and honesty to achieve the harmony and fulfillment of our journey in the universe and in time. We have come to the point when the prediction of Leibnitz is coming true. He had forecast that scientific enquiry would be so thrilling for humanity that for centuries we would be busy discovering, analyzing, and piercing the surrounding reality, but that the time would come when we would have to look at the totality and become again what we were always meant to be: universal, total beings. The time for this vast synthesis, for a new encyclopedia of all our knowledge and the formulation of the agenda for our cosmic future has struck.

IV. THE MIRACLE OF INDIVIDUAL LIFE

It is becoming increasingly clear that in this vast evolutionary quantum change the individual remains the alpha and the omega of all our efforts. Individual human life is the highest form of universal consciousness on our planet. Institutions, concepts, factories, systems, states, ideologies, theories have no consciousness. They are all servants, instruments, means for better lives and the increase of individual human consciousness. We are faced today with the full-fledged centrality, dignity, miracle, sanctity, or divinity of individual human life, irrespective of race, sex, status, age, nation, or physical or mental capacity.

Pablo Casals, the musician and poet, expressed this in very moving

and emotional terms at the United Nations: "The child must know that he or she is a miracle, a unique miracle unmatched since the beginning of the world and until the end of the world."

Education of the newcomers is basically the teaching of the miracle of life, the art of living, and of human fulfillment within our immense knowledge of space and time. It is to make each child feel like a king or queen in the universe, an expanded being aggrandized by the vastness of our knowledge. It is to make each human being feel proud to be a member of a transformed species.

And here I would complete my core curriculum for the individual with the four segments so dear to the former Secretary-General U Thant:

Good physical lives (knowledge and care of the body; teaching to see, to hear, to observe, to create, to do, to use well all our senses and physical capacities.)

Good mental lives (knowledge; teaching to question, to think to analyze, to synthesize, to conclude, to communicate; teaching to focus from the infinitely large to the infinitely small, from the distant past to the present and future.)

Good moral lives (teaching to love; teaching truth, understanding, humility, liberty, reverence for life, compassion, altruism).

Good spiritual lives (spiritual exercises of interiority, meditation, prayer, and communion with the universe and eternity or God).

An immense task and responsibility thus behooves all teachers and educators of this planet: It is no less than to contribute to the survival and good management of our planetary home and species, to our further common ascent into a universal, interdependent, peaceful civilization, while ensuring the knowledge, skills, and fulfillment of the flow of humans going through the Earth's schools.

A world core curriculum might seem utopian today; by the end of the year 2000 it will be a down-to-earth, daily reality in all the schools of the world.¹²

¹² This article is an edited excerpt from a paper written by Robert Muller and published in New Era, the magazine of the World Education Fellowship in January 1982. It was reprinted in the summer 1990 issue of the Holistic Education Review.

UTILIZING THE RESOURCES OF THE UNITED NATIONS

Once the scheme of a world core curriculum was in place, there were those who asked guidance on where to go in the United Nations System for assistance. The following charts are provided for an overview of the organization, and a specific breakdown of the specialized agencies or departments where information on respective portions of the world core curriculum is available.

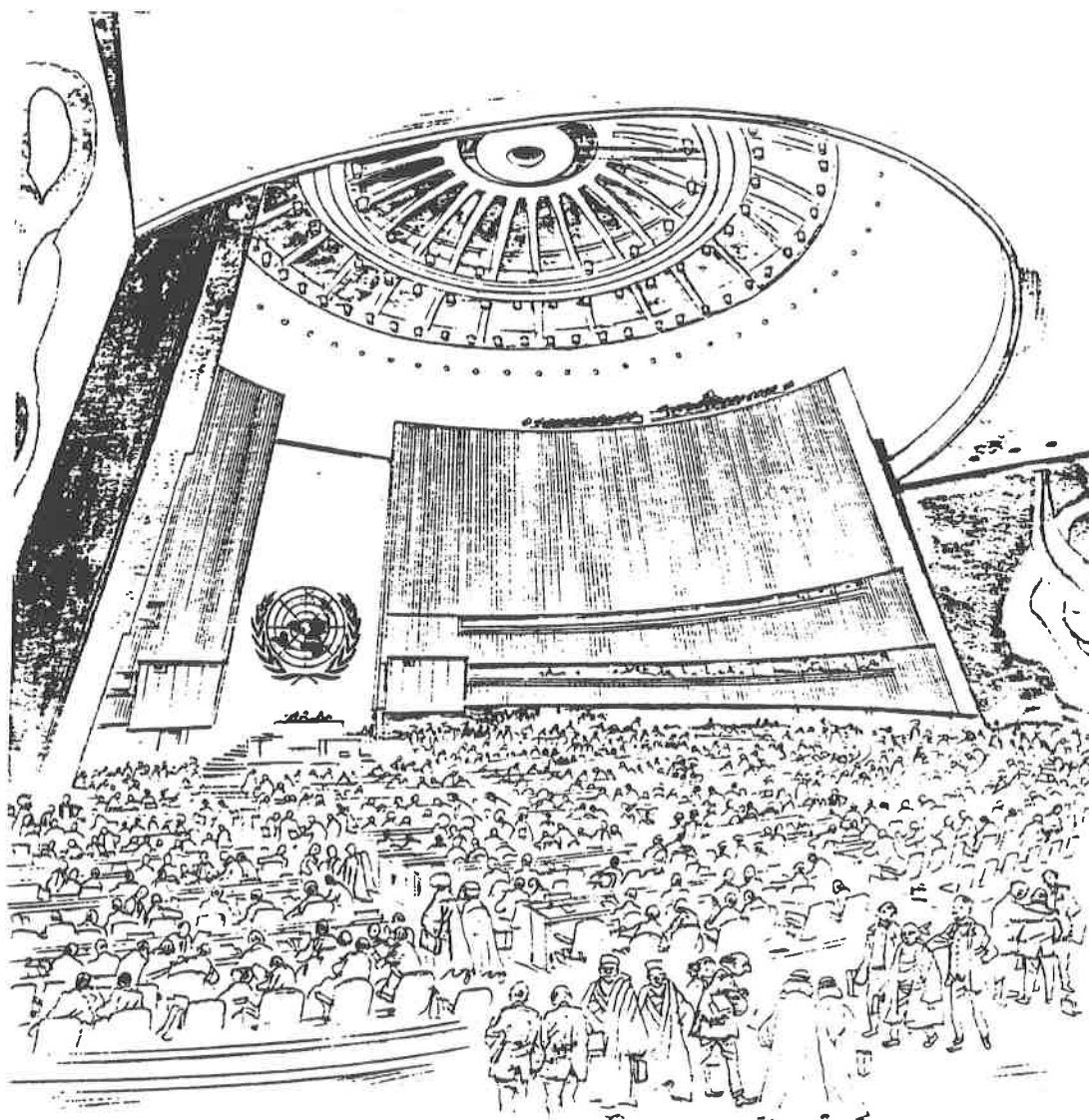


CHART OF THE UNITED NATIONS SYSTEM

GENERAL ASSEMBLY

UN Children's Fund (UNICEF)
 UN Relief and Works Agency for Palestine Refugees
 in the Near East (UNRWA)
 UN High Commissioner for Refugees (UNHCR)
 International Atomic Energy Agency (IAEA)
 World Food Program (WFP)
 UN Conference on Trade and Development (UNCTAD)
 UN Development Program (UNDP)
 UN Institute for Training and Research (UNITAR)
 UN Industrial Development Organization (UNIDO)
 UN Population Fund Activities (UNPF)
 UN Disaster Relief Organization (UNDRO)
 UN Environment Program (UNEP)
 World Food Council (WFC)
 United Nations University (UNU)
 UN Center for Human Settlement (Habitat)

INTERNATIONAL COURT OF JUSTICE

SECRETARIAT

TRUSTEESHIP COUNCIL

SECURITY COUNCIL

Peacekeeping Forces

ECONOMIC AND SOCIAL COUNCIL

International Telecommunication Union (ITU)
 World Meteorological Organization (WMO)
 Universal Postal Union (UPU)
 World Intellectual Property Organization (WIPO)
 International Labour Organization (ILO)
 International Bank for Reconstruction & Development (INBRD)
 International Monetary Fund (IMF)
 Food and Agriculture Organization (FAO)
 United Nations Educational, Scientific and
 Cultural Organization (UNESCO)
 General Agreement on Tariffs and Trade (GATT)
 World Health Organization (WHO)
 International Finance Corporation (IFC)
 International Maritime Organization (IMO)
 International Development Association (IDA)
 International Fund for Agricultural Development (IFAD)



FRAMEWORK OF HUMAN CONCERNS

I. Our Planetary Home and Place in the Universe

From the infinitely large to the infinitely small, everything fits into a simple and clear pattern:

- The infinitely large --the universe, the stars, outer space
- Our relations with the Sun
- Earth's physics
- Earth's climate
- The atmosphere
- The biosphere
- Seas and oceans
- The polar caps
- Earth's land masses
- Earth's arable lands
- Deserts
- Mountains
- Earth's water
- Plant life
- Animal life
- Earth's energy
- Earth's crust and depths
- Earth's minerals
- The infinitely small--microbiology, genetics, chemistry and nuclear physics

II. Our Human Family

Quantitative Characteristics

- The total world population and its changes
- Human geography and migrations
- Human longevity
- Races
- Sexes
- Children
- Youth
- Adults
- The elderly
- The handicapped

Qualitative Characteristics

- Levels of nutrition
- Levels of health
- Standards of life (rich and poor)
- Skills, tasks, and employment
- Levels of education
- Moral levels

Spiritual levels

Human Groupings

- The family
- Human settlements
- Professions
- Corporations
- Institutions
- Nations
- Federations, regional groups
- Religions
- Multinational businesses
- Transnational networks
- World organizations

III. Our Place in Time

Humanity is now forced to expand its time dimension both into the past and the future. This means that we must add a time dimension to each of the layers above: a past, a present and a future:

- The universe
- The sun
- The globe
- The climate
- The biosphere
- Cells, genes, and atoms
- The human family
- Our ages
- Our health
- Our living standards
- Nations
- Religions
- World organizations
- Individuals

IV. The Miracle of Individual Life

Since the original writing this segment of the world core curriculum has been revised and is now presented as follows:

A Holistic View

The child should be taught a holistic view of the living cosmic entity each human being constitutes in the evolution of this planet. Body, mind, psyche, heart and soul are interrelated and their good care and harmonious functioning make for a complete individual. Even if one characteristic genetically overrides others, education must address itself to all to optimize the life potential inherent in individuals.

Good Physical Lives

Concern with this aspect has grown considerably in recent years. Right nutrition and avoidance of substances (drugs, tobacco, alcohol) that interfere with the good human functioning have become an overriding concern. Knowledge and care of the body should therefore be a key part of all curricula.

Human Senses and Their Extension

Humans perceive their planetary environment and universe through the senses: sight, hearing, touch, smell, taste and mobility. Other living species on the planet have different senses, some inferior to ours, others superior. The human species has been able greatly to extend the reach of its senses: seeing through telescopes, microscopes, picoscopes, atomic bubble chambers, television, photography; hearing through telephones, radio, satellite communications, recording; touching and handling through incredible machines, factories, remote controls, automation; mobility through railroads, cars, boats, airplanes and satellites.

This is the world of science and technology, the knowledge explosion from which the contents of the world core curriculum are derived. It is the main thrust of education today with its focus on world competition, yet it is a curiosity for newcomers to the human race, because it offers such enormous possibilities. Its subdivisions are:

The Sciences and Technologies related to

- Seeing
- Hearing
- Touching and handling
- Smelling
- Tasting
- Mobility
- The extrasensory
- Senses of other species

The Internal World of the Individual

This section should concern itself with what happens inside the human being, both a closed and an open entity to the outside world through the senses and the intake of knowledge and information about that outside world, including unique personal perceptions. Its subdivisions are:

(a) The brain and mental processes

This includes digestion and evaluation of outside information, simplification, classification, thinking, analysis, synthesizing, inferring, deciding, messages to the body and to the inside and outside worlds. The human brain too has been extended by computer sciences and technologies, another new

major evolutionary change of the human species.

(b) The psyche

This addresses the unique functioning of each individual human being, the self-search for ultimate meaning, self-evaluation and progress, fulfillment and happiness, life objectives.

(c) The soul or spiritual processes

This includes the search for union with the ultimate mysteries of the universe, with God, with infinity and eternity, prayer, mediations, spiritual exercises.

Communication and Contribution to the Outside World

This is the response from the individual to society and to the planet through speaking, writing, working, acting, art, performing a task or exercising a profession, the development of specialized knowledge and skills, serving, loving, caring and understanding. The fate, peace, health, fulfillment and happiness of humanity are the end results of individual contributions. Only individuals are alive and can give life to institutions and groups. Its subdivisions are the arts of:

- Speaking
- Writing
- Loving
- Serving
- Understanding
- Peace
- Caring
- Happiness
- Networking

Finally in order to take into account new global concerns and perceptions that have come to the fore during the last few years, a new section should be added to the world core curriculum.

V. Actions and Interactions between Humanity and the Planet

A new page is opening in our evolution, perceived only in its first rudiments. It is the knowledge and science of the global effects of the actions of 5 billion humans (6.2 by the year 2000 and 8.5 by 2025) and their groupings on the texture, conditions, and future of our planet.

The essentials of this new science and art can be taught under the various sections and chapters of this world curriculum, but some new subjects will concern adults of the third millennium who are being educated today. In particular, these are:

- * The collection and development of true, objective world information.
- * The birth of a global brain to humanity.

- * The birth of a world consciousness (worldwide cooperation, world concern in accidents and warnings, world altruism and philanthropy, humanism and planetism, or love for the planet).
- * The need and birth of world management, stewardship and government.

A new phase of evolution seems to be approaching, similar to the Copernican revolution -- namely, the realization that this world was not created for humans but that humans were created as living, perceiving, active units of Earth itself in a cosmic process of evolution that is yet to be fully understood. We are discovering that the whole Earth is a living globe, a planet alive, of which we are intimate parts, not detached and separate. Further evolutionary surprises and enlightenment await humanity. In fifty or a hundred years, the present world core curriculum will look and will be utterly primitive.¹⁹



(Photomontage conceived and produced by Maha Bulos, Unesco).

¹⁹ This piece was edited from one on the World Core Curriculum that appeared in the September 1989 issue of Social Education, the journal of the National Council for the Social Studies



EXAMPLES OF INTERNATIONAL COOPERATION AS THEY RELATE TO THE WORLD CORE CURRICULUM

The following United Nations agencies are often humanity's best resources for world-wide statistics, information, recommendations and teaching materials. They all have information services. Write to the Public Inquiries Unit of the United Nations, New York, New York 10017 to request information.

The mere list of the eighteen United Nations specialized agencies and fourteen world programs which compose the UN system illustrates the vastness of today's international cooperation. No other living species has ever so equipped itself with global instruments designed to study, observe, monitor and preserve its habitat. In innumerable organs, meetings and conferences, through thousands of experts and delegates, backed by over forty thousand world servants, humankind is today probing its entire biosphere and condition, trying to augment peace, to reduce conflicts and tensions, to build bridges and to seek ways for a greater fulfillment of human life to an extent which no philosopher, prophet or social reformer would ever have dreamed possible.

Here is a quick overview of this incipient world system with their headquarters location: the *eighteen specialized agencies*: International Atomic Energy Agency (IAEA) in Vienna, Austria; International Labor Organization (ILO) in Geneva, Switzerland; Food and Agriculture Organization (FAO) in Rome, Italy; United Nations Educational, Scientific and Cultural Organization (UNESCO) in Paris, France; World Health Organization (WHO) in Geneva; International Bank for Reconstruction and Development (IBRD), International Development Association (IDA), and International Finance Corporation (IFC) at the World Bank in Washington D.C., USA; International Monetary Fund (IMF) in Washington D.C.; International Civil Aviation Organization (ICAO) in Montreal, Canada; Universal Postal Union (UPU) in Berne, Switzerland; International Telecommunication Union (ITU) in Geneva; World Meteorological Organization (WMO) in Geneva; International Maritime Organization (IMO) in London, England; General Agreement on Tariffs and Trade (GATT) in Geneva; World Intellectual Property Organization (WIPO) in Geneva; International Fund for Agricultural Development (IFAD) in Rome; World Tourism Organization (WTO), linked with the UN under a novel type of agreement.

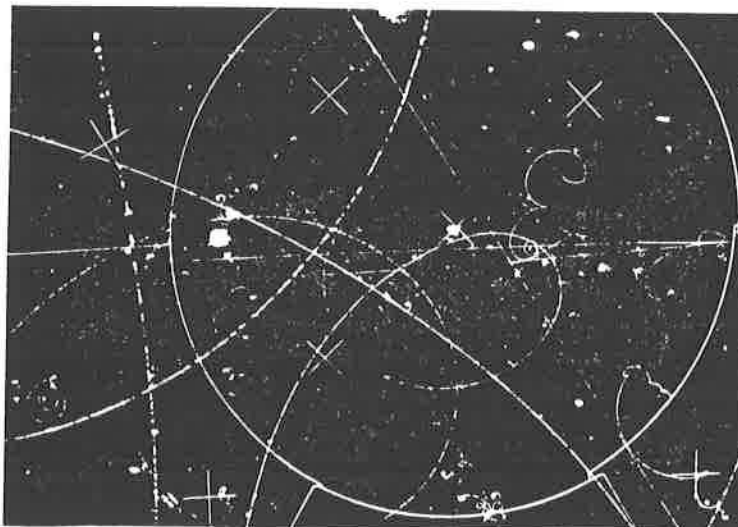
The *fourteen special programs*: United Nations Children's Fund (UNICEF) in New York, USA; United Nations Conference on Trade and Development (UNCTAD) in Geneva; United Nations Development Program (UNDP) in New York; Office of UN Disaster Relief Coordinator (UNDRO) in Geneva; United Nations Environment Program (UNEP) in Nairobi,

Kenya; United Nations Fund for Drug Abuse Control (UNFDAC) in Vienna; Office of the United Nations High Commissioner for Refugees (UNHCR) in Geneva; United Nations Industrial Development Organization (UNIDO) in Vienna; United Nations Institute for Training and Research (UNITAR) in New York; United Nations Population Fund Activities (UNPF) in New York; United Nations Relief and Works Agency (UNRWA) in Vienna; United Nations University (UNU) in Tokyo, Japan; United Nations Volunteers (UNV) in New York; World Food Program (WFP) in Rome. There also exists a first world ministerial council: the World Food Council; the University for Peace in Costa Rica; the World Maritime University in Malmo, Sweden; the Institute for Nuclear Physics in Trieste, Italy, The United Nations Centre for Human Settlements (Habitat) in Nairobi and the International Research and Training Institute for the Advancement of Women (INSTRAW) in Santo Domingo, Dominican Republic.

The following agencies would be helpful in implementing the sample portions of the World Core Curriculum:

Astrophysics and outer space	UN, UNESCO, ITU
Our relations with the sun	UN, UNESCO, FAO, WMO
The Earth's geophysics	UNESCO, WMO
The Earth's climate	WMO, UNEP
The atmosphere	WMO, UNEP, UNESCO, ICAO
The biosphere	UNEP, UNESCO, FAO
The polar caps	UNEP, UNESCO
The arable lands	FAO, IFAD
The deserts	UNEP, FAO, UNESCO
The mountains	UNEP, UNESCO, FAO
The Earth's water	UN, UNESCO, FAO, WMO, WHO
Plant life	UNEP, FAO
Animal life	UNEP, FAO
Human life	UN, WHO, FAO, UNESCO, ILO,
.	IBRD
The Earth's energy	UN, UNESCO, IAEA
The Earth's crust	UN, UNESCO
The Earth's minerals	UN, UNESCO, IBRD
Microbial life	UNESCO, WHO
The world of the atom	IAEA

Particle traces in a bubble chamber. ECA





AN EDUCATION THROUGH LOVE

Humanity has discovered of late a great number of interdependencies which encompass our entire planet. The UN Stockholm Conference on the Environment in 1972 brought to light the concept of the biosphere: a little sphere only a few miles thick enrobing the globe and containing all life of our solar system. The interdependencies of our environment, of our water, of our seas and oceans, of our air, of our energy and resources have revealed that we are all part of an extremely complex, marvelous fabric of life, of a unique, astonishing, living body in the universe, which must be the object of our utmost care. Also, during the last century, humanity has added its own list of teeming man-made interdependencies through science trade, business, transportation, communications, international exchanges, travel and tourism. Finally, we have discovered our indissoluble interdependence with the past and with the future. Our planet and its precious cargo of life advance in time, as a huge, complex, miraculous, evolving intergalactic body.

In this vast list of global interdependencies, there is one which is particularly vital: *our children*. Humanity's children form the most precious network of human interdependence, the link between past and future without which all other interdependencies would cease to be relevant, for without the children humanity would soon cease to be.

When I think of the family, I always remember the beginning of Rousseau's, Social Contract, in which he says that the only natural society is the family. The family is indeed the most highly interdependent society, perfected over millions of years of evolution. In it, grandparents, father, mother and children normally adapt to each other in many mysterious and marvelous ways, among which the most important one, insufficiently studied by humankind, is love. The first education that the little baby receives is entirely through love, particularly the mother's love. This great unexplored concept has been vastly underestimated as a means of increasing the knowledge, peace, understanding and interdependence of humanity and the general functioning of our planet. It is rarely used as an instrument of international relations. Political personalities, experts, scientists and diplomats, in our age of dry reason, rarely use the word "love," neglecting its cardinal value to achieve a more harmonious, well-functioning, happy human society and planetary habitat. And yet, to conduct our mysterious and miraculous journey in the universe we need above all faith, hope and love. And of the three, as so many saints and prophets have proclaimed, the most effective is love.

The greatest group to which we must henceforth direct our attention is the human family. So far in history, humanity itself has been the great neglected orphan. The Buddha, Christ and all great visionaries, philosophers and prophets saw the fundamental unity of humankind even though they lived in small separated societies scattered over the globe. Today, it is a completely different story. Today our world society of more than five billion people knows very well what is happening across the waters on the other side of the world. How can this last born and greatest society be transformed into the consciousness of one human family? How can we find the natural, optimum, harmonious adaptation, relations and understanding among nations, races, religions, languages, institutions, enterprises, ideologies and professions? The search for a peaceful, reciprocal enrichment of all these diverse groups within one perfect human family is our next fundamental task on our evolutionary path.

Our future family will be that of our children. If we give the right education to the fifteen thousand children born every hour and make them feel part of the beautiful human family and its mysterious physical, mental, moral and spiritual interdependencies, then we will obtain a better world. We must give a global education to all the world's children.

If we can teach right from birth the type of interdependent society into which children are born, then we will progress toward a truly good human family on a unique and well run planet. Our minds must be directed towards these newcomers, toward the new human society being formed hour after hour under our very eyes by our children. Through the education of all the children of the world and the right education about their world, we will prepare the planetary society of our new age.

Recent history has shown that the old ways of taking the world by force, conquering and dividing, fragmenting, hating, fearing, arming, subverting, ruling and destroying no longer work in the interdependent circumstances of our planet. We must now try other ways, the ways of love, understanding, cooperation, altruism, justice and harmony. These should be thoroughly studied by the best minds and applied by the political leaders of our planet. After all the superiority of these ways has been proven irrefutably by the oldest, most advanced and most natural of all societies, *the family*.¹⁴



¹⁴ This essay first appeared in New Genesis, published by Doubleday Inc., in 1982.



TO REACH PEACE, TEACH PEACE

Soon after his elevation to the pontificate, an event which took place during the International Year of the Child, Pope John Paul II sent his first message to governments and to heads of international organization. It was entitled: "To Reach Peace, Teach Peace."

No theme could have been more timely. Indeed, the International Year of the Child obliged us to reflect collectively, nationally and individually on the conditions into which children are born today and the kind of future which is being prepared for them in various regions of the world. Also, it was a year of profound rethinking and activity in the field of world education. From various walks of life and regions of the world, news reached us of mounting dissatisfaction with the way children were being taught about our planet and its peoples. Many schools and universities were turning to the United Nations for help in improving their curricula. From Peru came the suggestion for an International Year for Global Education. The methods of teaching and the curricula of the UN international schools were attracting wide attention, and university students were turning their high, almost fascinated hopes towards the United Nations University in Tokyo and the University of Peace in Costa Rica.

Pope John Paul II's message dealt with many aspects of the subject, including linguistics, from which he would like to see eradicated concepts and language perpetuating hatred, conflict, division and war. Two aspects are particularly important to world servers: one is the necessity to convey to the children and peoples the right knowledge about this world; the second is the necessity to teach them the right attitude.

Teaching the Right Knowledge

Each human being is born into this world with given senses, a physiology and a genetic legacy which epitomize the entire past evolution of humankind in our planetary conditions. His or her life will be the result of the interplay of aptitudes with physical and human environment. This new child is literally "led out of ignorance" (*e-ducare*) by the family, school, religion, higher education and, last but not least, by life itself. Generation after generation, humanity's total growing knowledge is genetically and socially transmitted to a constantly renewed and expanding stream of human life.

One of the most crucial questions facing humanity at the present juncture of its evolution is whether we do convey the right

information and knowledge about our planet and its people to the five billion human beings alive, especially to the newcomers, the children. Such knowledge falls basically into three categories: the earth, humanity and the individual human person.

First, regarding the *earth*, humanity has made incredible progress in knowledge of our globe and its exact place in the universe, our relations with the sun, outer space, our atmosphere, biosphere, our seas and oceans, our land masses, our arable land, the planet's water, its mineral and energy resources, our vegetal and animal world, the inside of the earth's crust, down to the infinitesimally small world of the atom, of particles, of the cell, of genes, of microbiology. As a result we can show our children an astonishingly beautiful, well-ordered tapestry of human knowledge, from the infinitely large to the infinitely small, as no Galileo, no Newton, no Copernicus would ever have dreamed possible.

My only misgiving is that rarely do schools and universities mention the world institutions in which the synthesis of this knowledge converges and in which the great tapestry is being woven. Where are the schools of this world which teach the young about the UN's work and major world conferences on outer space, on the seas and oceans, the world's climate, food, water, the deserts, science and technology, the atom, etc.? Where is the child who could name a few of the world's specialized agencies? Only UNICEF and the UN's Stockholm Conference on the Environment are known to any extent in the schools. We are thus missing a great opportunity to reassure the children and the people that governments are beginning to work together on an unprecedented scale to know, monitor, protect and manage our planetary home better.

Secondly when it comes to knowledge about the *human family*, we have made great progress. No major aspect of the human family has been neglected during these last few decades: we've had Economic Development Conferences, World Population Conferences, a Youth Conference, a World Assembly on Aging; UNICEF is looking after the children; the Human Settlements Conference has surveyed our location and migrations followed by the International Year on the Homeless; there were three World Women's Conferences; there was an International Year of Disabled Persons; there were vast efforts and a World Conference on Racism, and so on and so forth. But again, not enough is being taught to the children about our knowledge of the exact and often so unjust and disparate conditions of the human family on our planet, or about the objectives humanity seeks to attain.

The situation is even worse when it comes to the groups into which humanity has been divided by history: the group into which a child is born is often presented to him or her as being superior to the totality. A nation is shown to be greater than humanity, a language greater than human communication, a race better than others, an ideology or political system superior to others, a

culture or history more glorious than others, a religious rite more valuable than universal spirituality, a corporation as the greatest, and so forth and so on. It is especially from these struggles among groups that conflicts and wars originate. This is indeed one of the greatest problems of our time, an anthropology or social biology which still remains to be written, studied and resolved: what are the reasons for this phenomenon, why is it that the supreme interests of the entire human family are so difficult to recognize, to organize and to respect, how can the innumerable groups on this planet be made to work together in peace, harmony and common purpose, without arms, waste and risks of endangering the entire life of our globe?

These problems have not yet found an answer, and we can therefore not reproach educators for not educating children in the right way. All we can do, for the moment, is to teach that recourse to war and violence must be eliminated from group relations. This is the first preliminary step towards peace and disarmament. And when we look back at the eradication of slavery on this planet, at the progress achieved in racial equality and equality of men and women, there is good hope that we will also solve sooner or later the problems of economic and social injustice, and of peace and war. There can be very little doubt about it.

Thirdly, when it comes to the *human person*, that alpha and omega of all our efforts -- endowed with the miracle of life -- we should also show the child the good progress achieved and the distance still to be covered. Humanity is expending countless efforts to better know and improve the physical and mental life of the human person, but greater attention must also be given to the moral and spiritual aspects of life. The worlds of morality, of feelings, of introspection and spirituality lag far and unnecessarily behind the colossal advances of science and technology.

In the United Nations humanity has written in common one of the greatest sets of philosophical documents ever: the Declaration and Covenants on Human Rights, including those of disadvantaged groups. Here we have an official world recognition of the miracle each human life represents in the universe, together with the care, respect, dignity and treatment it demands. The philosophy of this planet's five billion individual human lives, including the child's right to economic, social, moral and spiritual development which has just been codified into the first convention of its kind on the Rights of the Child, has been largely written in the United Nations. Alas, in how many schools of this earth are these human rights being taught? Would it not be immense progress towards peace and justice if each child of this planet were taught about the Universal Declaration of Human Rights? What more beautiful charter could there be for our world's social relations than these words:



All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

To complete the general sketch of a right global, planetary education, one would need to add the time dimension, from the eternity of the universe to the infinitesimal life span of an atomic particle, from the four and a half billion years of our past to the six to eight billion years of our future, the three million years of human evolution, our climatic past and future, the histories and futures of languages, cultures, beliefs and human groups. The life span of the human person emerges in this grandiose picture of the universe, as the product of all past and a building block to all future, with the rules and responsibilities deriving therefrom. The correct time framework of education still leaves much to be desired. We could learn immensely from the religions, which have always seen the human person as part of the universe and of all time, the total physical, mental, moral and spiritual dimension of each person as a unique, unrepeatable convergence of infinity and eternity.

Teaching the Right Attitude

Pope John Paul II starts his message as follows:

The great cause of peace between the peoples needs all the energies of peace present in man's heart. It was to the releasing and cultivation of these energies -- to the training of them -- that my predecessor Paul VI decided, shortly before his death, that the 1979 World Day of Peace should be dedicated: "TO REACH PEACE, TEACH PEACE."

This is another fundamental requirement for the peace and further progress of human civilization on our planet. We must want and work with all our hearts and strength for peace and the fulfillment of the miracle of life for all. Without such will we shall fail; with it, we will succeed. There is a mysterious yet unexplained choice in individual as well as in collective life: we can abandon, be pessimistic and give in to despair, thus setting the stage for our own defeat and downfall, or we can throw down our gauntlet for life, for success and progress, thus bringing into full play the mysterious and miraculous forces and aptitudes for

life transmitted to us at birth. This will, this attitude is not the end product of logic or thinking alone; it is a vital drive which sustains life in the complex mysteries around us in a forever incomprehensible but marvelous universe. Without it, our individual lives, our group, our civilization, our culture and our humanity perish. Nothing therefore is more important than teaching children the right attitude towards life, peace and human progress. All great religions have placed the miracle of faith at the center of human progress. This is no less true today. Nothing would be more damaging to human peace and ascent than to believe that it cannot be done, that peace, justice and survival are unlikely or impossible.

In this connection, these beautiful words by Teilhard de Chardin are particularly appropriate:

Let us not forget that faith in peace is not possible, not justifiable, except in a world dominated by faith in the future, faith in Man and the progress of Man. By this token, so long as we are not all of one mind, and with a sufficient degree of ardour, it will be useless for us to seek to draw together and unite. We shall only fail.

That is why, when I look for reassurance as to our future, I do not turn to official utterances, or "pacifist" manifestations, or conscientious objectors. I turn instinctively towards the ever more numerous institutions and associations of men where in the search for knowledge a new spirit is silently taking shape around us -- the soul of Mankind resolved at all costs to achieve, in its total integrity, the uttermost fulfillment of its powers and its destiny.

It is true, humanity's piercing of the surrounding reality and its intervention as a factor of new, man-made complexities are at the source of much of today's anxiety. But the complexity and mystery of life are not worse now than they were for primitive man. For him it was an even more threatening and incomprehensible world. And we, like him, have at our disposal the great simplifying syntheses translated into human language: belief, beauty, goodness, love, peace, happiness, harmony, wisdom, knowledge, etc. -- in other words, all the light, bright and positive sides of life instead of the dark, disintegrating and negative ones.

Hence, the enlightened self-interest and imperative to be optimistic, to bring into play the miracle of faith, to release the forces of the heart and of the soul in the largest number of people

¹⁵ Teilhard de Chardin, The Future of Man (New York: Harper Colophon Books, 1975), p. 159.

become our mandate.

It is with human society as it is with the individual: we need a vision, an objective, a shore to swim towards. If not, we will drown. Life needs to be believed in, to be sustained and nourished. Hence it is our paramount duty to educate children in the art of living and happiness, in believing in humanity's success and in the establishment of a peaceful, just, brotherly and happy world.

All great prophets, visionaries and reformers understood the central importance of education. One of them said: "Give me your children, and I will give you the world." Today we should say: "Give the children the right view of the world and they will give us peace." The time has come when we must reform our curricula, reorder our knowledge, honestly and objectively, into a vast synthesis which will show our exact place in the universe and in time and the means to progress from a troubled past into a peaceful future.

Above all, our first task is to put order in our knowledge, and from the magnificent picture which emerges will flow an immense respect for creation and the imperative necessity for peace, justice and fulfillment for all.

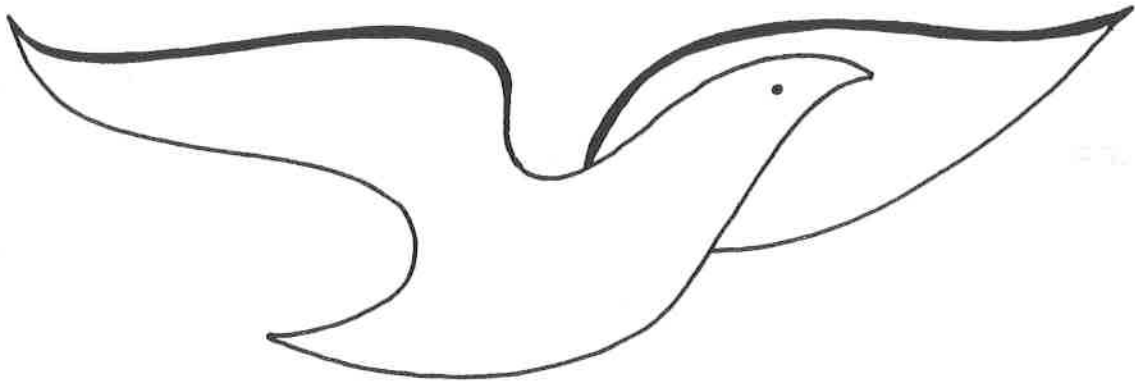
Secondly, we must reestablish the unity of science and sentiment, knowledge and faith, the arts, humanities and spirituality, the inner world and the outer world, in a search for the total flowering of the human person.

Thirdly, we must believe in peace, human ascent and justice. As for all things on this earth, a period of preparation, of take-off is needed. This is typically the case for economic development, and the same is true for peace, disarmament and world-wide cooperation. The beginnings are slow, but suddenly a progress which seemed so difficult, nay, impossible, begins to gain momentum. Proper global education is an essential factor towards such progress and it should include teaching the children about the instruments of peace and the first universal organization ever on this planet, the United Nations and its family of agencies.

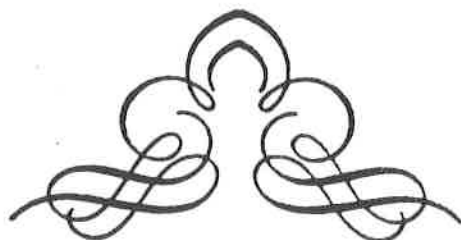
Humanity has been seized by a vast, evolutionary mutation which will permit us to progress towards both greater unity and more diversity, to understand the vast distances of the universe and the world of the infinitely small, to grasp our position between all past and all future, to become the responsible managers and caretakers of our planet, and to fulfill human nature to an unprecedented extent in all its aspects -- physical, mental, moral and spiritual. We live in a great moment in evolution. Like Darwin in the last sentence of The Origin of Species, one is tempted to exclaim:

...whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been and are being evolved.

Yes, a new form of humanity most beautiful and most wonderful is being evolved right under our eyes."



" This essay first appeared in New Genesis, published by Doubleday in 1982. Portions of it were updated for this writing.



PEACE EDUCATION

**A Conversation with Ake Bjerstedt,
Malmö School of Education,
Lund University, Sweden,
1988**

Ake Bjerstedt: As an introduction, could you say a few words about yourself and your interest in the field of "peace education"?

Robert Muller: During the Second World War I had seen incredible sufferings in the conflict between France and Germany. My family in Alsace-Lorraine was always divided between the two countries. This is what determined me to work for peace. How this all happened is a long story, about which I have written extensively in my books. You will find there most of the elements of the story of my life.

The starting point was that as a child I thought that to be alive was something absolutely marvelous, something divine, "göttlich". However, this attitude towards life was soon destroyed by national antagonisms between the French and the Germans, two evacuations of our hometown, a war, horror scenes in the French underground -- to the point that when the war was over, I decided to work for peace.

I joined the service of the United Nations in 1948 as a result of an essay on world government -- and I remained there ever since, for 40 years. I had a long and interesting career in many positions. I know the United Nations inside out, and as one of its oldest officials, I am a kind of living encyclopedia of the UN history. I have worked with several Secretaries General, and when I recently had to retire, I decided to continue to be at the service of the UN as a one-dollar-a-year consultant to the Secretary General and as a one-dollar-a-year Chancellor of the University for Peace in Costa Rica.

That university is still at its beginning. It has only 35 students. The Rector is from Finland. My main functions are to promote the university in the United States and in Europe, to try to get funds and support for it, and to develop the creation of peace chairs, peace faculties and peace centers in as many places and universities as possible. We live most of the year near New York, close to the United Nations where I still have an office.

At the present stage of my life, education is the main stream of my interests: education about the United Nations which is almost nonexistent in schools; education through the University for Peace; and education through the Robert Muller School which was created in

Arlington, Texas, to teach a world core curriculum which I designed on the basis of my experience at the United Nations.

I have always been impressed by a statement often made by former Secretary-General U Thant, namely that the present generation would not be able to bring about peace on this planet. Our only hope was a new generation educated in a different way. As I am getting older, my belief in the role of a new education is growing year after year. Like U Thant I believe that we will not get out of our present quandaries if human beings continue to be programmed so exclusively into nationalism and group allegiances to the point of hating each other and being ready to make war and kill each other.

You can of course imagine that the fact of being educated first by the French and then reprogrammed by the Germans was an unforgettable experience for me, especially when you were told to hate the other side by whom you had just been educated! I am grateful that I was later reeducated by the UN which programmed me rightly for our planetary home and the human family, stressing the Earth and humanity as the foremost priorities which need love and education in our time.

We must prepare our children correctly for the world in which they will live. What most of us believe today in terms of nationalism and ideologies is obsolete. This must be replaced by a new education of people towards world citizenship, because henceforth the story of humanity will be the search for right relations between the human species and this planet and of right relations between human groups. Earlier frameworks of education are mostly outdated. They didn't have to pay much attention to the fate of the planet and of the human species. But these today have become our priorities. Hence there must be a new paradigm. The future of our planet and of humanity may depend on it.

Ake Bjerstedt: What do you think of first when you hear the word "peace education"?

Robert Muller: Well, it is the thought that we need an education towards a new culture, a new civilization where problems are not solved by violent ways, but by intelligent peaceful ways. This represents a vast gamut of challenges that reach from peace in the family, peace between the sexes, peace among the generations, peace among the professions, peace among the religions, peace among nations, peace at the summit of the world, to peace in the airs and in outer space.

Peace in my opinion means mostly nonviolence. It is not a hundred percent ideal state. If someone asks me: How do you define peace, I would say: My father in Alsace-Lorraine or a simple peasant would tell me what peace is, namely when there is no violence and no excessive trouble. There will always be some trouble, some violence. This is why we have a police or "agents of peace" as we

call them in France. But as long as, on the whole, there is no real worrisome violence and trouble, we can say that we have peace in a country or in the world.

Today we are changing from the period of human history when we thought that there would always be wars and violence, to a new era, in which we believe that peace can and will be the normal way for human beings to live together. This requires a new set of societal rules which must be taught right from the start to children.

The greatest compliment I have received was when the recreation attendant and gardener of the Robert Muller School in Arlington, a Mexican, said to me: "Mr. Muller, I have never seen two children fight with each other in this school." This is how one would like to see the whole human society behave, and it starts in school. This is the great merit of teaching children to live in peace with each other.

Ake Bjerstedt: If you think back on your own school days, were there some aspects in your schooling that might be considered an attempt at "peace education"?

Robert Muller: No, I heard nothing about peace education in my school. History was taught to us as an endless string of wars, conquests and national glories. The whole French school system was aimed at showing how France was great in the world, how it conquered colonies, how it vanquished enemies. Then the Germans came and said that everything the French told us was wrong: the Germans were the greatest and the French were decadent. This was my education. Even the difficulties between children were resolved by discipline. Force was the main instrument: if you do not do this, you will be punished. There was also a dichotomy between the classroom, in which the teachers gave all their attention to intelligence, memory and hard work, and the courtyard, where the bullies were the masters through their physical strength. Intelligence in the classroom, and physical force in the courtyard and outside the school were the dominant rules. Peace, love, compassion and spirituality were absent from my education.

I do not believe having ever had a single course or having ever heard anything about the importance of peace on this planet. It was France, France, France and Germany, Germany, Germany uber alles to an unbelievably sophisticated degree. These two countries had mobilized every conceivable argument and means to show their absolute superiority and priority to us children. The German Nazis were the worst: they didn't leave any room for discussion at all. The whole education was focused on becoming a tool of the master race and helping the Fuhrer in leading Germany to total victory. It was really frightening. War not peace was being glorified as the highest value of life. So the mere fact that there is today a United Nations and interest in peace education is something astonishing and quite wonderful in my view. The UN would have made

Hitler sick.

Ake Bjerstedt: Do you believe that schools in your country, as you know them today, contribute to a "peace education"?

Robert Muller: I couldn't tell you, because I am no longer very much in touch with education in my home country France and not very much here in the United States either, because our four children are now out of the school system. The schools of my country now are the international schools, because my country is the world. In your inquiries it might be important and interesting to find out how peace is taught in the various international schools which have been created under United Nations auspices in Geneva, in New York, in Vienna and in several other cities of the world. There exists an international association of international schools and associated schools. Their list fills a big volume.

Ake Bjerstedt: Do you think it is at all possible for schools to contribute to a "peace education"? If so, what are some of the first steps and measures to be taken?

Robert Muller: There is immense work for schools to do! First teach children to behave peacefully towards each other and get them to understand that some day they might be leaders of nations, that they will work in professions, that they might occupy high positions, that they will be mothers and fathers and that it is their peace which is at stake.

Do not let the children despair about the world. Tell them that it is through their participation, through their will and action that things will change. If you let them drift and say that the whole situation is hopeless because of governments, because of institutions, because of the UN or things of this sort, you are not helping children. You have to tell them that this is a matter they have to take into their own hands, that it is going to be their world and that peace is the greatest challenge they will have to solve in the third millennium. Make them feel proud, responsible and participatory. Tell them that they will be the peacemakers of tomorrow, the first peace generation ever in human history.

As for the steps, I would simply show them how humans do already actually cooperate. There are innumerable examples in the United Nations and in its 32 specialized agencies and world programs. The UN system has become the greatest university or universal educational system on earth.

The UN has proclaimed many international days. One simple step in the schools would be to say to the children: Today is United Nations Human Rights Day (December 10). What do you think about human rights? How do you define human rights? What do you think are your human rights? What could the world do? What can the individual do to promote human rights? On World Environment Day

(June 5), you could proudly remember that it was in Stockholm that the first United Nations conference on the environment took place in 1972. What changes do they think will be announced when the twentieth anniversary Conference on Environment and Development will open in Brazil in 1992? On World Food Day (October 16) ask children not to eat for a day and to make a donation to UNICEF. Thus children will know what it means to be hungry.

The United Nations Associations can be of great help in this. They can provide teachers with the list of international days proclaimed by the UN. Model UN programs for students are also great educational experiences.

The great task is to make children participate, to give them understanding that they are not nobodies, but that they can be helpful in the world situation, that they can do something, that what they do and think is going to count in the world.

The children of your country should also honor their great compatriots in peace-making, for instance Count Bernadotte and above all Dag Hammarskjöld. There should be a Dag Hammarskjöld Street or Avenue in Stockholm and in every Swedish town, as there is a John Kennedy Street in every US city. The children should read Dag Hammarskjöld's *Markings*, organize visits to his tomb in Uppsala and visit the Dag Hammarskjöld Foundation there. They would be proud to see that one of their compatriots was a hero peacemaker, and they might dream of being some day another Dag Hammarskjöld doing some similar wonders. The same should be done in each country for its national and international heroic peacemakers.

Ake Bjerstedt: What would be some of the possible differences in peace education approaches among younger and older students in schools?

Robert Muller: I am not expert enough to say something valid. But I have observed that as children become older they move from simple and natural sentiments to more intellectual views. So you have to teach peace with sentimental and simple means when they are young, and with more intellectual means when they are older. But this should not be done one-sidedly. The development of intelligence at the expense of the heart and spirit is one of the catastrophes of our age. I think we should remain affective, natural and sentimental during all our life until the moment of death.

Dr. Jampolski in California, who is taking care of children who are dying of cancer has published the views of these children about peace. The little children see peace in the form of a blooming cherry-tree, of a beautiful little rabbit, of the sun, of the stars, of a smile, of flowers, of extended hands. As the children grow older, their views of peace deteriorate. They become more and more intellectual, and what they say about peace at the age of 14 has little value. We have taken away their ingenuity of peace and

replaced it by the sophistication which is at the root of our adult troubles. Throughout the educational process we should cultivate and maintain the ingenuity of our children. This is an important aspect of peace education.

Ake Bjerstedt: If you were an upper secondary school teacher in a subject with which you are particularly familiar, how would you like to make the students more conscious of and more prepared for problems of peace, within that subject.

Robert Muller: As a professor of history, instead of admiring war heroes and conquerors, I would concentrate on peace-makers and peace-making. How did we emerge from wars? What kinds of peace treaties were adopted? What are the benefits of peace? What are the horrors and losses of war? I would show the students that war doesn't pay, that it has become an obsolete and costly method of solving human problems.

In physics you can deal with the dangers of nuclear arms. In linguistics you can illustrate to students the difference between violent language and peaceful language, that everything you say has either a beneficial effect or an adverse effect.

If you teach health you can speak about "mens sane in corpore sano", that is, a healthy mind in a healthy body. Tell them what a nuclear war would do to the health of this planet. After the creation of Physicians for Social Responsibility there is now an important association of Educators for Social Responsibility which helps teachers to teach children to become more responsible members of the human society.

I think there is not a single subject or discipline in which the teacher could not make a contribution to peace and a better world. This involves of course a little effort, imagination and a paradigm change.

Ake Bjerstedt: In international debates, the terms "disarmament education" and "peace education" have been used in addition to some other related terms ("global education", "education for international understanding" etc.) Do you have any comments and preferences as to this terminology?

Robert Muller: In my opinion "global education" should come first, "education for international understanding" second, "peace education" third, and "disarmament education" fourth. If you read the book Comprehensive Peace Education¹⁷ by Betty Reardon, professor at Columbia University's Teachers College and former member of the Council of the University for Peace, you will find out why.

¹⁷ Teachers College Press, Columbia University, New York, NY 10027, 1988.

She starts peace education with the unique experience of the United Nations. Then follows my world core curriculum as the broadest possible framework for global education. And then she goes into peace education as the treatment of the current problems of war and peace we have on this planet, the "problématique" of peace. Among the questions of the problématique of peace there is security and disarmament.

I would not put disarmament as the number one question. If we could have immediate disarmament it would be wonderful, but this is not the case as long as we have the nation-state system. In my view global education is the most promising and common avenue. The rest will follow.

Ake Bjerstedt: In many countries, questions related to disarmament and peace are highly controversial. Would you expect some difficulties, for example with parents or other members of the community, when introducing peace education in schools? If so, what kind of difficulties? Do you see any way out of such problems?

Robert Muller: Changing from a nationalistic education to a global education and an education for peace means a dramatic change in perspective. It is natural that some would look upon this change with concern and suspicion. But we have good arguments on our side, and we should spell them out clearly. Focusing on global education as the number one concern rather than on disarmament education is one way.

Ake Bjerstedt: What needs to be done in teacher training in order to prepare future teachers more adequately for the area of "peace education"?

Robert Muller: I am not an expert in this field. All I can do is to refer you to Betty Reardon, who is one of the United States' and the world's foremost experts on peace education.

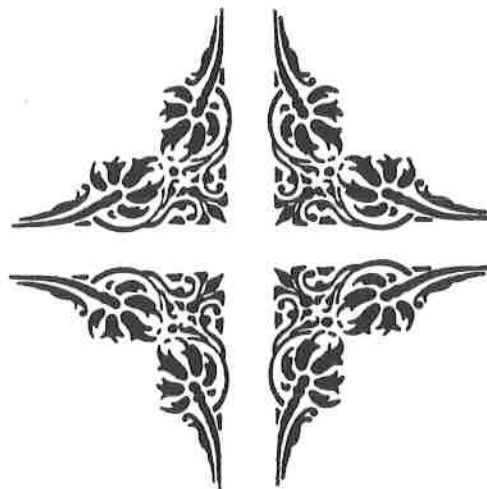
One thing I would nevertheless like to say is that teachers should never forget that the UN has become the greatest peace educator and largest publisher on this planet. Knowledge from the UN should be communicated by teachers to children. This is their momentous historical duty. This is the greatest contribution educators could make to international understanding, because it is not only the understanding of different languages, of different ways of life, or different cultures, but also the beginning of a cooperation between cultures and peoples all around the world to solve our global, planetary problems.

Ake Bjerstedt: Is there anything else that you would like to add about the school and peace education?

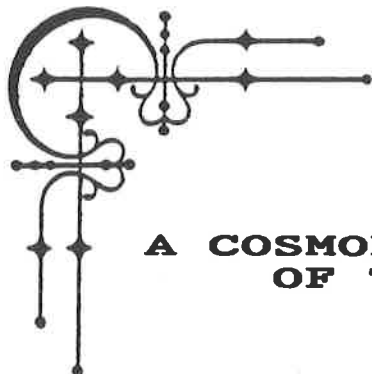
Robert Muller: There are many things I would like to add -- for it

is a very rich and vast subject. One thing I would like to emphasize most of all is the fact that education today is no longer primarily in the hands of educators. It is as well in the hands of the media, but the media do not want to recognize this new role. Think of how many hours children spend in front of the TV. As adults, our global education, our knowledge of what happens in the world comes to us primarily through the media. A revolution has taken place on this planet: the media have become the biggest channels of education but refuse to consider themselves in this role. I would like to see the media study my world core curriculum and make sure that at least once a year there be a major article or program on each of its subheadings.

It is also a great pity that after 10 years, only 32 countries have ratified the University for Peace and even fewer have contributed financially to it. That University created by the UN in disarmed Costa Rica can be a great catalyst for peace education in the world, but it is sad that people and governments do not understand that. Currently, it is probably the poorest university on Earth, just living from hand to mouth. It has not yet become the great peace university which the world desperately needs. I pray that all countries will soon take a very positive stand towards that university, ratify its agreement and contribute generously to it, in order to enable it to train the thousands of peacemakers we urgently need on this earth in so many fields."



" Readers who wish to make a contribution to the University for Peace can send it to UNIPAZ. Apartado 199, Escazu, Costa Rica or for a tax-deduction to Friends of the University for Peace Foundation, 145 East 74th Street, Suite 1C, New York, NY 10021.



A COSMOLOGICAL VISION OF THE FUTURE

As requested I will try to condense my thoughts on a cosmic vision of the future in 20 minutes! First of all the most fundamental factors determining our time is that in the entire human evolution on this planet, within the last couple of centuries and especially during the last 40 years, the human race has been able to extend its knowledge of this planet and of itself in such incredible ways that a profound transformation has taken place.

This knowledge has meant incredible benefits for humanity. Longevity has increased to 73 years in the rich countries and to 60 years in the poor countries. A child born in a developing country has today three times less risk of dying than it had in 1950. All the major epidemics on this planet have been wiped out, including smallpox. The fundamental fact that we know our planet, that we know humanity, that we know how to analyze and recompose matter has produced miracles. Of course, we believed that the progress of science and technology was for the benefit of humanity, in other words that our *raison d'être* on this planet was to get the best for ourselves. We are still in the middle of the process where we would like to extend these benefits to all humanity. This is the great humanistic age which we are now living.

But we did not know that these great advances would also result in a whole series of crises, due to our global ignorance. Why did we have a population explosion from 2.5 billion in 1951 to 5 billion today? Because nobody thought in the fifties, when we went to the poor countries to bring them health and sanitation, to tell the mothers not to have 6 or 7 children any more, because most of them would survive. Statistical ignorance and lack of global foresight caused an unprecedented population explosion on this planet. And when we developed new sciences, products and technologies and built industries around the world, who thought -- except a few poets -- that this would lead to the mind boggling environmental crisis we have today? No one. When the UN convened the first world environment conference in Stockholm in 1972 it was called "The Bird Watchers Conference"! On energy: at the World's Fair in New York the pavilion of General Electric had a big sign, "Towards a World of Free Energy"! That was the belief years ago. But then we had the energy crisis. Who ever thought of saving energy? Who ever thought of the ionosphere? Who ever thought of possible climatic changes? Who ever thought of the long-term genetic dangers of nuclear radiation and radio waves? I am asking this question today: What are the things we are doing today, and which we think are fine, and which in 20 years from now will have the same or worse catastrophic effects as the few examples I mentioned. Who is

thinking of this? Who is heeding the Iroquois precept that we should think of the effects on the seventh generation? We do not even think of the next generation!

A new danger is coming to the fore. It is the fact that radiation and the chemicalization of this planet, with thousands of new chemicals being put into circulation every year, is possibly leading to a breakdown of the immune system of the human body. Some biologists feel that the human body will be unable to follow and to adapt to the rhythm and intensity of environmental changes. Allergies are mushrooming and our built-in immunology may break down. This is the real scare about AIDS, although few people dare to say it. AIDS might quite possibly be the first manifestation of the breakdown of the immune system of the body that can no longer react against microbes and external invasions.

Of late there has been another fundamental change on Earth: until now we thought that this planet was at our disposal, that it was created for us, that it was here for us to exploit and to develop endlessly. Well we are now in the middle of another Copernical revolution. We thought at the time that the sun was turning around the earth until we learned from Copernicus that it was not true. Now we're learning that perhaps this planet has not been created for humans, but that humans have been created for the planet. We hear now of the GAIA hypothesis, of the interdependence of all inert and living matter, that we are part and parcel of a living planetary organism. As a matter of fact all of us sitting here are 70 percent water and 30 percent earth. When we die where do we go?

We return to the Earth as our American Indians and the great religions have all told us. Thus we are temporary living manifestations or incarnations of this Earth. Again, as the American Indians tell us, we are children of the Earth and we must take good care of our mother, and respect her. We are living Earth. Each of us is a cell, a perceptive nervous unit of the Earth. We are Earth alive and are beginning to be concerned about the Earth. The living consciousness of the Earth is beginning to operate through us. All over the world a kind of Earth democracy is taking shape. We feel the urge to speak for the Earth because we have understood that something very fundamental is going wrong.

This is bringing about changes. On population the concern is now understood. In 1970 the world population was forecast to be 7.3 billion in the year 2000. Now this forecast is down to 6.1 billion. But still in the year 2025 we are likely to be 8.5 billion. This is a problem of incredible magnitude. On the environment people are more and more concerned, the problem is in the newspapers, in the media, in the films. The proper consciousness is arising. Even the big powers are seeking peace because they realize that while they are bogged down in Afghanistan, in Iraq, in Iran, in the Middle East the whole planet is going to pieces behind their backs. Mr. Gorbachev seems to be saying let us finish all this nonsense. This is why last year we saw a whole

explosion of peace. There is a great new promising consciousness which has seized this planet in the last couple of years.

You, as cosmic and earth cells, are part of a vast biological and evolutionary phenomenon which is of first importance at this stage, namely humanity as a whole, the whole human species, has become the brain, the heart, the soul, the expression and the action of the Earth. We have now a world brain which determines what can be dangerous or mortal for the planet: the United Nations and its agencies, and innumerable groups and networks around the world, are part of this brain. We are a world heart: altruism, the concern of people to be of help, the live aid and international programs, etc. All this is a manifestation of the fact that on this planet after having evolved from protozoas to metazoas, we are now becoming what one could call terrazoas. We are living Earth that is beginning to be conscious of its role in the evolution of this particular planet in the universe. This is our newly discovered meaning. It is happening every day and we have to draw the right philosophical conclusions from it. The world is changing very fundamentally in terms of consciousness, behavior and action. We know that we are a global family living in a global home. This is more or less where we stand. In other words, we are in the process of becoming a global civilization. And yet this is not all. There is more to come.

I spoke about the global brain which this planet is acquiring. I have noticed during my years in the United Nations that there are sudden flickers of perceptions around the planet: numerous people begin to have the same new perception, thought or concern. When I receive in the United Nations two or three letters a week about such new perceptions from various parts of the world I open a file. The world brain has begun to function and what these people perceive is likely to be a main trend or concern in five or ten years hence. During the last year I received on the average weekly a new cosmology. I have a growing file of cosmological proposals which come from India, from the United States, from England, from physicists, from biologists, from religious people. This is why beyond our global consciousness I am predicting that we are rapidly moving into a cosmic consciousness.

In other words we will learn to see the earth process not only as a global planetary process but as a cosmic manifestation and evolution on a given planet in the universe. It is not impossible that the universe has not been able to produce many live planets like ours. We are at the right distance from a sun, we have the right mass to retain an atmosphere and water, and we are very lucky that the force that keeps the atoms together on this planet is just right: a little stronger and we would be a condensed ball; a little weaker and we would be dispersed into the universe. Our planet and its life forms are the result of many miracles and unique phenomena. The religions rightly say that this is a unique planet and that God has a special design on us. Science is now

discovering that too. New cosmologies are being produced by the dozens but I do not think that anyone has as yet the right cosmology. There are many different views -- the physicists, the geneticists, the chemists, the spiritualists each have a view. But it shows that there is an active search for a new cosmology, for an understanding of what is happening on this planet where there are many life forms and where one of them, namely the human form, is becoming the meta-organ of the further evolution, transformation and possibly destruction of the planet, if we do not understand what is going on.

This is something absolutely extraordinary because it means that each of us is a cosmic unit, that we have the ingredients of the total cosmos in ourselves. The cosmos is giving birth to billions of humans as seeds. Many seeds fall on stone or on infertile ground or do not understand what their duties are. But growing numbers of people understand that they have a cosmic function deep in themselves. If you look over history at who are the great people, you will find the Mozarts, the Beethovens, the philosophers, the sages, the religious leaders. They were all people of cosmic consciousness. They were conscious of living in the cosmos, in eternity and in the universe at every moment. This is why when we listen to them, when we read them, when we see their works we are deeply moved. Why? Because they are in tune with the universe and make us feel that way. This is what the religions are trying to tell us: "Be in tune with the Universe. Be in union with eternity. Remember that your temporary lives have a message, a duty to fulfill." And when we fulfill this duty the universe recompenses us with happiness and possibly even resurrection. It is not impossible that the Hindu philosophy might be right, that only those who had worthwhile lives contributing to the good and further evolution of this planet will be allowed to live again and that worthless seeds will be left aside to wither away. The religions can be very helpful in the understanding of these new cosmologies.

In other words humanity the same way as it has become recently a global family is also becoming now a cosmic family. We will realize that we are a cosmic species which will find its way on this planet only by following the immanent rulers of the cosmos. Some call it God, others a cosmic substratum that is in each of us as the manifestation of the living universe divided and distributed over all reality. It is possible that stars are just living and dying cells of one body the same way as we are living and dying cells of that same body. This realization is of incredible, momentous importance. It will occupy humanity and give us great hope and challenges. The story was told to us in simple forms by the religions but now the scientists have come to the same conclusion that the universe is one in its endless manifestations. The recent scientific literature is replete with this finding.

My proposal will therefore be that as we proceed towards the year

2000 we should pack this last decade with visions and actions aimed at preparing the next millennium as the cosmic, spiritual millennium of this planet, in order to properly respond to the expectations of God or the cosmos. In order to do this I will propose that a number of major conferences or efforts be undertaken which are not considered in the United Nations. Peace, disarmament, population, the environment, economic development etc. are all subjects being dealt with in the UN. But there is a list of others which should be taken up in order to prepare adequately the next millennium.

First, a major conference should be convened on a new cosmology. One could listen to the physicists, to the biologists, to other scientists and to people who have come out with new cosmologies. From their views one would extract a common denominator. They all have very important perceptions. But these perceptions vary with the point of view of their professions: physical, biological, spiritual, social, political, etc. At the end of such a conference we would have a better understanding of what the cosmos is expecting from us in our next phase of evolution.

Second, I would recommend a major conference on a new philosophy, a global philosophy. Philosophy is the way of life. What should be the way of life on this planet in global terms, in the light of our fantastic knowledge? Where are the great sages of our time? Where are the positive philosophies that are giving us an explanation and meaning of life and hope for the future?

Third, a new sociology is needed which would help us to understand the meaning and role of all the innumerable groups, entities, professions and institutions we have on this planet. Most of them have a contribution to make to the success of our evolution. Many of them do not know it and have not even asked the question why they exist, why they were created, what their ultimate purpose and contribution should be in the total human fabric. Their aims and behaviors must be geared to the needs of humanity, of the planet and to the continued success of our cosmic evolution. This is a vast, unexplored, urgent subject.

Fourth, we need a new anthropology, as Margaret Mead proposed. We need world celebrations as we have them in the family, in religions, in nations. Humans and the world have to develop common paradigms, common ideals and benchmarks for the future. The science of the total human race leaves much to be desired. We know more about tribal systems than about the human system.

Fifth, we need an overall human biology, a science of human life on this planet. We study more animals and microbes than we study the functioning of the human species. To the biologists this is political. It should not be so. The biologists should tell us very frankly and honestly how the human species functions from their point of view as experts in life. If they do it for the fishes and the mammals, they can also do it for the human species.

Sixth, we need a world or cosmic spirituality. We have heard this morning religious leaders of various faiths. It was illuminating. I hope that religious leaders will get together and define before the end of this century the cosmic laws which are common to all their faiths. They have been cosmic experts and interpreters of the heavens for a long time. They should tell the politicians what the cosmic laws are, what God, or the gods, or the cosmos are expecting from humans. It is good that we had last year the Oxford Conference of parliamentarians, scientists and religious leaders and that in January 1990 a second conference will be held in Moscow. We must hope also that the Pope will come before the year 2000 to the United Nations, speak for all the religions and spiritualists on this planet and give the world the religious view of how the third millennium should be a spiritual millennium, a millennium which will see the integration and harmony of humanity with creation, with nature, with the planet, with the cosmos and with eternity.

Seventh, we need a new world policy and political system. This planet is mismanaged to an incredible degree. If the United States were managed like the world is managed it would be a disaster. Nobody would understand how fifty states -- and the world has 160! -- each having a president, a flag, an army, an absolute sovereignty could ever work together. Imagine the US government in Washington being only a kind of United Nations without any authority! It would be a disaster. Well we have this disaster for the world and it is about time that we recognize it. Ken Keyes' excellent book Planethood makes this point and offers a way for the political reform of this planet. The birth of the European community which was seen by Jean Monnet as the first step towards a world community is also a harbinger of hope.

Eight, we need a proper planetary management. Private firms and the multinationals must face up to their responsibilities for the management of the planet. They consider themselves responsible only to profits and stockholders. Well it is becoming increasingly manifest that this planet was not created for the purpose of making profit.

Ninth, we need a new world philanthropy. People are giving their wealth and monies to a hospital, to a local university, to a national foundation or purpose. And the world gets nothing. The University for Peace here in disarmed Costa Rica is one of the most beautiful and useful projects on earth. But where are the philanthropists who are taking an interest in it with the exception of one or two? And yet it is here in this University where a new Science of Peace must be developed for this planet and thousands of peacemakers educated for a whole series of professions. The people have to take the financing of the world's care into their own hands. We do not even have an intergovernmental world budget! Well, if governments do not want to have a world budget let the philanthropists and the people do it in their own way. A new world

democracy will thus be born.

Tenth, we need a new world education. Global education, namely the education of the children into our global home and into the human family is making good progress. But we have to go beyond. We need the cosmic education foreseen by the religions and by people like Maria Montessori. We need a holistic education teaching the holism of the universe and of the planet. I am glad that one of the first graduates of the Robert Muller School in Arlington, Texas, which teaches my world core curriculum, will take the floor during this conference to announce the creation of a United Nations of Youth. How beautiful!

Eleventh, we need a new world information. Outer-space inspectors would be shocked by the wrong information that is being spread around this world. We need honest, objective information to guide our way and behavior and not manipulate information for all kinds of purposes. Proper world information and communications are another subject of paramount importance. The UN and its 32 specialized agencies and world programs come closest to what such an information system should be.

Twelfth, we need a new world ethics. What is good for the United States or the Soviet Union -- like having atomic arms -- can be awfully bad for our planet. I'm sure that God or the cosmos has not created this planet to have all these nuclear detonators in its flesh, in its waters, in its air, and tomorrow in the stars. Our political leaders must be given to understand that they have not only a responsibility towards their people and towards humanity but towards the success of the cosmic process unfolding on this planet. They might finish it or they might help it.

Thirteenth, we need a new world science and technology. The scientists and the technologists must assume a cosmic responsibility. What they are doing might be right or wrong for humanity and for our further cosmic evolution. They have to think of the seventh generation.

Fourteenth, we need a new world economy. *Oikos*, economy, means the management of the household. Our household is now the planet. We need a world economy in which all people have decent cosmic lives and perform the functions for which they have been born. It goes far beyond the new international economic order. It is a restructuring of the economy of our planet. We have to put our house, which is the planet, in good order.

Fifteenth, we need a new world art. We need a renaissance of art similar to the Italian Renaissance which put things into harmony again. Modern art was the expression of our analytical period. We dissected everything. We have now to put everything into harmony again. We need a holistic, universal cosmic art expressing our faith, sense of beauty and planetary, humanistic and cosmic

consciousness as all great poets, writers, painters, musicians and sculptors have done in the past. The classical book by Richard Burke on Cosmic Consciousness gives a whole list of such people. We also need world anthems like the one we heard this morning. Some of the sanguinary, violent national anthems need to be rewritten. I have a new text of the Marseillaise which starts with the words, "Allons enfants de la planète" (Come children of the planet). Why not? It is beautiful. I hope that the young people in Strasbourg will sing it on the occasion of the 200th anniversary of the French Revolution. Several national anthems have been rewritten by young people.

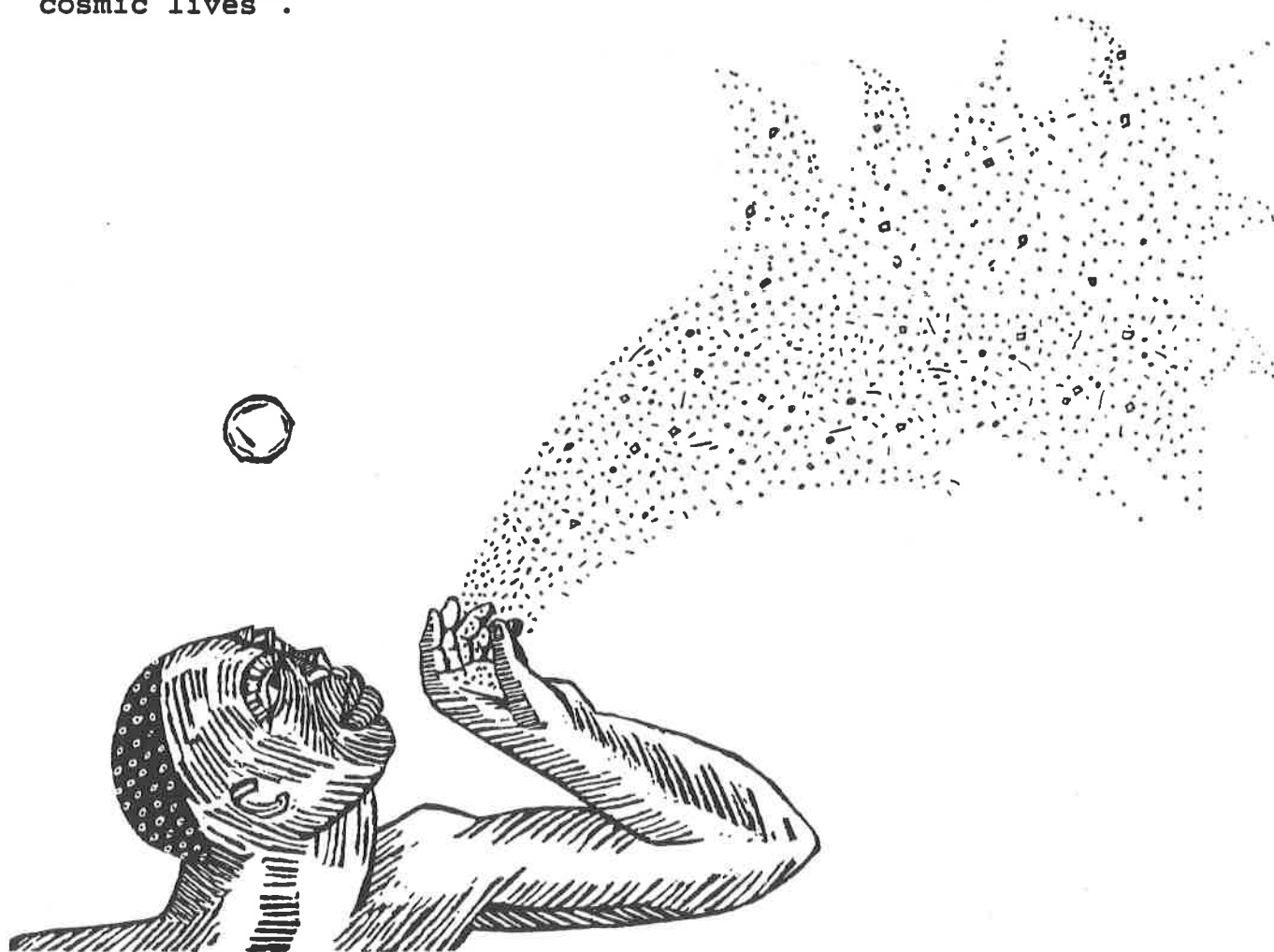
Sixteenth, we need a new world psychology. We must learn to love the planet and humanity above anything else. Now we are taught to love a nation or a group or a religion and we are ready to kill other human beings, other cosmic units for them. This is contrary to nature and to cosmic, divine laws. We have to love humanity, we have to love the planet, we have to love the universe and to be their instruments during our short years on this planet. A completely new world psychology must lay down our right sentimental priorities.

Seventeenth but not last, we must teach the children of this planet a new art of living, show them how great life is, how thankful they should be to live today at this time of magnificent consciousness of the universe and incredible knowledge, that it will be their role to be the right managers of the planet, that each of them is a cosmic unit, or as Pablo Casals said, "a true miracle a potential Leonardo or Beethoven. Therefore you cannot hurt, you cannot kill another miracle." Yes, we are miracles, microcosms of the universe. This must be taught to the children so that they can flower to the responsibility for which they have been born. We also have to teach frugality and simple living in order not to destroy or tax unduly the beautiful Creation of God. We should follow in the footsteps of St. Francis who preached this 800 years ago. We should read Voluntary Simplicity by Duane Elgin. Simple frugal lives of five billion people are the most monumental contribution to the environment of this planet. In the next century every human being should know that he or she is an instrument of God, be it as a mother who gives life to a new cosmic unit, or a father who in the family is raising new cosmic units, or an educator who is educating new cosmic units, or doctors, or public servants, or artists, etc.

Then will we validate life fully and make children and people proud to be alive. Then humans will respect their cosmic unit as Buckminster Fuller said when he was offered cigarettes, "I will never do anything that might impair the functioning of the perfect cosmic unit I have been given by the Universe." This is the language which we should have with children. This would be the real fight against drugs. You do not destroy your cosmic unit by introducing poisonous materials into its functioning. We can validate life to

an unprecedented degree and extend it to the largest and smallest limits of the universe. This can be the philosophy of the next century. I would like to conclude by saying that perhaps we should replace the popular recent saying "think globally, act locally" by "think cosmically, act globally, and act locally."

Thank you very much for giving me twenty minutes of your precious cosmic lives¹.



¹ This address was delivered at the Conference "Seeking the True Meaning of Peace" in Costa Rica on June 26, 1989.



DREAMS AND PROPOSALS FOR EDUCATION

In 1989 the UNESCO Peace Education Prize was awarded to Robert Müller and the International Peace Research Association (IPRA), represented by Elise Boulding of Boulder, Colorado, in Paris, France.

The following excerpts are taken from the address by Professor Yoshikazu Sakamoto, President of the International Jury which chose the recipients:

...The fundamental aim of this Prize is to assist humanity in its efforts to learn to make peace. This task must begin from the premise upon which the contribution of both laureates are based: we are one humanity.

IPRA has been a leading contributor to a new paradigm for the development, dissemination and application of knowledge about the world and the possibilities for its future.

Robert Muller, has, in our view, been one of the major proponents of this paradigm in his life and career, and most especially in his articulate insistence that education be conceived and practiced from a primarily planetary perspective.

He brought his own vision of possibilities for peace to the work to which his extraordinary professional career was devoted.

He has been a sincere and effective advocate of education as a primary vehicle for the achievement of peace, always generous to, and inspiring of educators the world over, enabling them to share in his vision, releasing their energies to prepare our young not only in viewing the world within a holistic, global paradigm, but to see, as well, their respective roles in bringing about the realization of the vision.

In many ways Robert Muller is the personification of the effective peace educator...



ACCEPTANCE SPEECH

Human language is often insufficient to express deep emotions and finds itself reinforced in such circumstances by tears and internal images. When I received your telegram, tears came to my eyes as well as an image from my childhood: that of a young boy who from his window high up in the house of his parents in Sarreguemines, Alsace-Lorraine, was contemplating a border. It was a line not to be trespassed. Beyond it lived hereditary enemies, people we were to despise and even kill. And yet they spoke the same language and had the same names as we. And when I lifted my eyes to the sky, I saw stars, a sun, a moon, clouds and birds who totally ignored that border. And I dreamt that someday I would be allowed to work for its suppression.

My family had still to suffer a great deal from that border as I grew up: two evacuations which made us refugees twice; Nazi occupation; imprisonment; the French underground; a fate best epitomized in the life of my grandfather who held successively five nationalities without leaving his village of Sarralbe.

And my dream was fulfilled: I became a servant of the United Nations and worked there all my adult life. Other friends from Alsace-Lorraine took issue with that border and worked for the creation of a European Community which is today a flourishing reality. And when I received my latest passport, I had a beautiful surprise: it has the title European Community and under it the subtitle France. I hope that the papers of my descendants will bear someday the title United Nations or World Community and under it the subtitled name of their country. And, if God grants me life, I will make it a point to be present in Sarreguemines in 1992 or 1993 to see the last remnants of that border dismantled.²⁰

All my life has been a succession of dreams, often fulfilled: not to see another world war; to see the United Nations become universal; to see the end of colonization; to see nations work together on innumerable issues; to witness the birth of international schools, of world universities and of a University for

²⁰ With the coming of the European Community all borders between countries will officially dissolve. Crossing from France to Germany will be like the crossing from one US state to another.

Peace; to see a world core curriculum adopted in a first few schools around the world. And since dreams engender other dreams, it happened that one of these schools dreamt that I should be awarded the UNESCO Peace Education Prize. And here I am, in this hall, living again the fulfillment of a dream.

Humanity must never cease to dream. Dreams are stronger than the sword. The 5 billion mothers, children, grown-ups and elderly must dream like visionaries, taking the point of view of the heavens, the stars, the sun, the moon, the clouds and the birds. And our dreams of a peaceful, weaponless, beautiful and good world for all those admitted to live on it will come true.

I have been wondering what kind of homage I could render to those men and women who are the artisans of this prize. And I thought that my best homage would be to stimulate some additional dreams regarding education for peace. Here are those which are particularly dear to me:

1. I dream that all schools of this Earth will teach about the United Nations, which is the young people's greatest hope and will be their instrument of global action when they are grown up.
2. I hope that all governments which have not yet done so, will ratify the University for Peace, this magnificent dream being implemented in Costa Rica, a totally disarmed haven of peace in a region still troubled by conflict.
3. I dream that all schools and universities on this Earth will teach peace and non-violence and will become schools and universities of peace.
4. I hope that UNESCO will recommend to the United Nations to proclaim an International Year for Global and Peace Education.
5. I dream that children in all schools of the world will celebrate the international days and years proclaimed by the United Nations. As a result youth will participate from childhood in the making of a peaceful and better world.
6. I hope that many philanthropists will follow the example of Mr. Sasakawa, the benefactor of this prize and will help global and peace education at the world level as well as the continental, national and local levels.
7. I pray that the media who have a major role as educators will follow the example of Ted Turner and will inform, teach, illustrate and make audiences participate in the building of a better world. In particular, it is imperative that they inform the public of the world information, achievements and constructive work of the UN system.

8. I dream that the film industry will produce noble, inspiring films devoted to the great visionaries, prophets and artisans of peace, past and present. I dream of great films similar to that on Gandhi, devoted to the lives of Dag Hammarskjöld and U Thant.
9. I dream of a substantial progress of peace toys and applaud the recent agreement between the Government of Sweden and toy manufacturers of that country to no longer produce and sell toys of war and violence.
10. I dream of growing numbers of international schools and international universities in the specialized fields of United Nations agencies and world programs, following the example of the World Maritime University in Malmö, Sweden, of the United Nations University in Tokyo and the University for Peace in Costa Rica.
11. I pray that the United Nations University will create branches in New York, Geneva and Vienna to allow students to better know the work of the United Nations and of its Specialized Agencies at the three main seats of the United Nations.
12. I dream that all universities in the world will require that students should take at least a few hours of courses on international organizations working in their fields.
13. I dream that UNESCO will study and recommend by the year 2000 a world core curriculum for adoption by all nations.
14. I hope that all books, manuals and history teachings include at least a final chapter on the United Nations, which is rarely the case today.
15. I hope that all social and political sciences will follow the example of the exact sciences and become global. We need most urgently a global anthropology, a global sociology, a global psychology and a global political and administrative science.
16. I dream that all religious education will teach peace and non-violence, proclaiming as the first cosmic and divine law on Earth: Thou shalt not kill, not even in the name of a nation or a religion.
17. I dream that each country shall establish a ministry, an academy or a national institute for peace, with local branches, in order to guide and coordinate the efforts of citizens, of schools, and of local institutions and associations working for peace and a better world. The University for Peace could from time to time organize international conferences of such new peace departments. I would like to pay homage to my co-laureate, Mrs. Elise Boulding, for her

action which has led to the creation of the Institute for Peace by the Government of the United States. May all countries follow that example.

18. I dream of the creation of a World Peace Service which would allow a growing number of young people from all countries to work together for peace and humanitarian causes instead of military service.
19. I dream of the birth of a true world literature whose best-sellers would be works of peace and non-violence.
20. I hope that the University for Peace will establish a global peace strategy which would reach from outer space to the atom, encompassing all aspects of our planetary home, the whole human family to the individual to attain a greater level of happiness and fulfillment.
21. I pray that all human beings of this Earth become instruments of peace, thus fulfilling the cosmic function deeply engraved in each of us and for which we were born and allowed to live temporarily on this particular planet in the vast universe and eternal stream of time. The peace of the world is the sum total of the peace of all individuals. As the Chinese proverb says: when the people lead, the leaders will follow.
22. I hope that the United Nations General Assembly will proclaim a worldwide celebration of the Year 2000, to which UNESCO would contribute its vision and projects in the fields of education, science and culture for the next millennium.
23. I dream that the United Nations flag and the United Nations hymn, composed by Pablo Casals, will spread world wide and that the October 24th anniversary of the United Nations will be celebrated in all countries as is recommended by the General Assembly.
24. Finally, I pray that the United States will again take its seat at UNESCO and resume their visionary and dynamic role at the United Nations and in all Specialized Agencies of the UN, so indispensable at this crucial stage of history when world problems multiply unceasingly. I often remember these last lines of a speech which Franklin Roosevelt wrote in his own hand on the day of his death for a speech he was to deliver at the opening of the San Francisco Conference convened to give birth to the United Nations from the ashes and blood of the sixty million dead of World War II:

The work, my friends, is peace: more than an end of this war -- an end to the beginning of all wars. I ask you to keep up your faith. The only limit to our realization of tomorrow will be our doubts of today. Let us move

forward with a strong and active faith.

And since it is in the minds of men that wars begin, as is underlined in UNESCO's Constitution, it is in UNESCO and in the schools of the world that an end to the beginnings of all wars must be made.

I thank you, Mr. Director-General and all my friends, for your kindness in giving an hour of your precious lives to this beautiful ceremony in this magnificent institution of UNESCO, the sign of our new times..



Everything has been lived,
everything has been thought
everything has been dreamt,
everything has been felt,
everything has been said;

but the great art of living is
to live it all over again,
to think it again, to dream it again,
to feel it again,
to say it again *yourself*.



We are all fundamentally the same;
we are each unique and forever unrepeatable.
This is one of the beauties of the universe.



To seek is not enough, we must also find.
To find is not enough, we must also act.

