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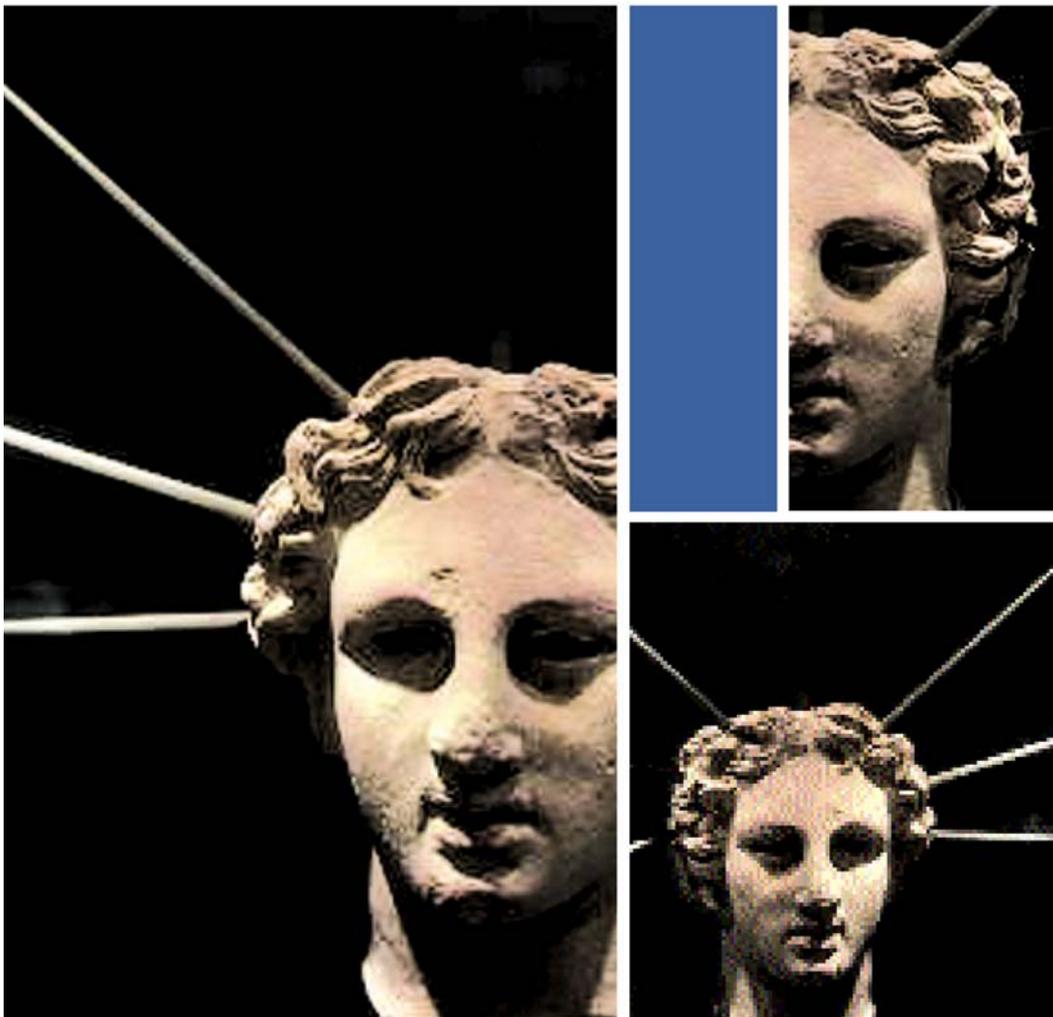
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Facilitating Cultural Diversity in a Monolithic Global Economy

The Role of Human Factor Education

Dr. Francis Adu-Febiri



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Facilitating Cultural Diversity in a Monolithic Global Economy

The Role of Human Factor Education

Dr. Francis Adu-Febiri

Introduction

Education, in the broadest of truest sense, will make an individual seek to help all people, regardless of race, regardless of color, regardless of condition (George Washington Carver 1864-1943, American Scientist)

Human factor deficiency or decay (HFD) is at the core of unsustainable globalization, and human factor competency (HFC) holds the key to sustainable globalization, yet the human factor (HF) beyond human capital and social capital is hardly featured in the analysis of the globalization process. Neo-liberal (modernization and convergence), postmodernist (diversity and multicultural), and critical (social conflict, dependency and world-systems) paradigms are guilty in this respect. This neglect of the critical dimensions of the HF makes academia invisible as an instrument of globalization. Academia is a factor in unsustainable globalization and possesses a great potential in making globalization sustainable. Unlike sustainable globalization that facilitates global diversity, unsustainable globalization is growth-driven and homogenizing, specifically exclusionary of non-capitalist economies, non-western cultures, and non-mainstream western cultures (McLuhan 1964, McLuhan and Fiore 1967, Meyer and Hannan 1979, Levitt 1983, Sklair 1991, Waters 1995, Williamson 1996, Meyer et al. 1997). Since the Second World War the world has been experiencing unprecedented increased globalization that is spreading human factor decay/deficiency (HFD) HFD is the lack of or deterioration in appropriate knowledge, relevant skills, wisdom, loving-kindness, sharing, caring, accountability, social responsibility, integrity, compassion, moral accountability, spiritual connection, trust, etc (Adjibolosoo 1995; Adu-Febiri 2002). The opposite is HFC, “the capacity to acquire and apply appropriate knowledge, skills, abilities, and principles to effectively identify and solve problems that work against productivity, profitability, social justice, cultural development, and environmental preservation” (Adu-Febiri 2002: 65). The HF from which HFD and HFC models emerged is a complex interaction of knowledge, skills, abilities, and principles that transform peoples’ capacity and facilitate their conduct for the betterment or debasement of the individual, society and the physical environment (Adu-Febiri 2000).

At the center of this global phenomenon is economic globalism, that is, the systemic entanglement of the economies of different parts of the world through market-driven transnational corporations. Economic globalism is evident in the similarities in the patterns and processes of production (farming, mining,

manufacturing, and providing tertiary services), distribution and consumption in most parts of the world. The defining principles of economic globalism are liberalization, standardization, universalization, stabilization, and privatization (Stiglitz 1998). These global patterns and processes fundamentally reflect a new stage of capitalism driven by cheap and laborless production (Chomsky 1997). Despite the improvements economic globalism has brought to the areas of communications media, efficiency and profitability (Frankel 2000), overall, its homogenization processes have had devastating impacts on the greater majority of the world's population as well as the natural environment (Norberg-Hodge 1999, Ellwood 2001, Hedley 2002) mainly because it is operated by people deficient in HFC. Because of human factor deficiency globalization 1) produces increased impoverishment among the majority of people in the countries at the periphery of the global capitalist economy and at the margins of core capitalist societies, 2) depletes the natural resources and vegetations from which raw material are extracted for manufacturing and pollutes the air and water resources, 3) heightens the vulnerability of technological infrastructure, and 4) erodes the unique cultural systems and practices of indigenous and non-mainstream peoples.

In effect, contrary to neo-liberal or modernist paradigm, particularly modernization and convergence theories exemplified in the works of Hoselitz (1960), Rostow (1960), McClelland (1961), Hagen (1962), Kerr et al (1964), Armer and Katsillis (1992), so far economic globalism has not resulted in "civilized development", but rather undermined sustainability of the global economy itself, indigenous cultures and the environment (Brundtland Commission 1987, Carr 1999, Hedley 2002). The logical conclusion is that this economic globalism is creating unsustainable globalization that dependency and the world-systems theories identify with intensification of inequalities, elimination of diversity, and growth at the expense of enhancing human life and the ecosystem (Cardoso and Faletto 1979, Gunder Frank 1967, Evans 1992, Chase-Dunn and Grimes 1995, Kentor 1998, Wallerstein 1974). The rapid production of information technologies has not succeeded in preventing these impacts of globalization despite the postmodernist paradigm's optimism that information technologies are the panacea to globalization's homogenizing effect (Harvey, 1989). In fact, the Internet, the icon of information technologies, represents uniformity rather than diversity. Yes, postmodernists are right that cultural diversity continues to exist in the globalized world (Smith 1990, Mazlish, 1993, Friedman 1994, Appadurai 1996, Cox 1996, Portes 1997, Geertz 1998, Keck and Sikkink 1998, Held et al. 1999, Zelizer, 1999, Inglehart and Baker 2000). But this is not the result of emergence of computers and other information technologies. Rather the existing cultural diversities are endangered species temporarily preserved by cultural lag. According to Ogburn (1964), changes in material culture (technology) occur at a faster rate than non-material culture represented by beliefs, values, norms, symbols, and social institutions. So the very information technologies that postmodernists believe would prevent cultural homogenization is an intermediate phase between economic homogenization and cultural uniformity. The cultural lag thesis suggests that information technologies will, in a matter of time, remove the existing non-material cultural diversity from the global community. Development and application of HFC through the formal education system rather than information technologies holds the promise to halt this social process.

Although academia has the potential to contribute to sustainable globalization, it has rather been an accomplice of this unsustainable globalization by focusing on technological, social and human capital development at the expense of appropriate moral capital, emotional capital, spiritual capital, aesthetic capital, and cultural capital.¹ In other words, academia contributes to the HFD that underlies the homogenization processes of unsustainable globalization. It is imperative to change this focus of academia because apart from reinforcing homogenization in the global community and thus putting society, people, and ecosystems at risk, it makes formal education corporate-driven and thus undermining the very foundation of academia—academic freedom for producing HFC for the betterment of society, enrichment of human life and enhancement of the environment. Until the sciences, humanities, and social sciences alter their focus on technocracy to meaningfully include developing appropriate cultural capital, emotional capital, moral capital, spiritual capital and aesthetic capital, they will continue to contribute to HFD that produces unsustainable globalization rather than HFC that holds the key to a successful development of sustainable globalization.

The paper pursues this argument by a) showing empirical evidence of economic globalism and the unsustainable globalization it produces, b) showing how academia contributes to this unsustainable globalization, c) analysing the main characteristics and dynamics of sustainable globalization and making a case for sustainable globalization, and d) recommending action steps that academia could take to help create and nurture sustainable globalization.

Economic Globalism and Unsustainable Globalization

Neo-liberals, postmodernists, and neo-Marxists all agree that economic globalism has been the reality since the second half of the twentieth century. As Hedley (2002:1) succinctly put it,

Increasingly, the forces of production, distribution/transmission, and consumption of goods and services are globally organized, having been managed originally at local, regional, and then national levels.

Transportation companies, food franchises, retail companies, hotels, medical service institutions, electronic companies, financial institutions, etc., have gone multinational using similar processes to produce goods and providing services that are similar or the same in every country they are located in. Moreover, these economic organizations are “hierarchical, standardized, networked control systems in which all subsystems are linked to and controlled by a single central system” (Hedley 2002: 94). A typical example is Nestle, a food corporation with headquarters in Switzerland. According to UNCTAD (1999: 78), Nestle has 84% of its total assets, 99% of its sales, and 97% of its workforce based in countries other than Switzerland. Similar examples are General Motors, Ford Motor, Bata Shoes, Wal-Mart Stores, McDonalds Restaurant, General Electric, Toyota Motor, Royal Dutch/Shell Group, International Business Machines, BP Amoco, Nippon Telegraph & Telephone, Volkswagen, Bank of America, Hitachi, Philip Morris, Honda Motor, Toshiba, Sony, Nissan Motor, and Bank of Nova Scotia (*Fortune*

2000: F1-F2). The multinationalization of these mega companies and the hierarchization and standardization/homogenization of their organizational processes are meant to reduce cost of doing business and thus maximize profits (Chomsky 1997). There is empirical proof that these processes have created efficiencies that have generated mega profits for global companies. For example, with the exception of six countries (United States, Japan, France, Germany, France, Britain, and Denmark), the annual revenues of General Motors, Wal-Mart Stores, Exxon Mobil, Ford Motor and DaimlerChrysler are higher than the GNPs of all other countries in the world (*Fortune* 2000: F1-F2; World Bank 2000: 230-31).

The problem of economic globalism typified by the above companies is not that it produces border-straddling economic activities but rather the fact that economic globalism as it has been operating is causing “decreasing system diversity” in the world (Hedley 2002: 3). Economic, socio-cultural, and political diversities are being fast replaced with dominant western forms of production, distribution, consumption, governance, education, values, beliefs, norms, and other cultural practices. In the area of the impact of economic globalism on culture, Ellwood’s (2001: 53) observation is illustrative:

WHETHER YOU WALK the streets of New York or Nairobi, Beijing or Buenos Aires, globalization has introduced a level of commercial culture which is eerily homogenous. The glittering, air-conditioned shopping malls are interchangeable; the fast food restaurants sell the same high carbohydrate foods with minor concessions to local tastes. Young people drink the same soft drinks, smoke the same cigarettes, wear identical branded clothing and shoes, play the same computer games, watch the same Hollywood films and listen to the same Western pop music.

It is this erosion of diversity that makes globalization unsustainable. Such homogenization besides not being sufficiently flexible to deal with atypical problems or contingencies, creates system vulnerability (a problem in one subsystem quickly spreads to other subsystems), promotes growth that destroys the physical environment at a faster rate, exacerbates economic inequality, as well as atrophies creativity, innovation and originality that facilitate human and societal adaptability to changes (Hedley 2002). The East Asian and Brazilian financial crashes and the Argentinean economic collapse have been serious blows to the ‘promise’ of economic globalism (Ellwood 2001: 23). The financial and human impact of the economic crises were

immediate and devastating. As bankruptcies soared, firms shut their doors and millions of workers were laid off. More than 400 Malaysian companies declared bankruptcy between July 1997 and March 1998 while in Indonesia—the poorest country affected by the crisis—20 per cent of the population or nearly 40 million people were pushed into poverty. And the impact of the economic slowdown had the devastating effect of reducing both family income and government expenditures on social and health services for years afterwards. In Thailand, more than 100,000 children were yanked from school when parents could no longer cough up tuition fees. The crash also had a knock-down effect outside Asia. Shock-waves rippled through Latin America, nearly tipping Brazil into recession while the Russian economy suffered worse damage. Growth rates slipped into reverse and the Russian ruble became nearly worthless as a medium of international exchange. [Millions of investors in every continent lost their life-time savings]...It was the first time that the ‘global managers’ and finance kingpins showed that the system wasn’t all it was made out to be.

The evidence is clear that the efficiencies and profitability the hitherto economic globalism is purported to produce are not worth the high risk they put organizations, human life, society, cultures and the physical environment in.

Neo-liberal scholars and development gurus who perceive existing globalization as desirable and the postmodernists and critical theorists who conclude that it is undesirable agree on the sources and facilitators of globalization. The literature shows that globalization is caused by the desire for profit and power and is facilitated by transportation technology, information and communications technology, international tourism, transnational corporations, and international government alliances (Ellwood 2001, Hedley 2002). HFD and academia are conspicuously missing from this list. Yet HFD that academia helps to produce or facilitate has been a major dynamic in the equation of unsustainable globalization. For example, the small elite of transnational financiers—perhaps no more than 200,000 traders around the world—who control unsustainable globalization (Greider 1995) are the products of the education system.

Academia, particularly the humanities, is seriously implicated in producing unsustainable globalization. The physical and social sciences have constructed their mandate as the production of human capital, technology and social policy. Their standpoint is value neutrality a la Max Weber (1949). They therefore do not venture into the development of cultural capital, spiritual capital, emotional capital, moral capital and aesthetic capital. These are supposed to be the traditional territories of the humanities. Unfortunately, however, the humanities have been systematically moving away from the development of these vital dimensions of the human factor to the development of human capital. In other words, the humanities are gravitating towards the sciences but what the world needs to neutralize the unsustainable aspects of the sciences is true humanities education.

Academia, Human Factor Deficiency, and Unsustainable Globalization

The core literature on globalization clearly locates the source of globalization in the pursuit of profit and power through economic growth, over-consumption, and cheap production made possible by homogenization (Albrow and King 1990, Janelle 1991; Robertson 1992, Carnoy et al. 1993, Ritzer 1993, Allen and Massey 1995, Waters 1995, Bauman 1998, Watson 1998, Giddens 1999, Held et al. 1999, Beck 2000, Guillen 2001, Soros 2002, Stiglitz 2002). However, this literature hardly notes the HFD behind this pursuit of profit and power, neither does it highlight or implicate academia in the facilitation of the globalization process through the production of unsustainable people, that is, people deficient in HFC. The neo-liberal literature portrays globalization as an evolving economic structure that enhances life in the developed countries, extends civilization to the developing countries, and on the whole creates societal progress (Levitt 1983, Ohmae 1990). It assumes that economic factors, particularly the market, are efficient and sufficient in producing globalization that works for all. In contrast, the neo-Marxist radical/critical scholars and activists criticize globalization as a Western-or market-driven system that produces wealth and power for the few elites at the expense of the greater majority of the citizens of the global community (Kennedy 1993, Rodrik 1997). In between the two is the postmodernist literature that takes the

position that globalization is a monocultural system devouring ethnocultural diversities (Norberg-Hodge 1999, Shiva 1999).

The fact is globalization is more than market/economic structure or a cultural system. People are a critical dimension of globalization, and the quality of people operating globalization determines its sustainability or otherwise. At the heart of globalization's relentless, insatiable pursuit of profit and power at all cost is HFD that has escaped the radar of neo-liberal, neo-Marxist and postmodernist scholars of globalization. HFD makes human agency (Giddens 1984) a liability to the economy, culture, and the ecosystem (Adjibolosoo 1995, Adu-Febiri 1995a). People without appropriate human qualities cannot create and operate a humane global system. The erosion of humane human qualities is a reflection of the changing focus of agencies of socialization, of which the educational institution or academia is a crucial component. In pre-modern Western and many non-Western societies the educational institution used both formal and non-formal/informal methods to foster locally useful knowledge and relevant skills as well as appropriate cultural capacity, morality and spirituality—a holistic education (Adu-Febiri 1995b). In contrast, modern education, a direct product of the Western Enlightenment philosophy, is a linear and fragmented education that emphasizes the cultivation of universal knowledge, skills and rationality that devalue local knowledge and skills, diverse cultures, morality, emotions, and spirituality. This is true for both developed and developing countries of the world. Even a casual survey of the curriculum and epistemologies of the formal education system throughout the world would show that literature, history, geography, philosophy, sociology, psychology, mathematics, and the physical sciences are representations of monolithic mainstream Western ideologies. Despite the fact that people from Western, indigenous and other non-mainstream cultures sit in our classrooms, Western reductionistic scientific knowledge is the content of curriculum, and standard academic pedagogy emphasizing on monolithic lectures, structured evaluation methods, and memorization is the main mode of delivery (Adu-Febiri 2002). The Canadian case is typical.

The Canadian education system uses mainly a conventional structured teaching style to deliver universalized Western knowledge and skills (Adu-Febiri 2000). The lived experiences of non-Western and non-mainstream Western cultural groups are virtually omitted from the official school curriculum in Canada (Kelly 1998: 126). Literature is a social product and the “classics” reveal which cultural group has the power to have their views legitimized in the school curriculum (Ibid.). In the literature curriculum, the emphasis is on the literary classics of William Shakespeare and other Western literary giants, and the literary contributions of non-Western writers are virtually ignored. The social sciences show a similar pattern. The curriculum focuses on European and American concepts, theories, paradigms and illustrations. Illustrations from non-Western cultures and non-mainstream Western cultures are usually portrayed in a negative light—cited as examples of social problems. According to Kelly (1998: 134),

Within the high school social studies curriculum most of the examples used relate to Europe...By this critique I am not suggesting that students should not study Europe; rather I am critiquing the presentation of European issues as universal in terms of lived experiences.”

In the history curriculum, Henry et al (2000: 234-5) remarked that the history of people of colour typically begins when Whites ‘discover’ them. Human civilization is portrayed as an evolutionary process, in which Euro-American culture—the Western legal system, democratic form of government, and capitalist economy—is considered the best culture in the world. The history of segregation and slavery in Canada, the internment of Japanese Canadians, the mistreatment of Chinese Canadians and other Asian immigrants, and the stories of the abuse of Aboriginal children in White-operated residential schools are either neglected or peripheralized in the history taught in Canadian schools. The curriculum and teaching of the sciences and mathematics reflect western cultural biases as it omits the images and contributions of people of colour (Henry et al 2000: 235). Himani Bannerji (1991), Roxanna Ng (1995), and Shirene Razack (1998) are therefore right when they conclude that the Canadian school curriculum does not include the narratives of educators of colour. Apart from the homogenization of the educational curriculum in a way of excluding non-Western cultural experiences, it virtually excludes the development of appropriate social capital, cultural capital, emotional capital, moral capital, spiritual capital, and aesthetic capital of students. The corporatization of academia exacerbates this deficiency. Academia-industry linkage puts more and more emphasis on creating knowledge and skills that produce profit for corporations (Tudiver 1999) further construct one-dimensional people who have no capacity for social justice, human rights, serving community needs and ensuring social responsibility and moral accountability.

These monolithic and human factor deficient curriculum and pedagogy are the norm in Western countries and they are fast expanding to the Eastern, African and Latin American countries. The hegemonic Westernized curriculum and pedagogy prevalent in the education system from kindergarten to graduate school promote technocracy and devalue/obliterate accountability, responsibility, diversity, equity, caring, sharing, loving-kindness, integrity, and the like that involve all humanity and the natural world. Academia’s devaluation of these pertinent human qualities significantly contributes to the HFD of the people operating the globalization system. The HFD of the operators of globalization in turn produces unsustainable globalization, what Alan Hedley (2002) aptly terms “globalization running out of control.” In short, academia produces graduates with human factor deficiency who produce unsustainable globalization.

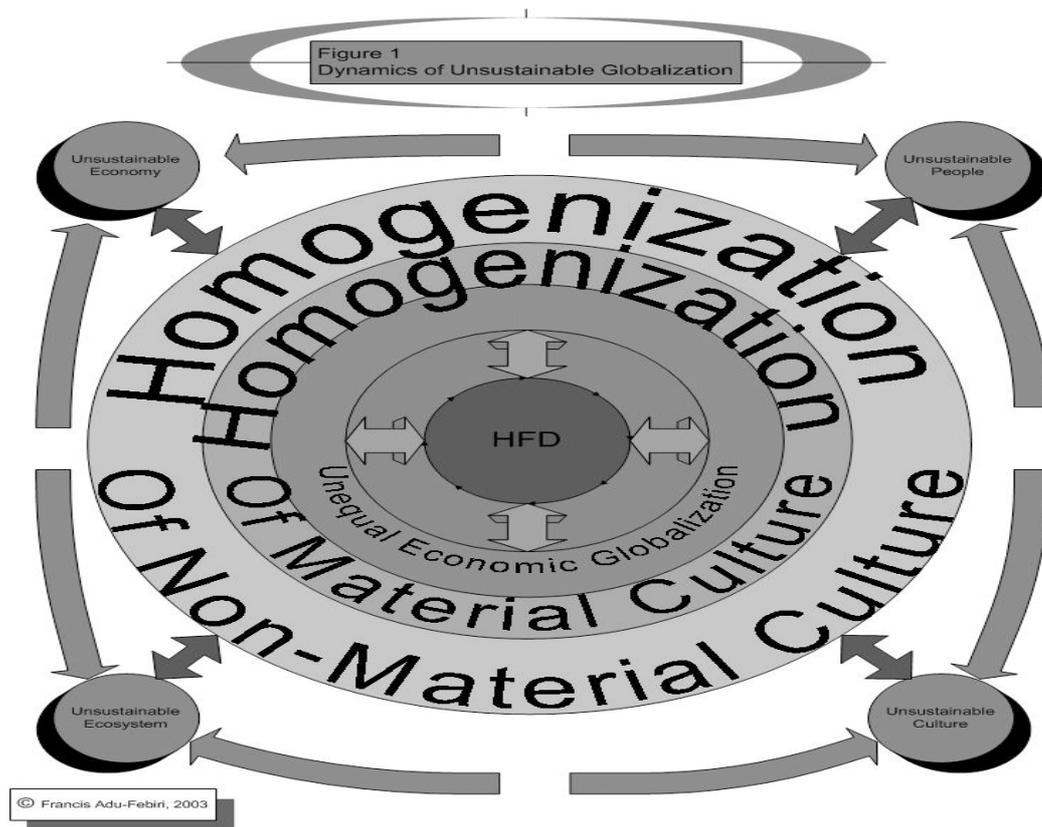


Figure 1
Provides a graphical representation of the dynamic relationships between HFD and unsustainable globalization

Academia, particularly the humanities at the post-secondary level, cannot afford to continue to facilitate unsustainable globalization. This is because this globalization that focuses on profit and power leads to corporatization of academia that funds disciplines like business administration, trades and technology, law, and the applied sciences that help businesses make more profit. Since the existing humanities do not fall under this category they are likely to be eventually financially starved to death under unsustainable globalization. Since the second half of the twentieth century when globalization became entrenched, the academic departments that have been closed down or shrank in North American universities are humanities, the social sciences closely related to the humanities, and departments that work against the corporate agenda of unbridled growth/profit such as environmental studies. The three cases below focusing on University of Washington, Arizona State University and Dalhousie University illustrate this danger of unsustainable globalization to the humanities in academia.

University of Washington, U.S.A

(www.washington.edu/alumni/columns/march95/budget_cuts0395.html)

To meet \$12 million in state-mandated budget cuts, the UW must consider closing the School of Communications and the applied math, Slavic languages and

literature, and speech communications departments, President Gerberding announced Nov. 30.

In addition, degree programs in fiber arts, systematic musicology and radiological sciences are under review, as is the Institute of Environmental Studies.

Units Considered for Closing Biennial Budget

School of Communications	\$3,139,000
Dept. of Applied Math	\$2,436,000
Dept. of Speech Communication	\$2,257,000
Dept. of Slavic Languages and Literature	\$1,427,000
Inst. for Environmental Studies	\$1,449,000
Radiological Sciences Program	\$227,000
Fiber Arts Program	\$192,000
Higher Education Speciality (College of Education)	\$117,120
Systematic Musicology	\$103,000

“The whole process has been a nightmare,” Gerberding told the packed Kane Hall lecture room. “Everyone believes that these programs are the kind that belong at a first-rate university and the University of Washington.” But under the legislative mandate, the UW cannot continue to do everything it is currently doing, he added.

Over three years, more than 600 faculty and staff positions will have been eliminated.

The University Libraries will close three branch libraries--Geography, Philosophy, and Political Science--consolidating them into the main Suzzallo and Allen Libraries.

A r i z o n a S t a t e U n i v e r s i t y , U . S . A .
(www.washington.edu/alumni/columns/march95/budget_cuts0395.html)

Programs proposed for elimination

- Extended university
- Humanities program
- School of Landscape Architecture
- School of Planning
- School of Information Resources and Library Sciences
- School of Health Professions and Medical Technology Program
- Department of Atmospheric Sciences
- Flandrau Science Center
- Comparative Cultural and Literary Studies Program (IDP)
- Undergraduate degree program in environmental hydrology and water resources
- Doctoral program in French
- Masters’ program in Russian
- Institute for Local Government Nuclear Reactor Laboratory
- Arizona Cooperative Extension Office in Greenlee County

They made those decisions based primarily on six criteria recommended by Hogle’s committee, a key advisory board to the university’s top administrators. Those criteria were: educational excellence, research and creative excellence, student demand, vital public impact, revenue generation and interdisciplinary need. In discussing programs they proposed eliminating, Likins and Davis repeatedly

pointed to those criteria, which they referred to in a document released yesterday as a “touchstone for evaluating mission centrality and quality.”

Hogle said that a program’s placement on the list did not mean that administrators were unhappy with its performance, rather it meant that it has not met the specific SPBAC criteria.

Dalhousie University, Canada

(www.adm.uwaterloo.ca/infoipa/Gazette/1993/Gazette,%20Novemeber%203,%201993/)

Like most Canadian universities, Dalhousie in **Halifax**-the largest in Atlantic Canada-is suffering major financial troubles. This report by Stuart Watson is reprinted from Dalhousie News.

“Doing nothing is not an option.”

Those words marked the beginning of a painful chapter in the life of Dalhousie as President Howard Clark outlined his response Sept. 22 to recommendations contained in the third report of the Budget Advisory Committee (BAC).

His proposals to avoid a projected \$16 million operating deficit by 1996-97 include closing some programs and budget cuts to nearly every area of the university.

The cuts to programs, Clark said, were necessary in order for the university to succeed in its primary role and to enable Dalhousie to succeed in its mission as a national university.

Targeted for closure are Theatre, Music and Costume Studies, the School of Public Administration and the School of Library and Information Studies. Also recommended are the closure of the Dalhousie Art Gallery as an exhibition space and the folding of the academic journal, *The Dalhousie Review*.

The performing arts programs were chosen because they are “very expensive to operate on both an absolute and a per student basis, in terms of both operating and capital expenses,” Clark said.

The Schools of Public Administration and Library and Information Studies were singled out for their relatively high costs. Prospects for employment in the public sector have dwindled, Clark said, curbing the need for a public administration program.

Meanwhile the focus of the School of Library and Information Studies has moved from librarianship to information management and technology. The school, Clark said, should be closed or its non-librarian resources should be integrated within the remainder of the Faculty of Management.

Given the widespread HFD in the global community, it would be a miracle or an irony for the empirical evidence of the impacts of globalization to match the neo-liberal assumptions and conclusions that the existing globalization is progressive and sustainable. The fact is through modernization and globalization

We have learned to harness many types of natural resources in order to ensure the comforts of modern living, and yet our very existence is being threatened by resource depletion and biosphere pollution. To sum it all up, one may say that though our [global] society has become increasingly rich in goods, it has remained poor in the good. Wealth in knowledge, possessions and creature comforts, has been

matched by spiritual emptiness, economic poverty, physical exhaustion, emotional frustration and social neglect (Bacchiocchi 1988: 173).

Sustainable globalization is a myth in the current world of HFD. HFD is facilitated by faulty socialization in the education system that is negatively affecting academia, particularly the humanities. However, globalization has the potential to be progressive and sustainable if the HFD problem is resolved. That is, unsustainable globalization is an “inescapable dilemma” (Chomsky 1997: 7) only when HFC is eliminated from the globalization equation.

Sustainable Globalization: Characteristics and Dynamics

Sustainable globalization is a global integration and development of the best practices of all economies, social organizations, medical systems, and cultures of the world based on equal exchange and equal relations. It is a brand of globalization that balances the transnational corporate bottom-line with benefits to local communities and the national economy, adequate domestic content, local hiring across all levels of the organization, equity, increase in real wages and social programs, and meaningful technology transfer (Ellwood 2001).

Productive global integration means all parts of the world are connected into a single whole but their unique characters and qualities are retained as much as possible. Such integration is useful because it would provide synergy that vibrates throughout the entire global society and increases its capacity for enrichment without necessarily triggering unhealthy growth. External resources and practices are used to enhance rather than replace national or local resources and practices. The exchange value of such resources follows the prescription of Adam Smith (1909) that the market price of resources is determined by equally powerful buyers and sellers to ensure fair return to the exchange partners. In this way the principle of comparative advantage would work to make society use resources more efficiently (Ricardo 1817). There would therefore be no need to homogenize economic production to achieve efficiency that generates more problems than it resolves, and there would be no need for cultures, social organizations, medical systems, political structures, etc., to homogenize to align with economic homogenization. Diversities are facilitated that decrease system security vulnerability.

Diversity is a crucial feature of sustainable globalization because it is a critical necessity for the survival and thriving of the global community. From a systems-theory perspective (Buckley 1968), according to Hedley (2002: 51),

...variety within a system, organization, or society is essential for its survival and ongoing evolution. Based on the principle that if elements within a system are different rather than similar, the system itself will be more resilient to threat or attack. The norm of requisite variety applies equally to *all* systems. For example in natural systems, “a classic example is the danger of monoculture with genetically similar or identical plants: a single disease or parasite invasion can be sufficient to destroy all crops. If there is variety, on the other hand, there will always be some crops that survive the invasion” (Heylighen 1991).

John Tuxill’s (1999) observation below corroborates the above insight of Heylighen’s (1991).

The genetic diversity of cultivated plants is essential to breeding more productive and disease resistant crop varieties. But with changes in agriculture, that diversity is slipping away. In China, farmers were growing an estimated 10,000 wheat varieties in 1949, but were down to only 1,000 by the 1970s. And Mexican farmers are raising only 20 percent of the corn varieties they cultivated in the 1930s.

Biotechnology is no solution to this loss of genetic diversity. We are increasingly skillful at moving genes around, but only nature can create them. If a plant bearing a unique genetic trait disappears, there is no way to get it back (Worldwatch Institute 1999).

Sustainable globalization introduces a more efficient way of organizing national and local economic activities rather than replacing them with a totally new and foreign economic activities. Since content of economic production is mainly domestic and technology is created in or adapted to local conditions, the local people and groups do not have to change their core cultures and social organizations in order to effectively participate in the economy. This character of sustainable globalization makes the local labor force relevant to the work processes. Substantial labor importation and exportation is minimum, and productivity loss through adjustment to new societies, cultures, and environments is avoided.

In sustainable globalization there are no downward pressures on wages and social programs. With adequate and fair incomes coupled with appropriate safety nets come improved worker morale, and health. Higher productivity results, and crime is reduced.

The above characteristics and dynamics do not happen at the expense of a healthy corporate bottom-line. Rather it ensures a secure, lasting wealth for corporations that invest in substantive, environmentally sound, and diversity-sensitive businesses. Imagine the money corporations can save by 1) avoiding economic over-capacity if they adequately pay their workers, 2) minimizing the cost of system vulnerability caused by homogenization, and 3) eliminating financial market crashes. Economic over-capacity, that is, reducing labor cost by laying off workers and/or paying low wages and at same time increasing productivity, causes a bust (recessions and depressions) in the economy. Workers do not have enough money to buy the products and services turned out by “efficient” production processes. Low demand leads to lowering prices and low turnover, redundant production capacity, high cost of stockpiling products in warehouses, and ultimately lowering profits. Think about the scenario below:

There is a global over-capacity in everything from shoes and steel to clothing and electronic goods. One estimate puts the excess manufacturing capacity in China at more than 40 per cent. As industries consolidate to cut losses, factories are closed but output remains the same or even increases. This produces falling rates of profits which in turn drive industry to look for further efficiencies. One tack is to continue to cut labor costs—which helps the bottom line initially but actually dampens global demand over time. Another is the merger and acquisition route—cut costs by consolidating production, closing factories and laying off workers. However, this too is self-defeating in the long run since it also inevitably reduces demand (Ellwood 2001: 69-70).

Richard Barnett estimates that two-thirds of the world’s population has neither the cash nor the credit to buy anything of note in the global marketplace (Chomsky 1997: 7).

Another problem, apart from this downward spiral of wages, prices and profits, that sustainable globalization can help prevent is financial market crashes. Since the investment focus of sustainable globalization is long-term substantive goods and services production instead of speculative capital and virtual assets, it is impossible for huge finance capital movement in a short space of time to create a sudden instability to precipitate a crash like what occurred in Asia in the late 1990s. The billions of dollars lost could have created solid, lasting profits for corporations and individuals. In contrast with unsustainable globalization, sustainable globalization is high risk-tolerant because it is built on distributed control systems that “allocate autonomy and responsibility to individual subsystems to make their own decisions...Consequently, should an individual subsystem become vulnerable, the entire system is not compromised” (Hedley 2002: 94). For example, The Asia financial market crash could be limited only to one or two countries in Asia instead of spreading quickly to all Asia, Latin America, Russia, and North America. Billions of dollars could have been saved. Losses can be even higher when the global, electronically integrated infrastructural system crashes. Think of the catastrophe that will befall the world if a subsystem of the homogenized, linked power generation, telecommunications, water treatment and distributions, transportation, health care, and financial services is disrupted (Hedley 2002: 84).

Sustainable globalization should entail a conscious effort to validate and facilitate the growth of non-mainstream cultures. This is necessary because many of these cultures

have developed and maintained extremely practical knowledge and practice systems...noteworthy of their qualities of minimizing waste and duplication, and maximizing individual reconciliation to society and societal reconciliation to the natural world (CIDA, 2002, p. 1).

Many indigenous cultures around the world used various socialization techniques to construct economic systems that were very efficient in production and distribution of goods and services, political systems based on empowerment rather than power, cultural systems that motivated individuals to be caring and sharing, and social systems that supported prudent use of the physical environment (Adu-Febiri 1995b; Carr 1999 and 2000). The case of First Nations of Canada is illustrative.

First Nations Indigenous Cultures and Sustainability

The Canadian First Nations at contact with Western Europeans were a diversity of cultural groups. However, sustainable economic, political, socio-cultural, spiritual, moral, aesthetic, and environmental practices were common to most of these diverse groups. Like the Western economy of the time the First Nations economy involved production, consumption, and marketing of food products, clothing, crafts, weapons, and tools. However, the organization of the First Nations economy unlike the Western system was dissipative (sharing) rather than acquisitive. That is, the people acted on and promoted a desire to acquire material goods for consumption and other social purposes rather than reinvestment for the purpose of acquiring still more property (Miller 1999: 15). Commerce, a major component of

the First Nations economy, was an important source of wealth, prestige and influence of families (not individuals). However,

this prestige was established and maintained not by piling up and hoarding wealth but by distributing it among one's followers. Sharing and redistribution of material goods were not just admired but required; acquisitiveness and selfishness were abhorred and shunned...Selfishness was considered not just antisocial but also evidence of witchcraft. Witchcraft was one of the few charges in Indian [First Nations] society that justified putting someone to death (Miller 1999: 10 and 13).

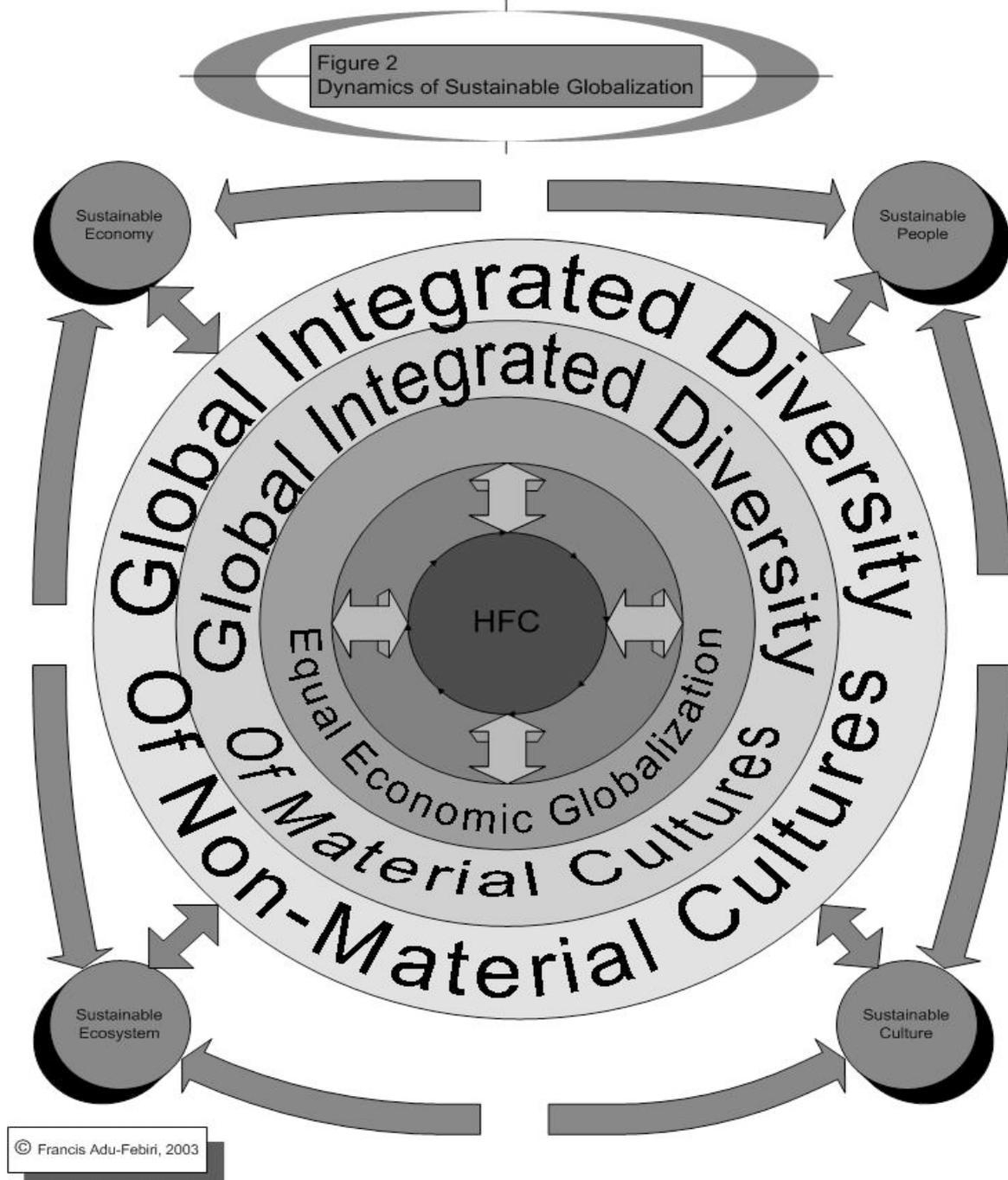
This non-acquisitive or "potlatch economy" embraced commerce, material wealth and profit, but did not produce yawning chasms between affluent and poor due to the above social organization of the economic institution (Miller 1999: 15).

First Nations believed that "all the world was a continuum, that everything was animate, and that humans held no special place on earth and in the cosmos" (Miller 1999: 13). Individual and social groups were believed to be stewards or accountable to the supreme creator and socially responsible for each other. Every life was perceived as sacred. Because the spiritual and moral practices of the First Nations encouraged caring and sharing, their political systems functioned around empowerment rather than coercive power and authority a la Michel Foucault (1979). In fact, many First Nations societies operated "without coercive authority and police functions" (Miller 1999: 11). Governance was based on community consensus rather than coercive ability of political leaders. The freedom the people enjoyed in these societies was not a "function of the inability of the powerful to exert coercive power effectively (Miller 1999: 15).

The above economic, political, socio-cultural, spiritual, and moral practices of Canada's First Nations culminated in their environmental friendliness. They did not develop a science of subjugation of nature, they did not create waste--recycled the residues of all resources they produced and consumed, they did not develop technology of pollution and destruction of the biosphere, etc (Carr 1999). As Miller (1999: 19) insightfully concluded, they "had adjusted to their environment and lived in harmony with it. Their technology and value system made their pressure on the resources of their world light."

Indigenous cultures such as the First Nations' are essential for the long-term survival or sustainability of the human family in the global community (Carr 1999). Globalization should therefore enhance them rather than destroy them.

The above described characteristics and dynamics of sustainable globalization constitute a strong evidence to support the case for developing sustainable globalization. It should allay the fears of corporations and Western conservative governments that sustainable globalization means income loss or dismal profits. The pertinent question is how could globalization that has run out of control be reconstructed into sustainable globalization? In fact, sustainable globalization is utopian outside the context of HFC. The good news is that logic and empirical evidence show that HFC can be socially constructed to resolve the problems of unsustainable globalization to make sustainable globalization possible. As a major agent of socialization, academia can contribute substantially to reconstruct



globalization for the benefit of humanity and the ecosystem. Figure 2 is a diagrammatic representation of the dynamics of sustainable globalization.

Academia, Human Factor Competency, And Sustainable Globalization

Some postmodernists (see Harvey 1999) suggest that Internet and other postmodern information technologies will strengthen cultural diversity to withstand the homogenizing forces of economic globalism. Specifically, postmodern theory proposes decoupling or separating the global information technologies system at various strategic points by constructing, for example, *intranets* and *extranets* (Brinsmead 1999, Internet Chicago 2000, Hedley 2002). Other suggested solutions to the problems globalization creates for humanity include 1) signing a pact among national governments, trade unions, professional associations, and NGOs to direct the activities of transnational corporations to take a long-range sustainable perspective (Hedley 1999 and 2002); 2) establish a global “Marshall Plan” to eliminate poverty, despair and hopelessness (Hedley 2002, The Worldwatch Institute 1999, Purdum and Sanger 2002), and 3) redesigning the global economy by increasing citizen participation in the IMF and World Bank, establishing a Global Central Bank and a Global Environment Organization, supporting a Tobin Tax on international financial transactions, and control over capital for the public good (Ellwood 2001). It is important to note that great as these strategies sound, they cannot in themselves control unsustainable globalization because they are mere technological and organization systems. The suggested strategies fail to take into account the HFC needed to make them work. We do not need another technological and political/organizational revolutions, but rather as Hedley (2002: 181) poignantly stressed, “...what we need now is *a revolution in human values.*” We need human values or culture that will motivate people to develop and apply HFC composed of the right mix of appropriate human capital, social capital, moral capital, cultural capital, spiritual capital, and aesthetic capital (Adjibolosoo 1995, Carr 2000, Adu-Febiri 2001).

Human values constitute the DNA of human culture. It is on the foundation of values that beliefs, norms, symbols (including language), customs, traditions, dreams, expectations, and technology are constructed. The acquisition and application of HFC therefore require a change in the human values of contemporary global community. The predominant human value of the existing global society is the pursuit of wealth and power at all costs. It is this value which is driving families, corporations, governments, and academia that causes HFD that results in unsustainable globalization. This value needs to be replaced with the value of loving-kindness for all humanity and the ecosystem if the HFC needed for creating sustainable globalization is to be developed. With loving-kindness at its core, globalization will create a large extended family in the global community where people are respected and treated fairly regardless of their physical and cultural attributes.

In a family where there is LOVE, all members are recognized as human beings. Members acknowledge that they need each other. In such a family people’s talents and potentials are developed to enhance the overall quality of life. Such a family works conscientiously to help its members grow and mature in the essential human qualities of mutual sharing, self-discipline, commitment, dedication, honesty, integrity, tolerance, responsibility, accountability, and vision as equal partners. A people who have acquired these human qualities would concretize LOVE by living it. They would work hard to acquire and use appropriate knowledge and skills

needed to enhance their abilities to contribute to building a [sustainable] society (Adu-Febiri 1997: 2).

This perspective is what is missing from the analyses, explanations and suggested solutions to the globalization that is running out of control.

With the value of loving-kindness entrenched in the hearts and minds of powerful people—political, military and corporate leaders as well as administrators, entrepreneurs, and educators—a normative system that reflects and reinforces this value among people would be established to promote sustainable globalization. A people with the value of loving-kindness and operating in a normative system that supports loving-kindness will value the following critical principles of sustainable globalization: non-destructive material wealth, empowerment, diversity, equity, human rights, social justice, and environmental sensitivity. Such a people will do everything to acquire and apply the appropriate human capital, social capital, cultural capital, moral capital, spiritual capital, and aesthetic capital to promote the principles of sustainability. The challenge is how to change predominant human values in the global community from wanton pursuit of wealth and power to loving-kindness for all humanity and the ecosystem. Since humans acquire values through socialization and adaptation to normative systems, when the content of socialization and normative practices change, the values of societal members individually and collectively would also change. Alan Hedley's (2002: 182) interpretation of Ronald Inglehart's (1990: 68) thesis that "one's basic values reflect the conditions that prevailed during one's pre-adult years" comes close to this. According to Hedley (2002: 182),

although *individual* values change little over a life time, value adaptation to one's environment (or "culture shift" as Inglehart calls it) occurs en masse through the process of generational replacement, *whereby a succeeding generation assumes values more in keeping with its present circumstances* than the generation it is replacing... nonmaterial human values catch up or adjust to changed material circumstances on a generational basis.

What Ronald Inglehart and Alan Hedley failed to address is the role the education system or academia plays in value maintenance and/or change. The greater majority of the world's population interact with the educational system at least in their pre-adult years where the fundamental values are constructed. In the developed countries from where the forces of unsustainable globalization emanate, the greater majority of people go through secondary and post-secondary schools that reinforce the values cultivated at the elementary school stage. It is in this regard that the paper argues that academia is implicated in the production of values that cause HFD and unsustainable globalization, and academia can and should play a major role in a culture shift to HFC. Academia can contribute to a fundamental change in human values through its mechanisms of socialization—changes in curriculum and pedagogy. Academia should go beyond its current mandate of producing knowledgeable and skilful people, what Wini Kessler (1997) calls a toolbox education. Academia should produce graduates that value the principles of sustainability such as diversity, equity, social justice, human rights, empowerment, and environmental preservation in addition to knowledge and skills. Curriculum and pedagogy should embody these principles if academia is to produce graduates

with HFC. The humanities have to play a leadership role in this direction since the physical and social sciences claim to aspire to value freedom or neutrality.

The curriculum and pedagogy of the new humanities—integrated old humanities, social sciences, and the physical sciences—should not only be inclusive but also provide a holistic education. Inclusive education in the global community should systematically integrate mainstream Western, non-mainstream Western, and indigenous knowledges, ontologies, and epistemologies, giving each equally attention. Such integration is necessary for societal knowledge base to grow in its scope and usefulness, and to be sustainable (CIDA, 2002, p. 6). Inclusive curriculum and pedagogy involve

- Sensitivity to, and active encouragement of, multiple perspectives in the classroom through the choice of required readings and by facilitating the voicing of different perspectives...” (Anderson, 2001, p. 69).
- Using a variety of teaching methods, such as group discussions, lectures, projects, individual assignments and presentations, and an assortment of assessment options, such as different types of written or oral exams, individual or group papers or presentations and self-or peer appraisal” (Clarke, 2001, p. 81).
- Flexibility and openness on the part of teachers (Clarke, 2001; Ginsburg, 2001b).
- Introducing a learning contract whereby “the learner is required to negotiate with the teacher a set of learning objectives, the methods they will use to meet those objectives and the evidence on which they will be assessed and by whom” (Clarke, 2001, p. 81).

Inclusive curriculum and pedagogy produce multiculturally sensitive graduates who are sensitive to human, cultural, economic, technological, and eco diversities, the necessary ingredients of sustainable globalization. As important as inclusive curriculum is in cultivating the diversity needed to support sustainable globalization, it is not enough. For the education system to adequately contribute to the success of the sustainable globalization project, it should be holistic--develop the physical, mental, emotional, aesthetic, cultural, moral, and spiritual dimension of students. It is in this context that the recently developed British Columbia (Canada) Charter for Public Education (www.charter.publiced.ca 2002-03) is refreshing and inspiring. The Charter succinctly emphasizes that

Public Education is a sacred trust. As a community we promise to prepare learners for *socially responsible* life in a free and democratic society, to participate in a world which each generation will shape and build. We promise a public education system which provides learners with *knowledge and wisdom*, protects and nurtures their natural joy of learning, encourages them to become *persons of character*, strength and *integrity*, infuses them with hope and with *spirit*, and guides them to resolute and *thoughtful action* (Emphasis supplied).

The Charter also promises to

1. Offer students a broad-based education that includes aesthetic, artistic, cultural, emotional, social, intellectual, academic, physical and vocational development.
2. Value and nurture critical thinking that will equip students to be reflective global citizens.

3. Create an environment where each learning style is affirmed, differences are acknowledged, diversity is celebrated, and integrity is embraced.

These are the competencies that academia could provide for students to graduate to become human factor competent people who would construct sustainable globalization. For academia to be able to accomplish this laudable vision, the teachers need to have diversity competency (Cox and Beale, 1997) and HFC (Adu-Febiri, 2001), apart from motivation. Diversity competency is the ability to use awareness of differences, knowledge and understanding of differences, and skills to leverage differences to benefit people and organizations. Teachers need this competency in addition to the HFC's appropriate knowledge, relevant skills, wisdom, integrity, commitment, dedication, loving-kindness, acceptance, compassion, trust, persistence, hard work, social responsibility and accountability to limit the incursions of corporatization of academia and thus be able to produce sustainable graduates. The school system should provide teachers with the adequate incentives and support to acquire and apply these necessary competencies. For example,

- Adequate funding should be established for and channelled into HF research and teaching.
- HF teaching should be made mandatory for the attainments of tenure.
- Ceremonies should be organized to honour teachers and researchers who have modelled HFC.
- Honorary degree should be awarded to citizens who have demonstrated high level HFC in their lives.
- Course and teacher evaluation questionnaires should contain HFC items.

With these incentives teachers will be able to establish normative systems and practices that will motivate student, staff and administrators to also acquire and apply HFC in and outside academia. It is the development and application of HFC that will transform the old humanities into new humanities and make globalization sustainable. This is in contrast with the old humanities that produces HFD and make globalization unsustainable. Figure 3 shows the relationships among the old humanities, HFD and unsustainable globalization on the one hand, and the relationships among the new humanities, HFC and sustainable globalization on the other.

Conclusion

The ravaging and devastating impact of the hitherto existing globalization shows that the humanities have failed humanity. Ironically, however, the humanities hold the hope for constructing sustainable globalization that would facilitate the flourishing of humanity and the ecosystem. The existing world order has no future for the humanities because the humanities contribute to the production of HFD that facilitates unsustainable globalization that ironically is choking the humanities to death. A new world order would not enhance the future of the humanities either, so far as unsustainable globalization prevails. It is in this regard that it is imperative for academia to develop new humanities that chart a new course for formal education in the framework of creating sustainable globalization. The failure of the humanities to chart this new course would render the humanities less relevant in

academia and allow unsustainable globalization to have total control, and thus risking the demise of the humanities, humanity, and the ecosystem. Inclusive curriculum and pedagogy as well as holistic education that develop HFC among students/graduates will make the new humanities change its current role as an accomplice of unsustainable globalization to become a dynamic contributor to the development of sustainable globalization.

¹. According to Adjibolosoo (1995: 34-37), the HF constitutes the intangible asset or liability of humanity and is composed of 1) spiritual capital (relationship to the divine; respect and love for human life, nature and social well-being; doing the truth), 2) moral capital (habits and attitudes based on principles relating to right or wrong—integrity, humility, sincerity, charity, sensitivity, honesty, kindness, justice, tolerance, etc.), 3) aesthetic capital (love for beauty—imagination, inventiveness, innovation, creativity, etc.), 4) human capital—know-how and skills that enhance productivity—technical, conceptual, intellectual, analytical, and communications skills; physical and emotional well-being), and 5) human abilities—wisdom, vision, commitment, devotion, dedication, determination, courage, accountability, judgment, responsibility, diligence, motivation, credibility, energy, perseverance, endurance, self-discipline, adaptability, etc. Other important dimensions of the HF are social capital and cultural capital. Coleman (1990 300-18) emphasizes the significance of social capital in sustainable development while Berkes and Folke (1994) focus the importance of cultural capital. Social capital refers to the relationships among groups and individuals that enhance or reduce their human capital. It includes social support networks, a sense of belonging and connectedness, mutual aid, solidarity, trust, interpersonal and communications skills. Cultural capital is the interface between natural capital and physical capital (technology). It incorporates societal values, beliefs, ethics, norms, custom/traditions, expectations, and institutions.

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