From: Emily Harari
Sent: Thursday, August 13, 2020 10:09 AM
To: Ethnic Studies <EthnicStudies@cde.ca.gov>
Subject: [EXTERNAL] Adding to the Curriculum

Hi there,

I'm a recent UC Berkeley graduate now doing science communication research with Blue Marble Space Institute of Science (BMSIS).

I have a recommendation to add to the Ethnic Studies Curriculum that is currently being proposed. It is explained in the attached research paper, which was written by an astrobiologist. I recommend reading the paper, but some points it gets across
1. Get past tolerance and learn to embrace other cultures
2. Look at human history from the perspective of outer space, utilizing the "overview effect"
3. Equip students with the skills to handle disagreements and challenge their points of view

I can contact the author of the paper (he works within BMSIS), if you would like to get in touch with him.

I think this could transform our education system for the better!

Thank you,
Emily

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Common identity as a step to civilization longevity

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ABSTRACT

A common identity among humans coupled with existing local identities may be key to the longevity of our civilization. If a proxy for civilization longevity is the stability of a planet's sociopolitical environment, then the longevity of a civilization is tied to the activity and behavior of its inhabitants. We posit that societal stability, defined here as the potential for humans to avoid either physical or ideological conflict with members outside of their group, is enhanced by perception of common identity and a preparation in the personal handling of emotional complexity. These skills can be accommodated for in early education. Teaching the Earth from space as a corner-stone of common identity, leveraging on the "Overview Effect" described by astronauts, can help introduce a neutral worldview to students and offers a framework for cross-cultural exchange. Introducing psychology in the early curriculum provides tools to handle emotional complexity on par with the cognitive development of students. We suggest that a positive outcome in the development of common identity and emotional awareness would lead to the emergence of empathetic behavior and of personally-identified value of self. These foundations of societal stability would enable civilizational longevity.

1. Introduction

This special issue of Futures calls for contributions that consider the future evolution of the Earth system from an astrobiological perspective. Astrobiology has a focus on the evolution, distribution, and future of life on Earth and in the universe (Blumberg, 2002). Therefore, looking at the future evolution of the Earth system from an astrobiological perspective necessitates pondering on the longevity of the human civilization, because modern humans are tightly integrated into the Earth system (Ripple et al., 2017; Steffen et al., 2018). Some of the greatest astrobiological insights have come from thinking about life on our own planet in new ways (Corliss, Baross, & Hofmann, 1981; Walker & Davies, 2012). Likewise, space exploration has revealed new insights on humanity by transporting the fragility of the Earth into the public consciousness. Indeed, images of Earth taken from space have received a strong public response. The 1968 "Earthrise[1]", and the 1972 "Blue Marble[2]" are credited for galvanizing the environmental movement (Henry & Taylor, 2009), the 1990 "Pale Blue Dot[3]" was the source material for Carl Sagan's 1994 book of the same name, and the 2013 "Day the Earth Smiled[4]" taken from Saturn was a social media success (Lakdawalla, 2014). The report of the UN World Commission on Environment and Development titled "A Common Future", written to unite countries in sustainable practices begins by mentioning the Earth from space (Brundtland, 1987). Can further public distribution of this perspective provide additional longevity to our civilization?

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[1] NASA image AS08-14-2383
[2] NASA image AS17-148-22727
[3] NASA image PIA00452
[4] NASA image PIA17171

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Population growth and corresponding effects on the Earth system tie the longevity of our civilization to human activity (Mullan & Haqq-Misra, this issue) and behavior (Bostrom, 2002). While technological innovation can certainly extend this longevity (Ausubel, 1996), such innovations may very well shorten it (Bostrom, 2013). Despite vast innovations in technological solutions in the 20th and 21st centuries, the stability of our civilization remains uncertain. We define "stable" as the potential for humans to avoid either physical or ideological conflict with individuals outside of their ingroup, where an ingroup collects individuals who share an identity (whether it be nationality, ethnic origin, or religious beliefs). The *scale* of the conflict is thus immaterial. Despite violent conflict being at an all-time low when taken over human history (Roser, 2018), the propensity of risks threatening humanity is at an all-time high (Bostrom, 2013). Certainly, many global catastrophic risks *sensu* Bostrom such as asteroid impacts, supervolcano eruptions, pandemics, or malevolent artificial intelligence are beyond human control. Yet, the level of damage very few individuals can instigate on the world is at an all-time high (e.g. thermonuclear warfare, bioterrorism).

The creation of the League of Nations following the First World War illustrates humanity's realization of the need and value of international cooperation. The Second World War revealed the power of thermonuclear warfare, yet it was the anxieties of the Cold War and mutually assured destruction that sowed the seeds for the need and value of a more enduring global consciousness, as exemplified in Barbara Ward's "Spaceship Earth" (1966).

> "The most rational way of considering the whole human race today is to see it as the ship's crew of a single spaceship on which all of us, with a remarkable combination of security and vulnerability, are making our pilgrimage through infinity. […] Rational rules of behavior are what we largely lack." – Barbara Ward (1966, p. 15)

Violent conflicts traced to "extreme failure of inter-group cooperation" (Elbadawi & Sambanis, 2000) suggest that, fundamentally, challenges to societal stability are governed by a lack of perception of a common identity and, as we additionally posit, to a lack of preparation in the personal handling of emotional complexity. Complex systems such as emotions are inherently hard to define. For simplicity, and acknowledging the existence of more thorough analysis frameworks (Bodenhausen & Peery, 2009), we define emotional complexity as the intricacy and maturity of one's ability to reflect upon self, manage human relationships, and remain adaptable in one's ideology. If these fundamentals remain unmastered in adulthood, we suggest that humans swing between two possible unstable states during cross-cultural human exchanges: either violence (conflict) or entrenchment of ideas (toleration). The catalyst swinging modern society between these two states being when institutional agreements are either weakened or voided by unavoidable diplomatic changes. The failure of the League of Nations to prevent another world war illustrates this well.

Cross-cultural exchange, or inter-group cooperation, has a long history of study in social psychology (Allport, 1954; Brewer, 2016). Groups are defined as bounded communities within which mutual interdependence and cooperation exist, and have long been a characteristic of human society (Brewer, 1999). Shared values between groups, even positive values such as world peace, can counter-intuitively *enhance* the potential for conflict. This is because mutually distrustful groups will only value characteristics through which they can identify themselves as better than other groups. As such, common values and goals are inevitably competitive (Brewer, 1999). Humanity has dealt with this by building institutions, where cooperation is mostly enforced rather than voluntary (Brewer, 2000). Institutions reinforce differences between groups because they codify what constitutes groups, and these groups form the basis for allocations of power and resources, and so while they can be successful in peace efforts, they do little to alleviate mistrust between groups (Brewer, 2000), which can lead to missed opportunities in cooperation (Larson, 1997). Can humanity do better? While indiscriminate trust is not an effective survival strategy either, the need to move our civilization's longevity away from the hands of short-lived political institutions becomes evident.

> "If we want change, we do not need a revolution of systems or institutions: we need a revolution of human relationships." – Roman Krznaric (2008)

Astrobiological thought is tightly coupled with the knowledge that Earth and life on it are not necessarily unique. This non-uniqueness of terrestrial biology is due in part because *generic* planetary parameters describe whether a planetary environment can be considered habitable (Kasting & Catling, 2003). If life can emerge elsewhere, then intelligent life might too. Given the abundance of stars in the galaxy and corresponding abundance of Earth-like planets (Petigura, Howard, & Marcy, 2013), estimates for the probability of intelligent life have been put forward (Frank & Sullivan, 2016). Yet, their presence has not been detected. One solution to this "Fermi paradox" (Hart, 1975) is that it may be natural for advanced civilizations to self-destruct (Sagan, 1980). If that is the case, even with low probability, then advocating ways to ensure human survival has value. Even disregarding extraterrestrial intelligence, the abstraction to the possibility of life elsewhere leads to a cosmic perspective of Earth and life on it. This cosmic perspective is lost in the day-to-day activities of most humans, where the concept of self, or personal identity, is localized to a group: one's ingroup. In fact, a large majority of humans are uncomfortable with culturally-different humans. Familiarity is pleasant and safe (Brewer, 1999). Differences can be intimidating and uncomfortable, making it easier to tolerate rather than engage. Given the multitude of humans and associated cultures, these entrenchments yield belief that an individual's ingroup is somehow special, chosen, and correct in its values (Brewer, 1999). A natural question for humans to ask is: "What is our purpose if we aren't unique, better, or wiser"?

Most decision makers that have engaged their nations in conflict have been educated in well-meaning institutions. So why is our society so "strange and uncertain", using the words of Barack Obama in his 2018 Mandela address? While current school curricula are designed to develop well-rounded *individuals*, these individuals are given limited tools to grow into successful well-rounded *collective of global citizens*. We posit that gaining perception of common identity achieves this by providing foundations on which to assess different local identities encountered in cross-cultural exchange (Section 3). Complementing common identity with tools to handle personal emotional complexity can help minimize built-in human reflexes of mistrust (Section 4). Success in these aspects would lead to the emergence of empathetic behavior and of a personally-identified value of self (Section 5), the latter being necessary to

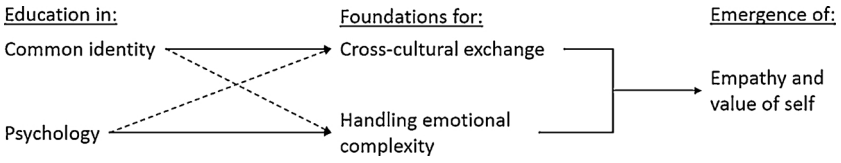

Fig. 1. Integrating common identity and psychology in pre-university curricula could lead to natural emergence of empathetic behavior. Solid arrows indicate primary benefit, dashed arrows indicate secondary contribution.

minimize violence against oneself or against others (Harter, 2006). This path, illustrated in Fig. 1, mirrors closely the definition of empathy of Roman Krznaric (2008), in which he splits the definition into two branches. The first branch, "empathy as perspective-taking", means the ability to step into the shoes of another person. The second branch, "empathy as shared emotional response", means the ability to mirror the emotions of another person.

2. Limitation in existing empathy education

Empathy education exists all over the world. Yet, in an analysis of the five most successful empathy curricula worldwide, Krznaric (2008) identified two main limitations: a lack of vision, and a lack of scope. Existing programs focus primarily on personal development with limited instruction on the appreciations of these set of skills for social change, and do not provide adequate attention on how to nurture empathy on a more global scale. Like fact-based curricula, empathy curricula focus on improving the individual with limited emphasis on how the individual will interact in a collective of global citizens. This is primarily because many empathy education programs can be traced to influential work (e.g. Goleman, 1996), which focuses dominantly on personal development, or inward growth. More importantly, existing empathy education programs are educational modules, rather than being core parts of curricula.

Pre-university core curricula generally focus towards critical thinking skills and facts. Limited are instructional activities that engage students in perspective and psychology. We posit that empathy is best not taught but rather nurtured out of a curriculum grounded in the apprenticeship of behavioral tools that allow empathy to emerge naturally during cognitive growth. Because the tools to verbalize the concept of "self" increase in sophistication during childhood and adolescence (Harter, 2006), so too must the teachings of perspective and psychology. The youth's emotional toolbox will thus be continuously expanded, and as they grow, empathetic behavior will emerge naturally alongside personally-identified value of self.

Ultimately, education and values are location specific, as people are taught differently in different places. Therefore, a common identity is acquired in parallel to a local identity (Albarello & Rubini, 2012; Brewer, 2016). The resulting diversity is a benefit. The beauty in humanity lies in its diversity, the realization of which is another key to the longevity of our civilization.

"We must see both the local and the global if we are going to get anywhere." – David Grinspoon (2016)

3. Gaining perception of common identity

The "Overview Effect" is a feeling reported by astronauts characterized by a cognitive shift in awareness that comes from witnessing the Earth from and in space. A common expression of the "Overview Effect" is a profound understanding of the interconnection of all life and a renewed sense of responsibility for taking care of our tiny fragile ball "hanging in the void" (White, 2014). But how is that useful for most humans who will never have spaceflight experience? While it is true that experiential knowledge that comes with being an astronaut adds value to informational knowledge of knowing what the Earth looks like from space, the latter is still useful and the "Overview Effect" can be expressed and felt by standing on Earth's surface. This feeling is analogous to going through either a peak- or, alternatively, a plateau- experience (Maslow, 1964), which can be described as different levels of awakening, or sudden realization, although one does not have to go through such experiences to understand their value in the same way that not all religious individuals have had a revelation. At no time in history was the power of the Earth from space perspective more evident than in the aftermath of the Apollo 8 and Apollo 11 missions (Chaikin, 2007), and the remaining popularity of the Earth from space images is testament to the power of the "Overview Effect".

In American K-12 social studies classrooms, there is a growing movement to integrate major events in the history of the universe with the history of humanity on Earth (e.g. Big History Project: https://school.bighistoryproject.com/). Teaching Earth from space is a logical parallel. Earth from space allows students to expand their worldview in the classroom to not only consider their place in time but also to explore the philosophical repercussions of their place in space by harnessing the value of the "Overview Effect". Creation of such educational conditions to generate identification in adulthood with a global community can extend group-based trust and sympathy to all humans (McFarland, Webb, & Brown, 2012). While there are differences in how humans identifying with either eastern or western cultures connect with their group (Yuki, 2003), eastern cultures respond more strongly than western cultures to links with out-of-group individuals (Yuki, Maddux, Brewer, & Takemura, 2005). As such, a common identity revealed by an Earth from space perspective may create more inclusive groups globally by not only reaching between groups but maybe even by obfuscating group boundaries (Brewer, 2016), thus extending the reach of mutual trust. As a result, K-12 students around the world may launch humanity in a new path of not relying upon institutions to preserve peace (Brewer, 2000).

Anthropology reveals that evolving group boundaries are natural. A big change in human societal development emerged in the "Cognitive Revolution" roughly 70,000 BCE when *Homo Sapiens* evolved the ability to create legends, myths and other beliefs (Harari, 2014). Through this newfound creative imagination, human social groups were able to expand beyond groups composed of familiar individuals and include strangers with common beliefs. A newfound common identity brought forward by an Earth from space perspective is a natural continuation of this cognitive journey.

Holding several worldviews is necessary for building common identity between humans (Mix, 2016, chapter 11). In addition to being necessary, it is also possible (Albarello & Rubini, 2012; Brewer, 2016). Possessing multiple worldviews is the minimum to enable cultural perspective. An alternate worldview would be thus analyzed from at least two perspectives, which would prevent immediate entrenchment of ideas. Existing worldviews can be scientific, religious, or philosophical, all of which contain centuries of emotional investment that often are viewed negatively by some communities (Gaddy, Hall, & Marzanno, 1996). Earth, as viewed from space, offers a significantly more neutral worldview because it is separable from entrenched beliefs. Teaching the Earth from space in schools would equip students with an alternative vantage point to assess worldviews different to their own. This perhaps ambitious hypothesis is grounded. A multi-nation study of global cooperation found that participation in globalized social, economic, and cultural networks increased the extent to which individuals identified with the world community (Buchan et al., 2011). This newfound way of being "open-minded" would prevent instinctive recoil during cross-cultural exchanges.

> "You spend even a little time contemplating the Earth from orbit and the most deeply engrained nationalisms begin to erode. They seem the squabbles of mites on a plum." – Sagan (1984)

4. Handling emotional complexity

This newly enabled perspective outwards must be balanced by a perspective inwards to prevent overwhelm. Psychology is the study of the human mind and how it translates to behavior. A great deal is known about how the brain works (Medina, 2008) and how it develops (Lerner, 2015). The disciplines of psychology and psychiatry have made great strides in understanding why humans behave the way they do. Yet, traditional curriculums are focused on STEM, basic humanities, and the arts. These important disciplines are not enough to develop a successful inward looking identity coupled with an outward-looking identity that can operate cross-culturally. Although efforts exist to include empathy education in curricula (Krznaric, 2008), they are additive modules, not core studies that resource-limited schools can access. This core focus on empathy education and self-value creation would be particularly valuable in schools with student populations that have limited access to role models and mentors. Psychology should thus be more formally integrated into the curriculum.

> "Education not only gives students new information, it can change how they think, alter their personalities, and provide them with new social experiences. These are sweeping claims, but they are supported by extensive research. Educational institutions affect students' beliefs, attitudes, and values whether or not educators control the way in which they do so" – W. Paul Vogt (1997, p. 246)

The ideas developed below, inspired in part by Haidt (2006), would fit well in a broader western curriculum and do not need specialized educators trained in the subjects[5]. We convey that little additional knowledge (but a great deal of practice) is required to improve one's understanding of self, handle relationships with better footing, and not have the knee-jerk reaction of blindly protecting one's interests in arguments. This knowledge centers on the value of a framework to handle emotional complexity, of listening to differing viewpoints despite passionate belief, and of viewing apparent failure, such as being wrong, as a normal consequence of reaching one's best potential.

a Emotions cloud logic, but are fundamental to being human. Therefore, knowing how to navigate the world while validating emotions is necessary to make good decisions. Through the discipline of psychotherapy, many frameworks have been developed to manage emotions. An effective one, from an implementation and pedagogical perspective, is to view the "self" as being built of parts upon which emotions act. These parts feed the "core-self", which expresses itself as behavior. Such a framework enables the notion that emotions do not define humans, they simply *contribute* to how humans think, feel and ultimately behave. As such, humans are never wholly angry: part of them is angry. When emotions are strong, a part can overwhelm the core-self (e.g. the anger felt after a profound injustice or the sadness following a death among kin) but most of the time, seeing the emotion as a part allows taking a step back and inspect it from the outside. This approach removes the intruding emotion from the core-self and allows proper action to rectify or avoid regretful behavior (Green, 2008; Schwartz, 1995).

b Passionate belief clouds openness to new ideas. In this state, individuals can suffer from "naïve realism" (Pronin, Lin, & Ross, 2002). Naïve realism is a conviction that one's way of viewing the world is the correct one. Many political parties and religious organizations suffer from this tendency. Naïve realism is a suffering because it is a missed opportunity; the best insights about ideas come from listening to people who have different viewpoints. Listening to opposing views requires effort because passionate ideas come with strong emotions, strong emotions cloud the core-self and may lead to poor decisions. Poor decisions can lead to

[5] While eastern thought and emotional-handling is not developed in the present manuscript, cross-cultural psychology is a necessary field of research to reveal truly global inter- and intra-group dynamics (Yuki, 2003). Only after understanding these dynamics can *global* emotional responses be addressed and tools to handle them rationally presented.

unnecessary violence. This is exemplified in the modern world through political, ethnic, or religious ideology. Research in the development of personality has shown that behavior as young as 3–4 years old can predict political ideology in adulthood (Block & Block, 2006), supporting our thesis of including tools to handle emotions from an early age. Such education could dampen ideological divide by minimizing extreme viewpoints. The worldview associated with Earth from space can also help diffuse entrenched belief and allow listening because of the common identity provided to individuals in conflict.

c Admitting to being wrong is difficult when investing a great deal of capital and energy in ideas and viewpoints. Fears of being wrong include shame and/or being perceived as weak. This tendency is partly why scientifically-minded individuals do not perform very well in debates with strongly opinioned politicians or modern creationists because scientifically-minded individuals do not mind considering the possibility that they might be wrong. This mindset is a strength. The fear of failure is ingrained in many cultures and causes stagnation in jobs, poor policy decisions, inhibition in innovation, and life regrets. Failure-avoiding strategies include failing to try new activities or tackle new problems in order to maintain self-worth. This shunts growth because psychology has demonstrated the "adversity hypothesis", which states that personal growth is increased by setbacks. Our full potential in life can only be achieved by trying and failing (Haidt, 2006). If awareness of this hypothesis was prevalent, politicians would not be perceived as weak when admitting to being wrong, and policies could take a new turn based on new knowledge. As Mark Zuckerberg conveyed in his 2017 commencement speech at Harvard University, "The greatest successes come from having the freedom to fail."

These psychological concepts can help build a framework to handle emotional complexity. Handling one's emotions, listening to differing viewpoints despite passionate belief, and viewing failure as a normal consequence of reaching one's best potential can profoundly influence how one learns to interact with oneself, with others and with the world. Imagine for a moment if a world leader would have had two decades of practice with such concepts before they entered politics. Would we live in the same world as we do today?

5. Self-value creation

The concept of self-value creation (i.e. self-worth or self-esteem), defined as liking and respecting oneself as a person, is an added benefit of the Earth from space perspective because of the sense of belonging that accompanies the "Overview Effect" (White, 2014). Self-esteem is both a cognitive construction and a social construction (Harter, 2006). Therefore, on par with the cognitive development of children and adolescents, development of self-esteem is a continuous process that is affected by socialization. While normative developmental liabilities do exist (Harter, 2006), our focus here is on socialization. Self-esteem of children and teenagers is best nurtured through continuous positive treatment by caregivers. In the teenage years, multiple selves develop across social contexts (parents, teachers, friends…). However, overall self-esteem coalesces towards authentic *self-perception* of how others view oneself (vs *actua*l measures of support) with difficulty in assessing the real impression of others (a cognitive liability). In late adolescence and early adulthood, ownership of values emerges (Harter, 2006).

This timeline of value cementation further motivates our position of teaching common identity and introducing psychology in the pre-university curriculum. Such knowledge would equip children and teenagers with the tools to understand their own emotions and the emotions of others and embrace common identity as a value before values are cemented in early adulthood. We posit that such an educational journey would enable natural empathetic growth. The principal advantage of the Earth from space perspective is its neutrality towards gender, religion, and culture. Earth from Space thus provides a global foundation on which to attach one's identity that can additionally serve as a safety blanket in times of rejection and humiliation, which lead to desperate attempts to seek self-worth that may include violence against oneself and against others (Harter, 2006).

The ability to decouple the self from expectations of an ingroup would suggest a greater ability to accept oneself as such because the people that make up Earth are so diverse. In the introduction, we wrote that the concept of self is localized to one's ingroup. We posit that decoupling the concept of self from a local "radius of influence" given an educational journey that includes Earth from space would enable the self to expand beyond one's group to be more inclusive, and ultimately more empathetic and resilient to changes in one's immediate environment. These arguments mirror well the concept of "concentric loyalties" from social psychology (Brewer, 1999). Earth from space thus offers common ground upon which to engage cross-culturally, enabling an appreciation of the value of the other in addition to one's own.

6. Beyond toleration

A word must be said about toleration. We wrote in Section 1 that if skills relating to the perception of common identity and in the personal handling of emotional complexity remain unmastered in adulthood, humans swing between two possible unstable states during cross-cultural human exchanges: either violence (conflict) or entrenchment of ideas (toleration). Toleration appears to be the better solution. Yet, we challenge humanity to do better than be content with "tolerating" one another. Toleration "generally refers to the conditional acceptance of, or non-interference with, beliefs, actions or practices that one considers to be wrong but still 'tolerable,' such that they should not be prohibited or constrained" (Forst, 2014). Accordingly, "to tolerate" is synonymous with "to endure", not "to embrace". Certainly, not all behaviors can be embraced, as not all beliefs and corresponding cultural practices can be seen as equally ethical. But embracing versus tolerating engages conversations in behavioral ethics that may lead to change. Toleration alone does not. Toleration is the minimum acceptable level of positive relations among people and/or groups – the first step towards civility (Vogt, 1997). Emotion-handling tools and common identity may provide the next step in civility by providing a

foundation on which to build discourse. Humanity has a responsibility to learn from history and move away from the old "melting pot" metaphor as a goal for society because it implies assimilation of the tolerated and replace it with a "salad bowl" metaphor (Nieto, 1994). Toleration as a concept is inherently unstable, as what is tolerant today might not be tomorrow due to, for example, a change in leadership because "power politics" is fertile ground for prejudice (Brewer, 1999). "From strangers to enemies is a short step" warns Barbara Ward (1959). We have no illusions that such a step would require a formidable leap in human maturity, but this paper centers around the longevity of our civilization, and toleration alone will not extend it. An Earth from space perspective weaved into education will, because it would support global (and hopefully one day universal) acceptance, trust, and, eventually, embracement.

7. Conclusion

A common identity coupled with existing local identities may be key to a prosperous humanity. A prosperous humanity is key to the longevity of our civilization. We posit that societal stability is challenged by a lack of common identity and a lack of preparation in the personal handling of emotional complexity. We propose that perspective-taking and psychology be included in core curricula. We posit that empathy is best not taught but rather nurtured out of a curriculum grounded in the apprenticeship of behavioral tools that allow empathy to emerge naturally during cognitive growth. We recommend the "Overview Effect" as reported by astronauts as a key educational paradigm because the Earth from space perspective is neutral towards gender, religion, and culture. The Earth from space perspective further decouples the concept of self from a local "radius of influence" and expands it beyond one's group to be more inclusive, and ultimately more empathetic and resilient.

> "I think the view from 100,000 miles could be invaluable in getting people together to work out joint solutions, by causing them to realize that the planet we share unites us in a way far more basic and far more important than differences in skin color or religion or economic systems" – Michael Collins (Gemini 10, Apollo 11)
> "Any person who has been in space values his own place Earth in a new way. [They] begin to think more, and [their] thoughts become broader and [their] spirit kinder." – Anatoly Berezovoy (Soyuz T-5)
> "The first day or so we all pointed to our countries. The third or fourth day we were pointing to our continents. By the fifth day, we were aware of only one Earth." – Sultan bin Salman bin Abdulaziz Al Saud (STS-51-G)

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