

3. MOVING FROM A GROUP-CENTRIC PERSPECTIVE TOWARD A GLOBAL PERSPECTIVE.

Curriculum grounded in a group-centric perspective portrays humankind as a collection of culturally different, distinct and unrelated groups. It emphasizes differences among cultures and civilizations and encourages students to view their own culture and civilization as inherently superior to other cultures and civilizations. In contrast, curriculum grounded in a global perspective treats humankind as a unit of analysis. In so doing it emphasizes commonalities shared by all of humankind and at the same time it encourages students to tolerate and even applaud cultural difference within the human species.

4. MOVING FROM A NATION-STATE-CENTRIC PERSPECTIVE TOWARD A GLOBAL PERSPECTIVE.

Curriculum characterized by a nation-state-centric perspective portrays the international system as comprising solely nation-states that interact with one another only through the foreign policy of their national governments. By way of contrast, curriculum grounded in a global perspective portrays the international system as an organizationally complex arena comprising of a multiplicity of sub-national and transnational organizations in addition to the governments of nations (e. g., cities, states, businesses and voluntary organizations).

5. MOVING FROM AN ANTHROPO-CENTRIC PERSPECTIVE TOWARD A GLOBAL PERSPECTIVE.

I use the awkward term “anthropo-centric” perspective to describe an

image of humankind in which we perceive our species as standing apart from the rest of nature and capable through technology of governing the remainder of nature as an absolute sovereign. In contrast, education grounded in a global perspective portrays humankind as belonging to the earth, and not the earth to us. This alternative image highlights at least four things about human/natural environmental relations: (1) the absolute and ultimate dependence of humankind upon resources found in nature, (2) the limited and finite characteristic of many natural resources, (3) the global nature of the planet’s ecosystem, and (4) the importance of trying to adapt human culture to the imperatives of ecological laws that humankind cannot amend or repeal.

6. MOVING FROM A PAST-CENTRIC PERSPECTIVE TOWARD A GLOBAL PERSPECTIVE.

. . . a past-centric treatment of the world portrays time as if it were three disconnected line segments. There is “past” which students study about in school. There is “present” which students experience outside schools. There is “future” which no one need think about. By way of contrast, curriculum based on a global perspective treats time as an interactive system in which images of past, present, and future mutually influence one another, and hence the past, the present, and the future are parts of a single human history.

7. MOVING FROM AN INFORMATION-CENTRIC PERSPECTIVE TOWARD A GLOBAL PERSPECTIVE.

. . . the world is treated as a depository of inert and discrete bits of informa-

tion waiting to pass into, and subsequently out of, human memories in each new generation—information like the names of the capital cities of the world’s nations. A curriculum grounded in a global perspective, in contrast, emphasizes not the passive memorization of facts, but rather the active utilization of factual information in conceptual, ethical, and policy analysis of global problems being experienced by humankind.

8. MOVING FROM A SPECTATOR-CENTRIC PERSPECTIVE TOWARD A GLOBAL PERSPECTIVE.

. . . the world is something to be observed, to be studied, to be worried about and even prayed for, but world affairs is not an arena in which individuals can actively participate. Curriculum grounded in a global perspective portrays the world not only as an object of study but as an arena in which individual citizens can actively participate through personal, social, and political action.

The Editor wishes to acknowledge the assistance of Charlotte Anderson culling relevant materials for this publication. The reader would find the entire Mid-America Program manuscript to be filled with further evidence of Lee Anderson’s original thinking. See *Schooling and Citizenship in a Global Age: An Exploration of the Meaning and Significance of Global Education* in the following bibliography.