Educating toward Future Globalization:
A New Societal Myth and Pedagogic Motif

By Stephen R. White

The consciousness of each of us is evolution looking at itself and reflection upon itself...the whole future of the Earth seems to me to depend on the awakening of our faith in the future.
            —Pierre Teilhard de Chardin

In most our private and subjective lives we are not only the passive witness of our age, but also its makers. We make our epoch.
            —Carl Gustav Jung

The Phenomenon of Globalization

The last quarter century witnessed the advent of a new idealism termed globalization. A number of idealistic scholars began to visualize society as being in evolutionary movement toward organizing humankind into a unified global order. The notion is that humankind is becoming deeply interconnected as the

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world begins to converge, socially. Particularly significant is that rapid advancements in technology are fueling social convergence on a scale at an unprecedented momentum. The result is that the world is becoming compressed into an interconnected system with a corresponding spiraling compression of collective consciousness (Berry 1988, Ferguson 1980, Muller 1985, Naisbett 1982, Russell 1983, Satin 1978, Thompson 1973, Wilber 1981). Some scholars believe that humankind has inherited a collective responsibility of creating a peaceful new global social reality and to nurture the construction of planetary consciousness (Anderson 1989, Elgin 1993, Hubbard 1998, Learner 1993, McLaughlin & Davidson 1995, O'Murchú 1995, Orienstein & Ehrilich 1989).

On the contrary, by the close of the century a group of realist scholars with a critical disposition toward globalization emerged. These social scholars begin analyzing globalization objectively as an empirical sociological phenomenon. More specifically, for them, globalization references the existence of tension due to international differentiation in regards to political power, social equality, and economic justice. As a result, the notion of globalization has become increasingly entrenched in issues of a new post-internationalism. This perspective has overshadowed the earlier romantic idealism of globalization as a natural evolutionary phenomenon toward a future unified global order (Baylis & Smith 2001, Friedman 2000, Held & McGrew 2002, White 1997, 2001).

Like social scientists, globalization also presents educationists with many different perspectives and interpretations of the issues. Educationist Nelly Stromquist (2002) states that theorizing about globalization is an intensely convoluted task because it is a multifaceted sociological phenomenon and an intensely interdisciplinary endeavor, epistemologically. This is because the meaning varies depending on the position that is emphasized when defining it. Globalization can be expressed from a conservative, neoliberal, critical theorist, or postmodern perspectives while focusing on issues as diverse as global convergence and social divergence, worldwide homogenization and international hetrogenization, the conflict between local needs versus national, regional, and international interests. Her assessment is most accurate of the enormity and complexity of globalization (1-13).

A brief survey of the literature provides a most interesting and diverse conceptualization of globalization. Political scientists focus on issues of power conflict within the context of transnational corporations and emerging ideologies in the quest for a new world order. Sociologists assess group behavior in the search for emerging global commonalities and examine the effects of globalism on cultural processes. Economists explore questions of justice and equity manifested in issues of material stratification. Humanist expound upon how globalization is affecting our postmodern experience of meaning construction. Technologists speculate on how the innovations within cyberspace are actually creating a transnational global communications network resulting in a mass exchange of knowledge and ideas. Nevertheless, given the diversity of focus or research specialization, the common

thread that links all these interests together is that globalization is still an emerging idea and predictable reality rooted with genuine possibilities for a better future while also being deeply entrenched with life-world tribulations that could have horrible consequences. However both perspectives require new ways of thinking to discover unique paths that will lead to social adjust and human transformation, adequately (Burger & Huntington 2002, Bloom 2000, Dougherty & Pfaltzagraff 1990, Friedman 2000, Gabardi 2001, Holsti 1991, Hubbard 1998, Levine 1992, Morgenthau 1985, Stromquist 2002).

Kenneth A. Tye, a long time scholar of global education, critiqued the educational challenge of globalization for this generation (1991).

> The United States and the world is at a quite critical crossroads. In every direction are new economic, political, cultural, ecological, and technological realities...Our populace and leaders will need attitudes and behaviors that recognize and promote interdependence and cooperation among nations. However, getting this fact understood in a society based upon individualism and competition is not easy. As social scientists have told us, Americans have a deep desire for autonomy and self-reliance. (1)

Tye further maintains that as the world moves toward greater global interconnectedness peaceful co-existence will largely depend upon a rational and educated citizenry. Thus education has a critical role to play in humankinds' acceptance of a new global social reality and adaptation to the future, which will be mush different from our present day social existence (Tye 1991, Tye & Tye 1992).

Political scientist Robert A. Heieman states that a review of the history of globalism reveals that it has been critiqued from two fundamental scholarly perspectives: (1) realist and (2) idealist (Heineman 1996, 209-211). Heieman's assessment is congruent with the history of global education thought. That is, the two prominent educational perspectives regarding globalization within the educational millieu has been that of the realist and the idealist. Thus a review of the educational critiques of globalization these perspectives provides a nice theoretical reference point for this study and ensuing proposal.

The Problem of Globalization for Educational Realists

The realist perspective is the conventional orientation toward globalization within education and the social sciences. Most realists conceptualize internationalism as the essential unit of global analysis. The educational agenda is to advance pragmatic solutions to problems emerging from escalating international relations. Typically realists explore ways of educating for social equality and economic justice while sustaining a political equilibrium whereby no one state or region can find it advantageous to engage in aggressive action (Heineman 1996, Peterson, Wunder, & Mueller 1999).

Val Rust asserts that international economic development is a most grave development. However the notion of globalization extends far beyond economic

developments. He advocates an educational reform agenda that promotes the surrender of sovereignty on the part of nation-states. Rust believes that with the advent of transnational corporations, multinational socioeconomic consortiums and the formation of global organizations within the political sphere is the phenomenon of globalization that should be supported through educational processes (Stromquist & Monkman 2000, 63-76).

Holger Daun (2002), along with various editorialized colleagues, thinks that economic expansion is driving globalization and that education has become the major battleground for a global ideological war. Globalization provides the ideological context to argue for socioeconomic bureaucratic oversight and govern-mental policies to increase the quantity and quality of public educational services around the world. Yet, the First World's real interest, surreptitiously veiled, is to multiply capitalistic gains through an abusing Third World marginalized peoples. Capitalist interests are in constant need of skilled workers and the demand must be met by increasing the educational level of marganizled people. Daun calls for a focused educational association to inform Third World peoples of their plight and empower them to govern and control externally sponsored educational agendas so that their own local, national, and regional educational needs are met through indigenous policies supported through authentic interest groups.

Nicholas C. Burbles and Carlos Alberto Torres (2000) present diverse educa-tional and sociological assessments of globalization. Their research critiques how the emergence of globalization has had an impact on educational policies and practices. They state: "While this is primarily a work of theory, these discussions contain specific and concrete implications for how education is changing, and how we will need to change, in response to new [global] circumstances" (2). The focus of their analysis is how special political, social, and economic factors of globaliza-tion are having a direct impact on education on an international scale.

Bill Bigelow and Bob Peterson (2002) contend that globalization must change what we teach and have an effect on how we teach. "It is impossible to separate our teaching about wretched conditions of workers around the world from all the factors that produced the desperation that forces people to seek work in those conditions" (3). Thus we must develop pedagogical strategies and organize learning experi-ences around life-world issues.

Jean-Bertrand Aristide thinks that globalization must be incorporated in our curriculum from the perspective of "a view from below." In other words, educational programs must have as its purpose the motive to improve the conditions of exploited Third World peoples. This aspiration requires that we teach critically about empirical problems and explore genuine solutions that have practical implications from the perspective of those who suffer under these conditions. To do so is educate from a view below distinct from that of First World political and socioeconomic interests (Bigelow & Peterson 2002, 9-13).

Patrick Fitzsimmons contends that neoliberalism is the underpinning current

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for recent globalization. The problem is that the neoliberal agenda is distracting us from its own homogenizing processes. He believes that our current mental model, "politics of difference," undercuts human unity and social cohesion. He proposes an educational decoration of "critical localism" and "critical regionalism" as a means to counterbalance the false perception of unity and cohesion that the current global rhetoric heralds. Such perceptions are advanced deceptively in order to promote the interest of a few and not to form actual global unification and cooperation (Rizvi & Lingard 2000).

Dean Peterson, Delores Wunder, and Harlan Mueller (1999) take a similar position. They prescribe an educational agenda termed "subjective globalization." Subjective globalization is defined as the view that the ongoing process of globalization requires an intellectual re-conceptualization of "identify" and "bound-ary" (19). The fundamental reason of educating for globalization is to change the socialization process so to shift learners' understanding of "identity" within the context of what and who they are in relationship to the larger world.

Furthermore they contend that our conception of "boundaries" is merely a symbolic representation, a psuedo-reality that restricts our thinking and fragments action between both individuals and groups. Accordingly an effective global education is an affective learning process designed specifically to assist learners to re-think conventional subjective notions of identity and boundary from three levels: (1) identity between self and group, (2) intergroup level (i.e., the global community), and (3) self identity as an earthly being (19-20).

Critical theorist Peter McLaren (2000) argues that globalization posses mul-tiple convoluted questions that the educational left must address, radically. These problems include how to conceptualize the changes we are witnessing in context of nation-states power relationships, the inherent conflict between state interest versus subordinate socioeconomic class empowerment, and transnational capital-ist demand for material and human capital from neoliberal nationalism. The pressing issue is how can the educational left develop effective strategies for resisting monopolistic transitional capitalistic agenda of pseudo-empowerment creating a false consciousness of a free world (17). McLaren identifies educationist and critical theorist Paulo Freire and Marxist political revolutionary Ernesto "Ché" Guevara, as subversive role models for educating Third World peoples to resist to the enduring social imbalances of postmodern globalization. He calls for a new critical pedagogy of revolution grounded upon an authentic compassion and a deep commitment for the liberation of oppressed peoples from neoliberal First World capitalistic domination.

McLaren believes that Freire and Guevara's advocacy of the "power of love" is the subversive motif to combat inherently injustice globalization (171-172). He quotes Guevara as providing a credo, some what mystical in context, for political educators advancing revolutionary pedagogy: " Let me say, at the risk of seeming ridiculous, that the true revolutionary is guided by great feelings of love…[in fact]

a revolutionary is a person possessed by deep feelings of love" (78). Given this, educationists must address growing Third World injustice imposed by First World interests through educational strategies sincerely linked to an empathetic under-standing and a moral imperative to liberate marginalized people politically, socially, and economically.

Nelly Stormqueist and Karen Monkman (2000) provide a critique of global-ization through a diverse editorial compilation of educationists. The theme of their assessment is the effect geopolitics is having on educational thought. They observe the following:

> Today more than ever, there is a need to ask, Education for what will prevail in globalization? Will it only be to make us more productive and increase our ability to produce and consume or will it be able to instill in all of us a democratic spirit with values of solidarity? This solidarity will have to recognize the different interests among men and women and amongst the dominant groups and disadvantaged groups. (21, 22)

This succinct critique of the educational realist perspective regarding global-ization reveals the validity of their positions. Without question there is a real need to develop educational programs to advance political thinking, social behavior, and economic policies that promote global cooperation and genuinely honors humanitarian civility.

Nonetheless, in philosophical discord, many idealists question the basic assumption of interpreting globalization from purely international relations of nation-states or regional power assessments over that of actively promoting genuine global collaboration and nurturing the collective consciousness that inherently unites all humankind. They contend that interconnected social and psyche forces exist that transcends nationalism, obsolete economic theories and social problems that are being ignored. To them, realists attempt to educate toward globalization as a new international phenomenon to be resolved by promoting resolutions that are not solely based on objective facts but on antiquated ideologi-cal efficacy framing these resolutions. The validity of this accusation is self-evident because realists have yet to formulate an explanatory model that has the decisive-ness to provide comprehensive pragmatic solutions to global problems (Heineman 1996).

These criticisms by idealists do have value for educationists to ponder. The challenge of globalization for educational idealist is to provide a logically sound counterpoint.

The Challenge of Globalization for Educational Idealists

Perhaps due to the severity of existing international tribulations, and the potential for catastrophic consequences, idealism holds a diminutive position within education. Educational idealists are typically eclectic and come from diverse backgrounds. For the most part, they are visionary ideologues and liberal.

Idealists conceptualize globalization, as a progressive movement, a natural phe-nomenon of social evolution, with the potential to create future realities not yet fully understood. Accordingly idealists focus on three primary concepts: (1) the social reconstruction on a global scale, (2) future evolutionary movement, and (3) holistic thought (philosophical issues and the transformation of consciousness).

As distinct school of thought in education, social reconstructionism has historically been at the forefront of global education. Reconstructionists argue that evolutionary progress demands that society is in need of constant adaptation, learners must be reoriented toward the future, and that the institution of education should be specifically utilized to transform consciousness for acquiescence of emerging milieus (Gutek 1988, James 1995, Oreinstein & Hunkins 1998, Ozman & Carver 2000, Oreinstein & Behar-Horenstein 2001, Shimahara 1992, Stanley 1992, White 1997, 2001).

Theodore Brameld (1904-1987) was influential in infusing social reconstruc-tionism with global idealism. He was profoundly influenced by G.W. Frederick Hegel's (1700-1831) philosophy. He alleged that social evolution occurs through the dialectical process of ideas. Education is the forum to cultivate the process resulting in the reconstruction of society (Brameld 1965a, 1971, Gutek 1988, Ozman & Carver 2000).

Brameld believed that humankind is at a critical point in history of moving toward actually taking the next step on the evolutionary stride toward an elevated echelon of existence. He was utterly convinced that the movement toward a new unified world order of comprehensive cooperation is the path humankind must take to advert destruction, ultimately. To avoid annihilation, humankind must be educated to discover and construct new ideas that advance a united transnational order over segregated internationalism (Brameld 1956, 1965b).

Brameld was dogmatic that humanity must embrace the idea of a united social order in which all people are motivated to join in the common purpose of reconstructing internationalism into a cooperative new world order. From this point forth, the responsibility of educationists is to develop dialectical curricula and a pedagogic process in the pursuit of new ideas that advance globalism. Brameld writes (1971):

> The obligation before us is twofold. On the one hand, we need to analyze and interpret the use of ideology as a devise for retarding democratic change and blocking utopian propensities. On the other hand, we need to identify such propensities by fostering future-looking attitudes and defining cultural objectives while developing effective strategies for reading them. (398)

Essentially the Brameldian idea is that social reconstruction and conscious transformation necessary to create a new world order are intimately linked and cannot be segregated. Education is the evolutionary social system to accomplish the task (Ozman & Carver 2000, Stanley 1992).

James Moffett (1994) presents a futurist interpretation of education. As stated, futurology is a distinctive thread within educational idealism. Futurologists view education as the preparation of social actors who are intellectually prepared for events that are forecasted to materialize. Thus educating toward the future is an integral part of idealistic deliberations (Brameld 1965a, Shimahara 1992, Stanley 1992). Moffett's futurist conceptualization of education is an agenda to advance the transformation of consciousness. His position is most relevant in our era of globalization.

> Evolution seems to press forward with a will of its own that gives history a direction no government ever planned. We must now become conscious of this direction and try to interpret its import for the future society. . . . The more we take evolution into our own hands, the less destructive it needs to be. By basing education on the past we fight evolution and force it to force us, through extremity. (15)

Indian intellectual Sri Aurobindo (1872-1950) was a political leader, philosophical futurist, and pioneer educator. Educated at Cambridge University in Great Britain, venerated in India as Hindu sage, in some respects he was a Renaissance scholar endowed with the intellect of the West and the soul of the East. Aurobindo was an idealist in the purest sense. He believes that humankind is still evolving and will continue to do so until a state of integrative consciousness is reached at both the individual and collective level. He argues that humankind is only a transitional being becoming an evaluated specie (Aurobindo 1960, Chaudhari 1960, Chaturvedi 2002, Dalal 2001, Kluback 2001).

At this future time nationalism and internationalism will have become extinct ideas, exhausted of any relevance. This is because social evolution is fusing a new global culture of multilateral world citizens (Aurobindo 1960, 1963, 1998). Therefore education must construct a synthesis between Western rationalism with Eastern metaphysics. Which is necessary to nourish future evolutionary movement. Teachers are the stewards of evolution providing the leadership to move humankind toward a state of global unification (Bainbridge 1975, Bruteau 1972, 1974, Dowsett 1977, 1976, Gandhi 1973; McDermott 1987, Satprem 1984, Sethna 1981).

Aurobindo reflects on his vision of education and future evolution (McDormott 1987):

> The coming of a spiritual age must be preceded by the appearance of an increasing number of individuals who are no longer satisfied with the normal intellect, vital, and physical existence of man, but perceive that a greater evolution is the real goal of humanity and attempt to effect it in themselves, and to lead others to it, and make it recognized goal of the race. In proportion as they successed and the degree they carry this evolution, the yet unrealized potentiality, which they represent, will become an actual possibility of the future. (7)

He calls for a holistic educational agenda designed specifically to advance social and conscious evolution. At Pondincherry, India, Aurobindo established the

Auroville International Educational Center with the stated objective to serve as a model to systematically advance future human evolution, globalization and consciousness transformation (Chaturvedi 2002, Combs 1996, Dalal 2001, Kluback 2001, Marshak 1997, Vrekhem 1997).

Robert Mueller (1985) is a global political leader, futurologist and educator. Mueller served as the Assistant Secretary General of the United Nations. His idea for education is to advance a holistic global curriculum that is inclusive of social, scientific and humanistic achievements that inspires a revolution of our collective global realization. His proposes a global curriculum designed within the context of social evolution to prepare learners in realizing that their future world will differ from present reality and nurture a planetary consciousness necessary to adjust to impending globalization.

Scott H. Forbes (2003), a Holistic educational theorist, addresses the criticisms of advancing the supremacy of ultimate questions of meaningful existence over strictly exploring solution to real life-world problems. He argues that the greater encompasses the lesser. That is, there can be no social justice without a sense of vital purpose and there cannot exist a sense of purpose without an adequate notion of Ultimacy. To educate toward the construction of a future world without a notion of "Ultimate" meaning is like putting the cart before the horse (18-22).

Forbes defines Ultimacy as the process of meaning construction. Education can advance a human aspiration common and relevant to all persons, while also being subjectively unique to any specific individual's existence (e.g., elevated realization). He believes that a concern for, or engagement in, a cause is the greatest that a person can aspire to (e.g., being in service of global humanitarian collaboration) inherently requires a holistic notion of Ultimacy (2003, 22). Without a sense of Ultimacy it is impossible to educate toward a meaningful vision of globalization.

In disparity, realists criticize idealists for being elusive in their assertions, which are frequently utopian and esoterically speculative. Idealists are accused of interjecting affective notions of a new age of global interdependence and evolutionary transformations as if they possess objective proof of the phenomenon. The concern of realists is that such futuristic fanciful rumination distorts us from the pressing international problems that humankind must solve, rationally and pragmatically, with empirical evidence of effectiveness. To hold an idealistic disposition is an affectively inspirational and intriguing arcane hypothesizing about globalization. But the reality is that such musing does not provide a positivistic analysis useful to move us from fictionalizing about a non-existent reality to discovering innovative real world solutions. Thus global idealism is simply self-serving intellectualizing that can actually disrupt productive action (Heineman 1996).

This comparative analysis of the realist and idealist perspectives reveals that they are competing theoretical templates for educating toward globalization. Unquestionably there is an inherent tension between the realist and idealist perspectives of globalization. Undeniably, our generation lives in a new world

where statecraft power-conflicts, social progress, economic developments, non-governmental associations, and instantaneous reality construction through technology are dramatically converting international relations into collective global issues. While some educationists analyze present international events with trepidation, others optimistically visualize our age as a progressive evolutionary leap for humankind into a new frontier. Regardless of the theoretical position, the 21st century is inevitably going to be a historical epoch of immense change on a global scale altering our concept of social reality and sense of self (Featherstone & Robertson 1995, Holger 2001, Huntington 2002, Steger 2001, Stiglitz 2002, Viotti & Kauppi 1998). The realist perspective is already deeply ingrained in our educational culture. To propose an idealist educational agenda over the realist orientation toward globalization would be to some extent deceptive of the intensity of present life-world problems. The learning experience must be grounded in a curriculum that provides relevant understanding of pressing international problems. Nevertheless, in my assessment, there is a dire need for a resurgence of idealism within educational musing to augment the realist curriculum and learners' intellectual property. Rather than conceptualize realism and idealism as existing in a state of irreconcilable state of tension, the proposal here is conceive of the two perspectives as being in a dialectical state.

Thus the challenge for educational idealists is to construct a new theoretical platform from which to promote a vision of planetary social and conscious evolution, future oriented, and inspire a holistic sense of Ultimacy. The problem is how can such an idealistic conceptualization be educationally utilized to enhance the realist perspective of globalization? One solution to this question is to construct a new societal myth to serve as a pedagogic motif.

Constructing a New Societal Myth and Pedagogic Motif

Myth making is the process of constructing a new account and aspect of reality. A myth is innately a novel narrative, a creative visualization of reality. A Myth is a powerful pedagogical instrument in that it reveals different qualities of reality while reinforcing our experiences of that reality. It broadens our thinking about the world and our role in it that was not plausible previously (Campbell 1991, Jung 1990).

Theologian Thomas Berry proclaims that a myth provides a meaningful sense direction and produces the psyche energy needed for social action. He calls for the construction of a new myth of the Earth as an interconnected eco-social system. He writes (1988):

> What is happening [today] is something of a far greater magnitude [than that experienced by past generations]. It is a radical change in our mode of consciousness. Our challenge is to create a new language [myth], even a sense of what it is to be human. (41)

Similarly, Jungian psychologist Edward F. Edinger writes (1984):

History and anthropology teach us that a human society cannot long survive unless its members are psychologically contained within a central living myth. Such a myth provides the individual with a reason for being. To the ultimate questions of human existence it provides answers, which satisfy the most developed and discriminating members of society. And if the creative intellectual minority is in harmony with the prevailing myth, the other layers of society will follow its lead and may even be spared a direct encounter with the fateful question of the meaning of life. It is evident to thoughtful people that Western society no longer has a viable, functioning myth. . . . The essential new idea is that the purpose of human life is the creation of [collective] consciousness. (9,17)

John R. Yungblut defines a myth as a vital motif metanarrative that assists us to understand our social existence, identify ourselves with others, and construct meaning. He believes that there is a serious need for educating individuals toward the future. Accordingly, we need to development a new myth that is an evolutionary account of society. This new myth must serve as a motif for the "education by myth" (2). He states (1992):

[We need] a viable myth, one which continually speaks to the condition of the individual who possesses it can afford that individual as a steady stream of energy…. thereby giving them meaning and purpose, drive and effectiveness. It can draw upon the resources available in the unconscious, namely the archetypes. It can constitute a bond between the person's unconscious and conscious. (4)

Infamous mythologist Joseph Campbell believes that the world tomorrow is being shaped by an unconscious drive for increasing global social interconnectedness and planetary consciousness. He advocates the construction of a new myth to function as a pedagogic motif for educating toward future. The construction of this new myth must provide a rational description of a new-planetary society that transcends current irrational territorial mental models of nationalism and celebrates the mystery of human consciousness and diversity (Campbell 1991).

In short, this brief review reveals that myth making is a form of applied idealism that has pedagogical application. As such, the construction of a new societal myth is a valid means to advance an idealist perspective to educate toward future globalization. The challenge for educational idealist is to ask where to turn to discover the ideas as the foundation to construct a new societal myth and pedagogic motif that is relevant for our age of globalization? The hypothesis proposed here is that a partial resolution to this problem can be addressed through extracting specific philosophical ideas from Pierre Teilhard de Chardin's body of thought. Teilhardian thought is an intriguing conceptual framework for constructing a new societal myth for educating toward future globalization.

Teilhardian Thought: Foundation for a New Societal Myth

H.E. Javier Pérez de Cuéllar, former United Nations secretary-general, states:

Today we lack a new, global, and essentially human vision of peace, fraternity and universal cooperation. The analysis and the dissemination of the vision of Teilhard de Chardin thus appear to me of great importance. This vision merits ample discussion on the threshold of the new global era, which is opening before us. (Zonnevald 1985, 22)

French intellectual Pierre Teilhard de Chardin (his name is pronounced Tay'ar) (1881-1955) was an interdisciplinarian scholar (scientist, philosopher, theologian) with a unique mystically poetic avant-garde disposition. Teilhard is without question one of the most prominent global thinkers and extraordinary futurologist of our time. In the 1960's Teilhard's voluminous writings on geology, anthropology, philosophy, theology, and mystical musingss were granted international publication, posthumously. Teilhardian thought swiftly became academically vogue and a sizeable cult formed around his personality. This is particularly so within the European intellectualism. He is by far no stranger to many globalists, philosophical idealists, social scientists or humanists, but is a largely obscured figure to most educationists in the United States (Hubbard 1998, King 1989, 1996, White 2001).

The seduction of Teilhardianism is evidenced by the official authorization of chosen writings by the Soviet Union's communist party for dissemination in the University of Moscow and other Marxist Eastern Soviet Block academic institutions. Teilhard was one of exceedingly few contemporary Western thinkers to receive such political consent during the Cold War period (McCarty 1976, King 1985, White 1997). Some social observers have anointed him as the Father of postmodern New Age thought. New Age thought being the idea that humankind has recently entered a new period of evolutionary movement beyond the modernest era (Ferguson 1980, Lane 1996, Smith 1988).

Teilhardianism is rationally stimulating and reflectively invigorating. The focus of his scientific research was the search for physical evidence of human origins. Fellow Frenchmen Jean Lamarck's (1744-1829) theory of evolutionary inheritance influenced his scientific thinking. Philosophically he theorized on the emergence of the consciousness. French Nobel Prize award scholar Henri Bergson's (1859-1941) vitalist philosophy of creative evolution made a deep imprint on his ideas (Birx 1991, Lane 1996). He especially venerated Bergsonian notion of *élan vital* (Teilhard 1965, 102). As a consequence, at the heart of Teilhardianism is the belief that human evolution is a dialect process between inherited biological characteristics in concert with psyche energy (Birx 1991).

Reflecting upon his intellectual expedition, Teilhard writes (1999):

I am a pilgrim of the future on the way back from a journey made entirely in the past, the past has revealed to me how the future is built …Is evolution a theory, a system or a hypothesis? It is much more, it is a general condition to which all theories, all hypotheses, all systems must bow and which they must satisfy henceforward if they are to be thinkable and true. Evolution is a light illuminating all facts; a curve that all lines must follow. (219)

Teilhard believes that humankind has entered an advance stage of evolution and is now cognitively empowered to collectively direct future evolutionary movement. Evolution now proceeds from conscious choice and not by probability of chance (Bruteau 2001, Dobson 1984, Hubbard 1998).

Teilhard discovered a general principle of evolution: *Law of Complexity and consciousness (Complexity/consciousness).* The Law of Complexity/consciousness hypothesis is that an increase in the complexity of physical organization (material, biological, social) produces elevated degrees of consciousness (psyche energy). The dialectical interaction between physical complexity and psyche energy pushes evolution resulting in the formation of distinct planetary realities: The *Geospshere,* which is the physical organization of planet Earth, and the *Biosphere*, which is the creation of life (Birx 1991, Dobson 1984, Teilhard 1966). Uniquely, the Biosphere nourished *Anthropogenesis*, the evolution of Homo sapiens, with a complex cerebral organization bringing into being a high degree of psyche energy, reflective consciousness (Birx 1991, Teilhard 1999). With Anthropogenesis evolutionary movement has now shifted from the biological realm to the social realm. Teilhard visualizes the Law of Complexity/consciousness driving future human evolution through social and conscious advancement from the three interrelated phenomena: *socialization, personalization*, and *planetization*(Cowell 2001, King 1989, Provenzano 1993).

Socialization is the extension of biological evolution within the social sphere (Dobson 1984, Kraft 1983). Teilhard predicts that societies will progressively move toward increasing convergence resulting in greater organizational complexity and a deeper degree of collective consciousnesses (Birx 1991, King 1989, 1996, Provencal 1998, Roth 2000).

Teilhard describes this phenomenon as follows (1999):

> All that rises [out of evolutionary movement] must converge. We see nature combining molecules and cells in the living body to construct separate individuals and the same nature stubbornly pursuing the same course but on a higher level, combining individuals into social organisms in order to obtain a higher order of psychic results [consciousness]. They [humans] continue the process of chemistry and biology without a break in the social sphere [through the Law of Complexity/consciousness]. (136)

Socialization does not imply intense homogeneity but is a natural evolutionary process of convergence. He asserts that all evolutionary phenomena are in a state of increasing convergence. Socialization is social convergence resulting in complex organizational associations. The convergence of humanity through the socialization process does not diminish the individual, which differentiates the person, but rather elevates them through collaborative action and collective reflection. The consequence is that the individual is a state of emergence as a "person" — a distinctive reflectively conscious social entity (Birx 1991, King, 1989, 1996, Lane 1996, Roberts 1998). The process of socialization transforms the

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"individual" into a "person" causing a deep qualitative shift in consciousness. It is an intensive phase of social personalism in which uniqueness is amplified from a more profound integrative participation with the whole. This phenomenon is termed *personalization* (Cobb 1998, Cowell 2001, King 1996, Teilhard 1999).

The Teilhardian philosophical idea of personalization is in stark contrast to the sociological notion of individualism. Individualism implies segregation from others in society as the person exists and functions as an autonomous social entity. Teilhardian personalization is closely aligned with the Marxist idea of personhood, but in a mystical framework (Lischer 1979). The Marxist theory is that a communistic equilibrium of materialization of society would set free humankind from the ruthless desires of individualism. The liberation from stark socioeconomic materialization allows individuals to concentrate on fulfilling their self-potential nurtured by collective socioeconomic association with others (Marx & Engles 1964, McLellan 1980).

Similarly, Teilhardian personalization is a transformation of consciousness that occurs as persons become freed from selfish ego driven individualism and becomes reflectively aware of their own psyche development within the context of others with the same disposition (Lishcer 1979, Roberts 2000). Much like Marx, Teilhard envision a radically superior "New Man", a transformed humanity, emerging from social and conscious evolution (Lischer 1979, McLellan 1980, Teilhard 1999).

The transformative process of personalization occurs as we become intensely cognizant that we are members of a greater interrelated collective whole shattering the false sense of dualism between self and others. Personalization constructs awareness that we have a vital role in present day and future social evolution. This realization results in a sense of personhood through deeper social participation and contextual musing with others. Our identity becomes amplified and fulfilled through union with others who are experiencing the same realization of their own unique personalism (Brix 1991, Lingeul 1968, McCarty 1976, King 1989, Overzee 1992, Teilhard 1966, 1969, 1995, White 1997).

Teilhard insistently believes that just as each particle in the universe retains its own individuality as it joins to large structures, so each person retains their individuality as they join their thoughts with the social collective. The retention of one's individuality is essential because each person has a unique identity needed to provide the diversity to fuel evolutionary movement. Accordingly, if humankind were in a state of homogeneity, then no new associations would form halting evolutionary progress. Therefore the convergence of differentiated humanity is necessary to prevent the process of socialization from stalling and stagnating evolutionary progress.

Teilhard alleges that humankind has entered a state of accelerated socialization and personalization. Through scientific and technological advancements the world has begun to converge tightly through intimately interacting, allowing humankind to construct cognitively a unified global society. He writes (1999):

A harmonized collectivity of consciousness, equivalent to a kind of super-consciousness, is emerging. With the Earth not only covered by myriads of grains of thought, but also wrapped in a single thinking envelope until it functionally forms but a single vast grain of thought on the sidereal side. The plurality of individual reflections being grouped and reinforced in a single unanimous act of reflection. (178)

This emerging phase of social evolution he termed *planetization*. Planetization is Teilhard's evolutionary conjecture of a "global society" and "planetized humanity." The theory of planetization is congruent with the idea of globalization (Birx 1991, King 1996, Provenzano 1993, Provencal 1998, Haught 2003, Roberts 2000, Roth 1998, Teilhard 1999).

The process of planetization joins societies and interconnects personalized thoughts around the globe. Through increasing planetary convergence leading to complex socialization (social organization) with a corresponding degree of personalization (consciousness), will eventually produce a total unification of humankind. Evolutionary planetization is forming a global society with a planetary mind literally surrounding the Earth with a psyche sphere. This psyche shroud covering the Earth is creating a new planetary reality — *the Noosphere* (the Greek prefix "*noos*" meaning mind)(Teilhard 1999, Birx 1991, Hubbard 1998).

The Noosphere is conceptualized as a semi-imposed layer of thought forming around the planet, metaphorically clothing the globe with a brain. The future of evolutionary movement is the progressive convergence of the Noosphere producing elevated levels of collective consciousness and is the template for understanding future evolutionary direction (Birx 1991, Cowell 2001, King 1996, Teilhard 1995, 1999)**.**

Teilhard thinks that the future of humankind is dependent on nurturing the process of planetization and the Noospheric formation. Current internationalism is only an intermediate evolutionary step toward a bona fide planetary organization of humanity. Nevertheless, he did not prescribe a specific political and socioeconomic theory to advance or govern planetization (i.e., globalization). However, he did delineate an ideological motif for future planetization (Teilhard 1969, 1995, 2000).

His ideology is that humankind must accept a new political and socioeconomic motif, a credo, grounded upon the realization that humankind is on the crest of a new age of global unity. Social progress from this point onward is dependant upon persons working collectively toward the future global convergence.

Teilhard writes (2000):

There is now incontrovertible evidence that mankind has just entered upon the greatest period of change the world has ever known. The ills from which we are suffering have had their seat in the very foundations of human thought. But today something is happening to the whole structure of human consciousness. A fresh kind of [collective social] life is starting. (5)

For Teilhard competitive internationalism has hampered global convergence.

This is true because internationalism is essentially three competing ideologies seeking to dominate the world: Democratic capitalism, Marxist socialism, and Fascist totalitarian nationalism.

Each ideology has a common constructive meaning, and an unconscious common aspiration — "A faith in the future." Nevertheless, they are diminutive conceptualizations of this aspiration resulting in the last century being a dreadful period of global hostility, injustice and chaotic power struggles that have persistently hindered social progress (Teilhard 2000).

Democratic-capitalism creates a false sense of personalism resulting in individuals perceiving themselves as free autonomous center of existence. The goal in a democratic capitalistic society is that of the individual's competitive "self-interest" placed above that of the "collective good" of humankind. Such thinking ultimately infringes upon humankind's innate hope for the future by promoting a false libertarian consciousness while sustaining unjust socioeconomic systems driven by self-centeredness (24-28).

The modernist birth of Marxist scientific socialism confirmed humankind's confidence in the evolutionary progress of humanity toward a collective world order and espoused confidence in the potential for cooperative socioeconomic progress. Yet, what emerged out of social revolutions was that all power was vested in an elite bureaucratic system, creating a new ruling class but not a collective humanitarian organization. The consequence was a self-serving dictatorial and oppressive social system that "turned man into a termite of the state." Marxist societies, as practiced, are perverted materialistic interpretation of the Law of Complexity/Consciousness. Marxist State control of natural resources excluded the possibility of a metamorphosis of society through the transformation of consciousness. The phenomenon of a consciousness is reduced to being a materialistic mechanistic quirk of physics. Though past Marxist governments and socialist/communist economic systems had some success in shattering inequality through a planned society, what were ultimately constructed were a "soulless collective" resulting in a harsh social reality (Teilhard 2000, 28-30).

On the other end of the spectrum, Fascist totalitarian nationalism is strongly rooted in a fearful reaction to social evolution and human progress. The nationalistic and racial thrust of Fascism is an expression of consternation at the shattering of an old world order and with it national boundaries and group identity. Fascism is an idea driven by an irrational interpretation of human progress and a dysfunctional psychosocial disposition fueled by misguided political isolationists. Fascists deliberately suppress the individual by promoting nationalism and sabotaging human progress by seeking to create a future world within the dimension of a bygone age. Such thinking ultimately leads to social degeneration and regression of the realization of the need for collective cooperation, which is vital for progress. To strive for a racially segregated, nationalistic totalitarian social order, in our age of planetization, is to live in the dark past of

human history, which is doomed for failure, and has potential for the destruction of humankind (Teilhard 2000, 30-33).

Teilhard asserts that all three ideologies are in competition for the future of humankind and struggle to give birth to a new social reality. Each one is an objective manifestation of evolutionary "birth pangs" of a coming "new age" of planetization (i.e., globalization). He proposes an alternative eclectic ideology premeditated specifically to inspire action and reflection toward creating a new global social order.

Teilhard writes (1999).

> The resources we enjoy today, the powers and secrets of science we have discovered, cannot be absorbed by the narrow system of individual and national divisions which have so far served leaders of the world. *The Age of Nations is past. The task before us now, if we would not perish, is to shake off our ancient prejudices, and to 'Build the Earth'* . . . There is now incontrovertible evidence that mankind has just entered upon the greatest period of change the world has ever known. The ills from which we are suffering have had their seat in the very foundations of human thought. But today something is happening to the whole structure of human consciousness. A fresh kind of [collective social and conscious] life is starting. (54-56, 108)

As for the governance of an evolutionary global order, Teilhard only offers us the following to reflect upon (1969):

> The world of tomorrow will be born out of the elected group of those, arising from any direction and class and confession in the human world, who will decide that there is something big waiting for us ahead, and give their life to reach it. (154)

Thomas M. King notes that Teilhardian political ideas are vague thus we cannot state exactly what he would prescribe in our current stage of globalization. Nevertheless, we can conjecture, with assured confidence, that he would insist that we look past differences that divide humankind and educate to cultivate a sense of a globally unified humanity and insist that the work toward a future is ultimately deeply meaningful (1985, 252).
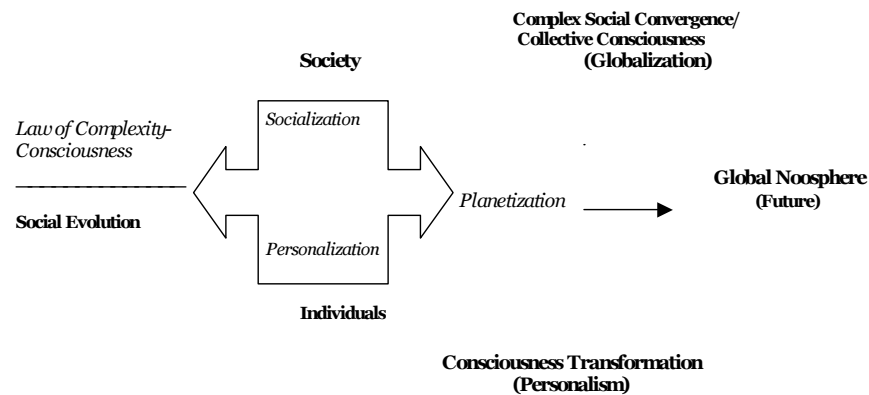
Teilhardian thought is most relevant for our era of intense globalization. In essence, his global ideology provides the foundations for a new societal myth. This new societal myth is an eclectic synthesis of the democratic capitalistic libertarianism sense of personalism, the Marxist communistic vision of a socioeconomic collective cooperation coupled with that of the Fascist's ideal of totalitarianism (i.e., total unity of humankind and a sense of globalism as nationalism). His term for this new global ideology as the "Spirit of the Earth."

His philosophy provides the psycho-social foundations to construct a new societal myth that has the motivational force and inspirational energy to encourage us to build a new age of global order and provides an Ultimate purpose from which to measure our actions and thoughts. Teilhard deeply understood that social action must have real significance motivated by an idealistic vision. Again, he writes (1969):

The deeper I look into myself the more clearly I become aware of this psychological truth: that no man would lift his little finger to attempt the smallest task unless he were spurred on by a more or less obscure conviction that in some infinitesimally tiny way he is contributing, at least indirectly, to building of something permanent. (7)

Teilhardian New Societal Myth of Globalization

Society   **Complex Social Convergence/ Collective Consciousness (Globalization)**

Law of Complexity-Consciousness

Social Evolution

Socialization

Personalization

Planetization

Individuals

Global Noosphere (Future)

Consciousness Transformation (Personalism)

Teilhardianism is a metanarrative from which to construct a rationally and idealistic new societal myth and provides an alternative context in which to think about global political, social, and economic problems and to question where humankind is headed in the near and far distant future.

Teilhardianism provides a viable foundation for a new societal myth and an effective pedagogic motif. The Teilhardian societal myth is an affective planetary metanarrative congruent with the current phenomenon of globalization. Utilizing the societal myth as a pedagogic motif addresses some of the challenges of globalization for idealists, while being consistent with many of the concerns of realists. It is an idealistic mythological metanarrative that places globalization within a broader intellectual framework of future social and conscious evolution, holistically. Intellectually, the potential is for the learner to educated into becoming an informed rational and reflective social actor who consciously conceives of themselves as global citizens while cultivating an empathic understanding of other persons as fellow planetary citizens in a meaningful way (Bruteau 2001, Campbell 1991, Edinger 1984, Jung 1990, Muller 1985).

Educating Toward Future Globalization:
A New Curriculum Model

Our age of globalization demands that learners are increasingly challenged to

think logically and motivated to creatively visualize alternative future possibilities. In short the demand is that we begin educating toward future globalization.

The notion of educating toward future globalization is theoretically an innovative curriculum model designed as an educative synthesis of the realist and idealist perspectives. The curriculum model integrates the realist perspectives with that of a new idealistic interpretation. The model incorporates Teilhardian thought as a new societal myth and idealism. The objective is to construct a linkage between real empirical global issues to that of an abstract interpretation of globalization (i.e., the new societal myth). The model connects empirical information about globalization to a future idealistic holistic narrative. As such, utilizing the model is an attempt to educate the learner into becoming a rationally and reflectively astute global social actor. An illustrative description of the curriculum model is presented.

Most significantly at the heart of the educative process is the learner (refer to the diagram Appendix I: Educating Toward Future Globalization: A New Curriculum Model). The realist curriculum is constructed around global political, social, and economic issues and problems. Real life-world global issues are critically analyzed so that the learner develops the intellectual property necessary to assess globalization objectively.

The new societal myth serves as a pedagogic motif in that it is infuses the curriculum with notions of social evolution, conscious transformation, futurism, and Ultimacy grounded upon Teilhardian notions of socialization, personalization, and planetization. In doing so, the realist perspective is contextualized within an idealist perspective. The curriculum model is designed so that the learner is the positioned to develop the intellectual property to visualize globalization as an evolutionary movement toward a diverse, yet, unified planetary social reality.

Consequently the learner becomes empowered to construct his or her own unique intellectual property about globalization. Uniquely, the intellectual property can potentially inspire a novel disposition and an authentic concern for Ultimate questions regarding the future course of globalization and the purpose of this phenomenon has for humankind, collectively.

Educating toward future globalization pedagogic motif challenges the learner to contemplate globalization as a process of social and conscious evolution that inherently conjures up questions of Ultimacy. Ultimacy being the greater meaning and purpose of the social movement, as defined by Scott H. Forbes. In short, the integrative curriculum model promotes a dynamic learning experience that augments both the realist and idealist perspectives of globalization.

Final Thoughts

Teilhard was a pioneer voice in educating toward the future. He believed that humankind's advanced stage of evolution requires that educationists take a decisive

leadership role in reconstructing society and reorienting individuals toward the future of a new planetary social order (Brameld 1965a, 1965b, Muller 1985, King 1989).

He advocated that education as a critical social institution to nourish evolutionary movement through cultivating the psyche energy required for a positive progress (Teilhard, 1995).

Ursula King describes his disposition toward on education (1989):

Humankind needs to want to evolve, needs to believe in the positive value of the future in order to be able to strive for it. Thus, individuals require being educated toward such a future affirming belief; they need to be educated toward human oneness, toward a community beyond the individual rather than merely affirming the place of the individual in society…. Teilhard especially stressed the need to feed the fundamental psychological drive to want to evolve. A higher socialization of humankind can only be brought about if people have the will and energy to work for it, if they deeply believe in the positive value of the future. . . . Therefore, people need to be educated toward such a future affirming and animating belief; they need to be educated toward human oneness and the creation of a global community [planetization]. . . . The kind of future we will get depends to a large extent on the quality of people who shape it. (37, 41, 51)

Teilhard frequently enunciated to his colleagues: "The future of the world is in our hands" (Teilhard 1995). Accepting this postulation, educating toward future globalization is this generation's moral responsibility. We must educate toward the future with a realistic understanding perspective that we are responsible for rational political, social and economic guidance of globalization while also being deeply idealistic about globalization as a natural process of social and conscious evolution. These assertions innately arouse questions of Ultimacy, as defined by Scott H. Forbes (2003).
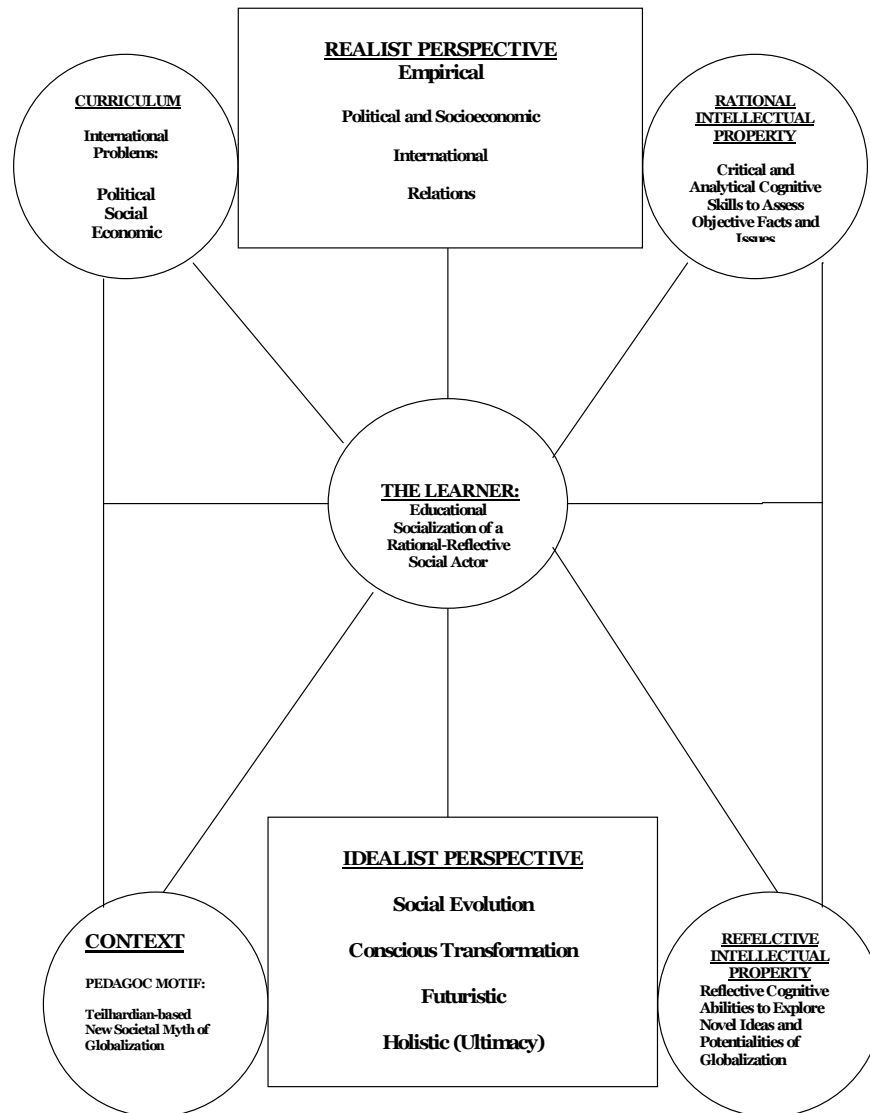
Sociologist Elise Boulding wrote at the centennial celebration of Teilhard's birth (Perlenski 1981):

Every generation must work at the reconstruction of vision…we have no future except what we can envision, and what we can envision will draw us toward itself…The evolutionary task of transformation is staggering to conceive at any stage in the planet's history, but most difficult for our times. . . . Teilhard has taught us, as can our memories, that children begin knowing the within and without of life very early. If we give them the amplitude of opportunities that Teilhard has, to be anchored experientially in the realities of local complexity, they know better than we can imagine, how to grasp complexities on a greater scale. They will be able to make planetary connections we cannot now visualize. We are not ready for transformation, but they may be. (73,82,82)

The new millennium brings with it many unique educational challenges and social issues that are unprecedented and global in scope. Globalization is requiring us to think anew about educational praxis. In short, how educationists exert their expertise today will ultimately delineate our history of the future.

Appendix

Educating toward Future Globalization: Curriculum Model

REALIST PERSPECTIVE
Empirical

Political and Socioeconomic

International

Relations

CURRICULUM

International
Problems:

Political
Social
Economic

**RATIONAL
INTELLECTUAL
PROPERTY**

Critical and
Analytical Cognitive
Skills to Assess
Objective Facts and
Issues

THE LEARNER:
Educational
Socialization of a
Rational-Reflective
Social Actor

IDEALIST PERSPECTIVE

Social Evolution

Conscious Transformation

Futuristic

Holistic (Ultimacy)

CONTEXT

PEDAGOC MOTIF:

Teilhardian-based
New Societal Myth of
Globalization

**REFELCTIVE
INTELLECTUAL
PROPERTY**
Reflective Cognitive
Abilities to Explore
Novel Ideas and
Potentialities of
Globalization

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