

AN AFFIRMATION OF HUMAN ONENESS

شاق الوحدة الانسا

SUATU KONFIRMASI BAGI PENYATUAN MAKHLUK

॥ धातव-श्रेण्यो एकते ऋण्य ॥

五洲为一家 万代同天地

در تایید یگانگی بشر

UNE AFFIRMATION DE L'UNITE HUMAINE

EINE AFFIRMATION MENSCHLICHER EINHEIT

TAKEN MUTUNTAKA

मानवीय एकता की घोषणा

Un'affermazione dell'unità umana

人類共同体宣言

< 인간의 동일성을 위한 선언 >

UMA AFIRMACÃO DA UNIDADE HUMANA

ПОДТВЕРЖДЕНИЕ ЧЕЛОВЕЧЕСКОГО ЕДИНСТВА

Afirmación de la unidad de lo humano

THIBITISHO LA UMOJA WA WATU

ມີຄວາມວ່າວ່າຍັງຄາມ, ມີນຫນຶ່ງ, ເດີຍວັກນຂອງມະນຸດຍືຮາດ

İnsanlığın bir o'duğuna ait bir beyanname

ایک حقیقت کی تصدیق
دنیا تمام انسان نجای صحابی ہیں

MỘT SỰ QUẢ QUYẾT ĐỒNG NHẤT CỦA TOÀN NHÂN LOẠI

Joseph E. Schwartzberg

2010

AN AFFIRMATION OF HUMAN ONENESS

PREFATORY NOTES

AN AFFIRMATION OF HUMAN ONENESS

By

Joseph E. Schwartzberg

Dr. Joseph E. Schwartzberg, Distinguished International Studies Professor at the University of Minnesota, and until his retirement in 2000 a professor of geography and South Asian Studies, wrote the Affirmation of Human Oneness in 1976. His work was inspired by a reading of *Education for a Changing World* by Edwin O. Reischauer, a former highly successful US ambassador, for educating youth, beginning in kindergarten, to think like global citizens. In keeping with that argument, the Affirmation was written primarily in the hope that it would be used in school assemblies to supplement, but not to replace, more narrowly focused nationalistic statements (e.g. the Pledge of Allegiance) that help shape students' views of their own country and its relationship to the rest of the world. The Affirmation seeks to make students recognize that they are linked to all other human beings, not only those living today, but to past and future generations, as well, and that they have an ethical obligation to act as stewards of the Earth, our shared planetary home.

In 1991, Professor Schwartzberg decided to participate in the 1992 United Nations Conference on the Environment and Development (UNCED) in Rio de Janeiro. In preparation for doing so, he made some minor modifications of his original text and undertook the task of obtaining translations of the Affirmation in the twenty languages, in addition to English, that were spoken by more than fifty million people and that were, additionally, the national language of one or more countries. (India has several "official" languages in addition to Hindi that meet the 50 million requirement, but they are not the "national" language. Ditto for Javanese in Indonesia.) The first line of the Affirmation in all twenty-one languages appears on the cover page of this document.

After obtaining the sought-for translations, Professor Schwartzberg wrote to UN Deputy Secretary-General Maurice Strong, who was in charge of organizing UNCED, and requested that the Conference make some official use of the affirmation. While no action was taken in support of that idea, Professor Schwartzberg presented the Affirmation during the proceedings.

**White Bear Lake, MN, USA
2010**

AN AFFIRMATION OF HUMAN ONENESS

PREFATORY NOTES

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After obtaining the sought for translations, Professor Schwartzberg wrote to UN Deputy Secretary-General, Maurice Strong, who was in charge of organizing UNCED, and requested that the Conference make some official use of the affirmation. While no action was taken in support of that idea, Professor Schwartzberg did distribute many copies of the Affirmation during the proceedings and has been doing so ever since.

March 2010

Following UNCED, Professor Schwartzberg has had the Affirmation translated into many additional languages, totaling 42 as of March 2010. These languages will be understood by well over 95% of the world's literate population and by a substantial majority of non-literates as well. Some relevant decisions follow:

- 1) Esperanto was added because it is the most widely known of all the artificially constructed languages that aspire to become universal.
- 2) Because Professor Schwartzberg lives in the Twin Cities of Minneapolis-St. Paul, additional translations were, and are still being sought, for the region's principal Native American languages, as well as the languages of local recently established ethnic groups as (e.g., Cambodian/Khmer and Hmong) in the hope that it would facilitate their assimilation to their new cultural milieu.
- 3) In time, the major liturgical languages were added to the goal, so that religious institutions could make use of the Affirmation. Thus far, this has led to translations in Greek (but modern Greek), the Gurumukhi way of writing Punjabi (the language of Sikhism), Hebrew, and Sanskrit. Latin and Tibetan remain on the list of sought translations.
- 4) Numerous additional languages have been added (e.g., Finnish and Kashmiri) as Professor Schwartzberg's professional duties bring him into contact with persons capable of providing high-quality translations
- 5) Readers who wish to submit polished text for languages not included in this packet are invited to contact Professor Schwartzberg at (e-mail) schwa004@umn.edu or (phone) 651-429-9562.

In 2008 Professor Schwartzberg changed the introductory portion of the Affirmation's 1991 text. It formerly read, "I am a member of the Human Family, My home is Earth." It now reads "I am a member of the Human Family, a citizen of the World." The new formulation, which was intended to make the Affirmation more suitable for use in civic gatherings, accounts for the slight discrepancy between the original translations and the present text.

* **The 21 original languages:** Arabic, Bahasa Indonesia, Bengali, Chinese, English, Farsi (Persian), French; German, Hausa, Hindi; Italian, Japanese, Korean, Portuguese, Russian, Spanish, Swahili, Thai, Turkish. Urdu and Vietnamese.

J.E.S.,
White Bear Lake, MN
March 2010

ARABIC

ميثاق الوحدة الانسانية

- أنا عضو من الاسرة البشرية .
- الارض موطنى .
- التقدم والانجازات التى صنعها الانسان على مر الزمن هى تراثى .
- مصيرى مرتبط بكل زملائى من البشر .
- ما نصنع اليوم سوف تحصده أجيال المستقبل .
- أتمنى أن تكون حياتى من أجل صالح البشرية .
- أتمنى أن تكون طريقة استعمالنا للتربة مصلحة للأجيال القادمة .

MĪTHĀQ AL-WAḤDAH AL-INSĀNIYAH

Ana ʿudw min al-usrah al-bashariyah.

Al-ard mawtinī.

Al-taqadum wa-al-injāzāt altī ṣanaʿaha al-insan ʿala mar
al-zaman hiya turathī.

Masirī murtabit bi-kul zumalaʿi min al-bashar.

Ma nasnaʿhu al-yawm sawfa taḥṣuduhu ajyāl al-mustaqbal.

Atamana an takūn ḥayatī min ajl ṣālih al-bashariyah.

Atamana an takūn tariqat istiʿmalūna lil-turbah maṣlaḥa lil-
ajyāl al-qādimah.

BAHASA INDONESIA/ MALAY

SUATU KONFIRMASI BAGI PENYATUAN MAKHLUK

Aku adalah sebahagian dari keluarga manusia.

Bumi ini rumahku.

Pencapaian lelaki dan wanita sepanjang zaman adalah keturunanku.

Masa hadapanku berkaitan dengan masa hadapan saudara-saudaraku.

Segala yang dicipta bersama merupakan
penurunan kita buat generasi hadapan.

Harapanku hidup ini membawa kebaikan untuk manusia sejagat.

Semuga penggunaan bumi ini memberi manfaat
untuk generasi yang akan datang.

