ONE NATION, ONE WORLD: THE RISE OF THE GLOBAL COMMUNITY

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Introduction

When I decided to approach this project, the thing most apparent to me was fear. Fear is a crippling state of being. It operates from the individual’s perspective of wanting no surprises and the desire to be aware of every move, position, and thought. I developed an acrostic for the word FEAR: Forever Entrapped And Robbed. The United States is more ideologically, philosophically, culturally, linguistically, racially, and ethnically diverse than she has been in any given point in her history; however, many of her citizens are currently living in a state of fear. I do understand the reasons: the terrorist attacks of September 11, 2001; our government’s response to Hurricane Katrina on August 29, 2005; the global economic crisis of 2008-2009; the election of our nations’ first African American president; the Gulf Oil Spill; and Arizona immigration legislation of 2010. Many of these events would create such fear; however, all of them have one thing in common: the power and speed with which those events were communicated, broadcast, and streamed across digital airwaves all over the world.

What stands out the most is how we allow this fear to take over our lives in multiple ways. We fear our neighbours; therefore, we do not engage them. We fear young people and the way they look; therefore, we do not have conversations with them. We fear the possibility of terrorists’ attacks; therefore, we utilize eavesdropping and surveillance devices on our citizens. There are some of us who fear the lost of gun rights; therefore,
we stockpile weapons. We fear anything that is different from who we are and what we believe. This nation has, at many points within our history, become more united because of our fear; however, as our borders, physical and virtual, become less protective and the opportunities to connect more via the digital world expand, we must educate our citizenry to not live in fear but in hope.

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Over the past forty years, scholars have engaged the question of how best to educate the nations’ citizenry regarding diversity, equity, and inclusion. Banks (1973, 1996, 1997, 2001), Banks-McGhee (1995, 2001), Gay (2000), and Ladson-Billings (1997, 2001, 2005) have researched practices for teachers and educators to better engage in multicultural education and culturally responsive teaching. Teachers and scholars Freire (1970), Kincheloe (1991), and Steinberg (2009) have furthered the discourse through (re)frameing how best to educate our students through the framework of critical pedagogy and diversity. Scholars Villaverede and Rodriguez (2000) have interrogated “whiteness” and “white-privilege” as a means of moving educators to critique their own identities. Collaborative activist and scholar Gause (2009) has critiqued Black masculinity and popular culture in order to provide educators and teachers with tools and frameworks for utilizing hip hop and popular culture as mechanisms for creating innovative curriculum.

Individuals and collective communities are influenced by immigration as well as digital migration. The public launch of Google, YouTube, Facebook, and other social networking websites has created opportunities for individuals to engage in 24-hour global sharing, engagement, and interaction via the Internet. The World Wide Web has forever changed the way in which human beings interact with one another and our environment.
This has become the essence of globalization. Globalization is the growing expansion and acceleration of the breadth and depth of impact on transcontinental flows and patterns of social interaction across the globe. This process involves the transformation of human organizations by linking communities one to the other without consideration of geographical location.

Although globalization and internationalization are often used interchangeably, they are different. Internationalization is the outcome of economic, social, cultural, and educational globalization. One very visible outcome of this phenomenon is “free trade.” Goods that were produced from raw material in one country, manufactured in another country, and transported to another country for citizen consumption are increasingly available. The movement of production and capital, the standardization of consumer tastes, and the legitimization of global capitalism have forever linked all world economies and markets, one outcome of which we witnessed with the great economic world crises of 2008 and 2009. Travelling over the past 25 years, working in educational and non-traditional learning communities across the United States and abroad, has provided me with first-hand opportunities to witness the effects and impact of transnational corporations and globalization. These experiences continue to shape my leadership and teaching philosophy extensively, particularly within the realm of diversity, equity, and inclusive education. On many of those journeys, I have listened to a variety of educators debate the “purpose and process of schooling, within a pluralistic society.”

Although America is a young nation in comparison with others across the globe, we continue to attract many individuals from foreign lands who seek better lives, political asylum, fame, fortune, and/or to fulfil their dreams. These members of our global

Culture refers to a system of symbols; more specifically, it is “an historically transmitted pattern of meaning embodied in symbols, a system of inherited conceptions expressed in symbolic form by means of which [humans] communicate, perpetuate and develop their knowledge about and attitudes towards life” …Ritual is a key facet of cultural production…Rituals are ‘forms of enacted meaning’ which enable “social actors to frame, negotiate, and articulate their…existence as social, cultural, and moral beings” …Rituals, in other words, are components of ideology, helping shape our perceptions of daily life and how we live it. (p.48)

Culture is socially constructed and lived experiences translated from the meaning making of individuals; that is, how individuals view themselves daily as participants in the world around them and how they make sense of those daily interactions. Culture is not always observable. Culture may be understood through indirect experiences and interactions with self and others, which often require interpretation. Culture consists of transmitted systems of symbols and patterns embodied with meaning. I believe this is our greatest strength; however, at times, it can be our Achilles heel.

EDUCATION: THE UN-KEPT PROMISE

Over the past four decades, education has become the un-kept promise of our society (Carlson and Gause, 2007). Children of color and in poverty continue to be the victims of failing schools and inadequately prepared teachers, and the recipients of inequitable
learning conditions (Kozol, 1992). Given the present structure of the nations’ public schools, the majority of ethnic/linguistic minorities will never realize their dreams—life, liberty, and the pursuit of happiness. Don’t get me wrong—gains have been made and many minorities have benefited from programs and initiatives instituted by local, state, and federal legislation. However, as the population of the United States increases ethnically and racially, separation by class and race is more evident in our public schools, which will continue to leave children of color and children in poverty behind.

This book is a collection of thoughts, ideas, experiences, perspectives, theoretical frameworks, strategies, and resources for creating engaging, inviting and affirming learning communities for the 21st century. As a former public school teacher and administrator and a current professor in higher education working with PreK-20 leadership development, I believe it is important for education to be re-conceptualized as a “Birth to Elder” lifelong learning experience. This can only happen if a “seamless” educational experience is provided in this nation. I have witnessed the fragmentation of our educational institutions. Barriers exist between levels, grades, and content. Elementary, middle, high school, and college personnel do not interact or “see” how their work impacts and informs the other. The nature of the educational process disconnects students from the “essence of learning.” When viewed from the macro-level, each institution/school within the PreK-20 educational journey operates as its own mechanistic automaton. The curriculum is disconnected from real-life experiences and outcomes and, without this foundation, students are unable to become producers of their own knowledge.
Teaching is by far one of the most difficult professions. Educators are called upon to solve all of societal ills through the educational process. We are expected to teach students from very different and sometimes difficult backgrounds. Currently, teachers are expected to close not only the achievement gaps between demographic groups within the United States, but also the one that exists (on average) between U.S. students and students in some European and Asian countries. In many cities across America, there are far more students to teach and very little or adequate resources to teach them. Regardless of ethnicity, social class, race, or language, exceptional teachers provide opportunities for students to achieve and excel (Banks, 1996; Ladson-Billings, 1997; Gay, 2000). Given the budgetary cuts due to the recent global economic crisis, for the first time in many generations, educators are losing their jobs during one of the greatest teacher-shortages in the profession’s history. Schools are closing across this nation at alarming rates. The lives of middle class America are disappearing right before our very eyes, and the number of children and families who are experiencing home foreclosures, unemployment, and increased poverty has grown exponentially (Gause, 2010). As dire as these conditions may be, we must utilize them to impact the future of our nation and world. This can only be done if we embrace diversity matters. Diversity matters require us to constantly seek opportunities to bridge differences by integrating our cultures, values, and beliefs with our daily practices. One of our practices as citizens of this democracy should be the act of critically reflecting on our individual as well as collective identities with the hope of promoting the common good for all.
PERSONAL REFLECTION

In thinking about diversity work and writing this text, I must share my own personal reflection. I am a tenured faculty member of color who holds a doctoral and other advanced degrees from Tier 1 research institutions. Highly distinguished educational scholars from diverse ethnic and gendered identities mentored me. I have ample experience in leading, teaching, researching, and evaluating K-12 schools situated in a range of political, geographical, and cultural contexts. The additional elements of my identities are African American, male, same-affection-loving, Prophetic Christian, northerner, southerner, and Midwesterner. My praxis is rooted in collaborative activism, social justice, political struggle, and resistance. I did not come from a privileged background. I have two other siblings and, while growing up, my father worked in another state and my mother worked in various industries. She became ill and spent many of my elementary years in the hospital. I experienced poverty and under-employment in my home. My mother died when I was in the ninth grade. It took courage to get through those years. I was a fat kid who wore glasses and braces. One thing I do remember vividly is that I had caring teachers with multiple identities throughout my K-12 experience. They had courage for me when I did not have enough for myself.

Parker Palmer, in his work *The Courage to Teach: Exploring the Inner Landscape of a Teacher’s Life*, explores this notion of courage. He asserts:

The courage to teach is the courage to keep one’s heart open in those very moments when the heart is asked to hold more than it is able so that teacher and students and subject can be woven into the fabric of community that learning, and living, require.

(p.11)
The terms “diversity,” “equity,” and “inclusion” are not just buzzwords for my educational lexicon. I live those terms daily in multiple ways. I am a teacher, an African American male teacher and, above all else, this narrative is a part of who I am. This narrative is developed and re-developed through the process of education. The common good of our humanity lies within the learning process—learning of self and others.

Education is that common good and serves as the foundation of our democracy.

I have been the only African American male faculty member in a university in the southeastern part of the United States who has struggled with recruiting and retaining faculty of color. As I journeyed toward promotion and tenure, I realized over time that there were very few faculty of color on my campus. I engaged in various questions and conversations regarding this with many of my colleagues from diverse backgrounds and, slowly, strides were made to make our campus more diverse as measured by ethnic and racial identifiers. Serving as one of the co-chairs on the Committee on Equity, Diversity, and Inclusion and continuing to do leadership work locally, nationally, and internationally in the area of inclusiveness, my experiences and the experiences of others brought about a realization: It is difficult to do diversity work and create inclusive communities systemically. Creating such communities is not just a matter of putting into place some cultural programming or creating more committees or student groups with visible physical difference, but eliminating policies, practices, and procedures that could be perceived as barriers or discriminatory.

Theorizing about creating inclusive communities is much different than actually putting theory into practice, and it can be painful in multiple ways for anyone who shares this vision or mission. It requires a collective effort by members who represent as many
communities as possible within the learning community. It is the essence of collaborative activism. Conducting informal equity audits is a part of doing diversity and inclusive education (Skrla, Mckenzie, and Scheurich, 2009). Utilizing these audits is very engaging. I have conducted these audits in several educational communities for professional development, not only because of my research interests in the areas of equity, diversity, educational leadership, and gender studies, but also because many leaders of learning communities find these exercises valuable. I have learned to not give the perception that I am pushing my “own” agenda. Power is continually at work within institutions regardless of membership. Creating inclusive learning communities is inherent in how individuals approach diversity, social justice, racism, and their own biases. The majority of individuals I have encountered while conducting professional development sessions are usually operating out of a psychological view of racism. They believe if they could change what was in the heads of White people, particularly the top leadership of their institutions—who are all White and male, this would bring about a more inclusive and anti-oppressive environment. Educators often take this theoretical approach to dealing with racism. When utilizing this theoretical framework, resistance will always occur. I offer a structural analysis view of racism and diversity.

Racism is a structural construct or arrangement, if you will, among members of racial/ethnic groups. Racist institutions are controlled by the dominant culture, which develops, implements, and sustains practices, polices, and procedures that restrict the access of non-Whites to power and privilege. The evidence is clear in all institutions of the United States. We see this currently regarding health care, immigration reform, and
access to higher education for children of undocumented workers. The debate within this country is growing exponentially.

DIVERSITY WORK IN HIGHER EDUCATION

Over the past two years, I have had the privilege of working with the Chancellor’s Advisory Committee on Diversity, Equity, and Inclusion at a southeastern university. This group has conducted focus interviews of the following communities on their campus: students with disabilities, the housekeeping staff, adult students, new faculty members, Gay, Lesbian, Bisexual, Transgender, Intersecting, Queer, Questioning, and Ally Students (GLBTIQQA), staff members, minority faculty members, minority students, international degree-seeking students, male students, and African American male students. (The work of this committee is presented in Chapter 4).

This has not come without many challenges. During my time with this group, I have witnessed workplace bullying and decisions that were made that were not equitable, and have had conversations with individuals who have been personally attacked via email by their colleagues and students both White and Black. Stanley (2006) provides an analysis of the literature on faculty of color at PWIs, noting that the paucity (there is a little) of empirical research mirrors the low numbers of this population at such institutions. In comparatively analysing qualitative studies of faculty of color at PWIs, Stanley concludes that they are almost universally excluded, expected to only speak about diversity issues, expected to be a minority figurehead but not to engage in service directed at assisting minorities in some way, and expected, as scholars, to divorce their colored identity from their professional identity. The effects of affirmative action programs on hiring practices at PWIs in research is minimal; however, the literature does emphasize the fact that
faculty of color, once hired, experience “cultural taxation”—additional work expectations that do not boost their chances of earning tenure and/or promotion. Roseboro & Gause (2009) argue that faculty of color face the unenviable burden of being perceived as “tokens” (e.g., unqualified for the job), being typecast (expected to only work at certain jobs), and of conducting illegitimate research when studying issues related to diversity (the “Brown on Brown” dilemma). Some faculty on this committee have discussed that they are serving in departments that claim to be about “social justice.” One in particular has discussed the mere facilitation of his move to another department created the “appearance of insensitivities” by some in leadership roles within his college. He believes the lack of courtesy and privilege of being a tenured associate professor who has worked tirelessly on behalf of diversity, equity, and inclusion has gone unnoticed and is a form of retaliation. Is it racism? Is it a lack of cultural sensitivity? Is it White privilege? Is it the continued marginalization and disenfranchisement of the “other?” I call these experiences contractual benevolence. You are welcome to come to dinner at my house and sit at my table; but you better behave while at the table. There could be numerous reasons for many of my experiences and the experiences of others who are not members of the dominant culture; however, the root of it all goes back to power and hegemony.

What is so profound is that students and adults in both secondary and post-secondary learning communities across our nation and globe are having these same experiences. Wake County in North Carolina was celebrated for its public school diversity policy voted in a new school board with members running on a platform of dismantling the policy and enacting a neighbourhood-based school attendance zone policy. Members from the community, NAACP, and media crammed in several school board hearings to
protest this action, but to no avail; the new policy will have passed at the time of this book’s publication. For these reasons, I provide you this text. All of this has been done in the name of stemming the cost of immigration or, better yet, to keep the “Mexicans” and “Blacks” from attending schools in neighbourhoods where the home values are $575,000 to $1 million. This is not just occurring in North Carolina. The state of Arizona has passed legislation that allows law enforcement officers to stop anyone and request proof of U.S. citizenship. The governor of Arizona, Janet Napolitano, states this was done to prevent the increasing number of “illegal immigrants” from crossing the U.S.-Mexican border. All of this has been done in the name of “border control” and National Security. Governor Napolitano states that President Barack Obama and his administration are not doing their jobs when it comes to border security.

The political disturbances and re-articulation of what it means to be a member of the White establishment in today’s America is evidenced by the multiple media outlets, “talking heads,” and “political pundits” who utilize the airwaves to garner support for the days of old—no Black president, no illegal immigrants, no taxes on the wealthiest Americans, no racially balanced and/or mixed public schools, no Muslims or mosques at “ground zero,” and, above all, no one getting ahead of the wealthy White power elite. As I re-think American democracy and the role of education in shaping this nation, diversity, equity, and inclusion/exclusion are all central to our history. Democracy is an enacted daily practice through which people interact and relate through personal, social, and professional routines with a primary focus on continuing the betterment of our humanity. Democracy does not seek to embrace hegemonic practices that maintain the status quo. It does not silence individuals and, at its core foundation, is the representation of difference
in society. Putnam (1991) as cited in Gause (2008) stated “democracy is not just a form of social life among other workable forms of social life; it is the precondition for the full application of intelligence to the solution of social problems” (p.145). It is valued collaboration from all walks of life that will improve a democracy truly based on unity. We must as a society and member of this global community move away from the dichotomies that exist when we think of diversity, equity, and inclusiveness. Through this work, I seek to focus not on Black or White, gay or straight, male or female paradigms; it is within the continuum of class, ethnicities, sexual identities, languages, gender, and the complexities of the intersections of the negotiations of our identities we as a country will gain our strength. The interconnectedness of our humanity depends on the understanding of our oneness. We all have the same color brain matter. The difference is not within our differences, but in how we connect our differences to forces of good or to forces of evil.
REFERENCES


A mapping of the twenty-first-century world that provides a detailed strategy for reconciling the West with the "rise of the rest." Perhaps the defining challenge for the West and the rising rest is managing this global turn and peacefully arriving at the next world by design," Kupchan concludes. "If the West can help deliver to the rest of the world what it brought to itself several centuries ago—political and ideological tolerance coupled with economic dynamism—then the global turn will mark not a dark era of ideological contention and geopolitical rivalry, but one in which diversity and pluralism lay the foundation for an era of global comity." Expand your territory in the Americas until your nation is in clear dominance of these fertile lands. The Americans start as colonies of the British; the British dictate American foreign policy and collect taxes every turn in the form of tribute. The Americans can "declare their independence" by declaring war on the British. If the British declare war on the Americans, it has the same effect. Different nations have different goals for victory. As a nation, China believes that they have historical territorial rights to neighboring countries, islands, and ocean passages, and have a cultural obligation to pursue their claims. It also represents a near-fifth of the world’s population. Accordingly, it is an important member of the global community. 379 views Â· Answer requested by. Quora User.