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## Toward Teaching a Global Perspective

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### Introduction

*BBC News* on-line featured last year an ad campaign with the slogan “When your perspective is global, all news is local.” Not to be outdone, the *Guardian Weekly* later ran an ad cautioning about the possible unintended negative effects of otherwise championed biofuels with the tag line: “*Guardian Weekly*. Get a global perspective.” This notion of a global perspective has become common currency in recent times and has gained popularity as a marketing buzzword. On the early side of this trend, Nagoya University of Business and Commerce (NUCB) has long had as part of its mission statement that graduates will have a global perspective. The NUCB mission states:

*Our mission is to provide a high-quality education in order to develop leaders and entrepreneurs with a ‘Frontier Spirit’ and a global perspective, and the ability to contribute positively to the business community. The University endeavours to meet the challenges of globalization and to maintain a competitive edge by providing outstanding programs in management education, and opportunities in the global arena.*

Moreover, one of the ten stated values of the university is: “To provide education from a global perspective.” Based on these commitments, the NUCB Department of International Communication (DIC) should naturally include an educational “global perspective” in the list of learning goals for the department. What is a global perspective?

In short, a global perspective is neither readily reducible to a checklist of required attributes, nor limited to an emphasis of one skill over another. A global perspective includes a consideration of fundamental cognitive and affective attributes; however, by its very nature it evades easily definable, finite terms. A global perspective entails that learners accumulate a spectrum of global knowledge and a range of intercultural awareness skills. Beyond this deliberate cultivation of information and skills, acquiring a global perspective hinges on self-reflective awareness. A global perspective involves a fundamental grounding in the world that helps us make sense of our place in a global society, while providing a tool for evaluating personal experience—regardless of our political or philosophical affiliations. If NUCB accepts a global perspective as a learning goal for the DIC, it will be required that we: 1) Create objectives derived from some notion of internationalization; 2) Establish an evaluation process to measure to what extent we instill a global perspective in our learners.

This paper will tackle the first step and argue for a set of learning objectives we might consider toward teaching a global perspective. As a starting frame of reference, NUCB is a member of the Association to Advance Collegiate Schools of Business (AACSB) and actively promotes its AACSB accreditation.

Given this affiliation, I will start with a discussion of the guideline on a global perspective as a learning goal given by the AACSB. Next I will address how a global perspective relates to a conception of globalisation defined by a worldview of society. Following this framing of a global perspective, the core of the paper will outline four objectives and variously discuss the methodologies and/or motivation for each of the objectives. This broad discussion serves as an initial foray into the development of a global perspective curriculum. I will outline the learning objectives in this way:

**Learning Goal:** Our graduates will have a global perspective.

**Corresponding Objectives:**

- Our students will identify and define key events in world affairs and provide examples of how such international issues affect Japan.
- Our students will recognize and distinguish both relativist and universal views of a global perspective in a language-learning context.
- Our students will apply cognitive and affective categories to analyse worldviews and cross-cultural relationship formation in a case setting.
- Our students will diagnose cross-cultural communication issues in a case setting and propose appropriate solutions.

### **A Global Perspective For Business Education**

The above set of learning objectives was adapted from the guideline for developing a global perspective as suggested by the AACSB. A self-published 2007 White Paper interpreting the AACSB “Assurance of Learning” standards advises that an accredited business school must initially set out learning goals and objectives to optimize student achievement. It provides a model template that lists four examples of possible learning goals with corresponding objectives. The last learning goal is “Our graduates will have a global perspective,” which is described as follows:

**Learning Goal:** Our graduates will have a global perspective.

**Corresponding Objectives:**

- Our students will define key components of countries’ business environments and give examples of how environmental components differ across countries.
- Our students will evaluate the foreign market potential for a product and develop an entry strategy.
- Our students will adapt a domestic marketing (or human resource) strategy for a foreign operational setting.
- Our students will diagnose cross-cultural communication issues in a case setting and propose appropriate solutions.

As is to be expected, the objectives set out a combination of cognitive and affective attributes. The focus is primarily on business strategies. Students are required to have an understanding of similarities and differences of their home countries compared with international partners. The goals are for sufficient cognitive knowledge of markets with the ability to interpret data so as to assess the particular needs and requirements as they differ across countries. The final objective addresses developing affective skills for cross-cultural communication: development of awareness that cross-cultural issues arise and problem-solving skills to resolve them. The approach here, in the manner of Hofstede’s works like *Cultures Consequences*, is a practical one toward developing fundamental knowledge and adaptive abilities to function in

business in an international setting. The heavy emphasis on business-skills knowledge in this list of objectives makes it unsuitable for students in a language department such as the DIC. Although business topics have traditionally been incorporated into our curriculum, as is appropriate for a Commerce and Business university, the DIC is primarily a language program. The business education provided in our department does not reach the level of understanding and analysis called for in this AACSB formula. The AACSB model is, however, appropriate for the NUCB graduate school and can be adopted as-is for our degree programs there. Nevertheless, the AACSB global-perspective learning goal is suitable for our language department with the revised objectives I have developed in this paper.

Given AACSB and NUCB's business focus, it would be remiss to discuss a global perspective in an international setting without mentioning globalisation. How does a global perspective relate to globalisation?

### Globalisation

The term 'Globalisation' was first used in the publication *Towards New Education* in 1930 (Oxford, 2009). Over time it has come to be used positively and negatively for differing meanings and contexts in culture, economy or society. One way of thinking of globalisation has been to emphasize the shrinking quality of time and space relations, and the increase of network ties linking various societies. From another angle, in 1995, the International Labour Organization gave a dense industrial definition of globalisation that hinges on "the premise of a homogenous world market" (Harbridge and Walsh, 2002). Globalisation, then, can refer to industry and the global systems of production that emerged following the highpoint of Fordism, between the 1920s to 1960s, through post-and/or *neo-Fordism* in contemporary industrial society (Clarke, 1992). Some portray ongoing development as driving toward the transnational corporations thereby superseding the power and influence of the nation-state (Sklair, 2002), while others disagree that the power of the nation state is waning (Fulcher, 2000).

Another definition of globalisation is closer to the sense of a global perspective. It refers to globalisation as a worldwide-perspective toward social issues and in developing strategies to address them. Such a perspective is often reflected in the sense of the 'global village' or from the notion of a global culture, a global civil society, or a kind of global consciousness (Bird and Stevens, 2003). The idea of a global society is compelling because a "democratic and just human society on the global level, however utopian, seems to be the best long-term guarantee of the continued survival of humanity" (Sklair, 2002: 45).

The point is that both terms 'globalisation' and 'global perspective' have a range of uses. The operational definition of a global perspective used in this paper refers to global civil society and global consciousness.

### Learning Objectives for the Development of a Global Perspective

#### Part I. Learning objective

*Our students will identify and define key events in world affairs and provide examples of how such international issues affect Japan.*

#### *Materials to promote cognitive skills development*

One way to quickly introduce students in a language department such as the DIC to concrete illustrations of global issues is to introduce a general textbook. For laying the groundwork of the cognitive skills necessary for a global perspective, a useful primer to consider is the unmistakably named text *Global Perspectives* by Ann Kelleher and Laura Klein. Now in its fourth edition, the book is very clear in summariz-

ing key international issues. The structure of the book has a number of aspects that makes it suitable for introducing young adult learners to a global perspective. It sets up case topics for analysis and discussion with poignant questions for debate and discussion directed at mature high school or college-level students. The book gives chapter lists of terms and concepts along with a closing glossary for easy absorption and accessibility. It gives chapter specific internet resources for further student research and follow up. The nine chapters discuss the following topics: 'introduction to the modern world', 'ethnicity and global diversity', 'economic development', 'global health', and 'peace and war', with all but the first chapter having partner chapters that give differing opinions and perspectives on each theme. The word "perspectives" figures prominently in the text.

A central focus of the authors is to impart thoroughly in each of the topics that there are various ways to approach cross-cultural circumstances and the challenges presented by them. Useful additions to the new edition include reference maps, discussion of the recent global financial crises, and a contextualizing photograph for a "visual analysis" section in each unit. The text is concise, readable and highly accessible as a university textbook; however, attempting to cover all of the material in one term would likely prove too challenging for lower-level language learners and is perhaps best suited for year long two-semester a content course for third year students or advanced second years. Simplified or annotated adaptations from the text might be used to facilitate lower-level language learners discussions or for writing exercises for intermediate language learners.

## **Part 2. Learning objective**

*Our students will recognize and distinguish both relativist and universal views of a global perspective in a language-learning context.*

### *Globalization: Relative benefit or universal benefit?*

A global perspective may either focus on benefits to one's own community or benefits for the global community as a whole. This binary contrast is representative of the potential range of viewpoints that will influence how individual instructors might approach teaching a global perspective course, and how individual students may want to apply the knowledge and skills they acquire. Grounding in such an overview is necessary to produce a learner with a full global perspective.

Developing a business-minded global perspective along the lines of the AACSB model does not seem to have the survival of humanity as its focus; rather, the knowledge and skill goals targeted may ultimately lend themselves to the promotion of one company's business interests or to those of a nation's (typically one's home nation) business development and international success. This approach is meant to improve one's relative position or standing in the global marketplace. It goes without saying these are legitimate goals. Cultivating a global perspective does not necessarily require a severing of allegiances — to company or country — and developing the skills and abilities of a global perspective can be viewed as tools to gain an advantage for one's own group in the international scene.

Consider for example the American Council on Education (ACE), a public policy advocacy and major coordinating group for higher education in the US, white paper from 2002. Titled, "Beyond September 11: A Comprehensive National Policy on International Education," the paper lays out three US national policy objectives for international education: 1. Produce international experts and knowledge to address national strategic needs. 2. Strengthen US ability to solve global problems. 3. Develop a globally competent citizenry and workforce.

Mihai I. Spariosu points out the limitations of a global perspective that does not take into account the interests of the *whole* global community. Spariosu argues that the US objectives should not merely be driven by a national focus to promote only the US and its interests in the world.

“A global approach would take into consideration not only the perceived national or ‘local’ interests of the United States or any other country or region. Of course, those local interests are extremely important, and genuine global practitioners will neglect them only at their peril. But such global practitioners would also look beyond what might turn out to be short-term and limited national interest to long-range interests serving the entire global community. From this global perspective, the concept of national interest itself may gain a new dimension and be redefined, in a larger reference frame, as that which ultimately is in the best interest of and benefits all nations and cultures.” (Saprioso, 2004)

Saprioso insists that a truly global perspective must take into account the best interests of the entire global community. Nevertheless, within the parameters of developing a global perspective, using those skills and abilities in the service of one’s company or country for personal or group gain may be a commonplace purpose. In the case of Japan, for example, the Japanese Ministry of Education, Culture, Sports, Science and Technology (MEXT) has made efforts to promote internationalization for students that have been similarly directly linked as stated policy objectives to strengthening Japanese identity and promoting Japan on the global scene (Nae et. al, 2010). Evidently we should not assume that developing a global perspective is directed toward solving global problems. As the examples above show, it is possible that developing a business-minded global perspective may ultimately lend itself to the service of business development and international success above and beyond (if not at the expense of) other enterprises or nations.

The distinction in global perspectives rests on two views of our world community that are divergent and definable as *relativist* or *universal*. In short, do we hold that ultimately at our core we find that the different peoples, cultures and nations of the world are to be treated differently as separate groups or as one unified world community with common interests? The distinctions are not sharply defined, but generally ACE and MEXT are taking more relativist positions that emphasize the benefit of one particular group to a greater or lesser extent over others, whereas Saprioso is taking a more universal stance in seeking to attend to the best interest of all. Opinions can be very entrenched in defence of one side or the other. For the context of teaching a global perspective in English-language education in Japan, Inoue and Shaules (2000) provide an excellent overview of different positions in the debate and summarize the key arguments made by both groups.

For our purposes here, suffice to say that, as with globalisation, a wide range of political and philosophical positions is possible. We will not try to resolve these issues in this paper. Instead, we must acknowledge there is a broad range of viewpoints that will influence how individual instructors might approach teaching a global perspective and in how individual students might want to apply the knowledge and skills they acquire.

### **Part 3. Learning objective**

*Our students will apply cognitive and affective categories to analyse worldviews and cross-cultural relationship formation in a case setting.*

#### *Affective skills development through communicative competence*

Turning to a model for purely affective attributes of a global perspective is Guo-Ming Chen’s paper “A Model of Global Communication Competence.” Chen does not use the term ‘global perspective’ in his paper but I will treat global communication competence as an affective attribute of a global perspective.

For Chen, competence in global communication requires a cultivated mindset committed to personal growth and development and sensitive to self and other in a diverse cultural landscape. Chen proposes four dimensions to global communication competence: developing the global mindset, unfolding the self, mapping the culture, and aligning the interaction. In the first dimension, ‘global mindset’, Chen argues

for an awareness of the limitations of ethnocentric and parochial perspectives. He posits that in contrast to these, cultivating a global mindset is fundamental to global communication competence. He suggests five personal characteristics for individuals with a global mindset: a) Culturally sensitive, b) Exhibit openness, c) Knowledgeable, d) Critical and holistic thinkers, d) Flexible. Second, Chen presents the concept of 'unfolding the self' as a growth process of personal development. He supports this analysis with an appeal to Confucian ideals of individual self-cultivation. Third, 'mapping the culture' echoes ideas we will see next in Hanvey by positing an understanding not just of one's own culture and that of others, but also some sense of how one's culture is perceived by others. In a similar vein to Hanvey, he argues for 4 levels of cross-cultural awareness summarized as i) Bewilderment, ii) Frustration, iii) Analysis, iv) Immersion. Fourth, and Chen's final dimension, is 'aligning the interaction'. Chen here argues for the integration of the three previous dimensions into a functioning set of behavioural skills, an ability to operate effectively and appropriately in the global communication context.

#### *Integrated cognitive and affective development*

Ideally we should hone our vision of a global perspective from both the strong cognitive frame of reference in Kelleher and Klein, and the strong affective frame of reference in Chen. As a way to combine these two important frames, I will discuss an early and important integrated contribution to the idea of educating students in a global perspective, Robert Hanvey's 1976 paper "An Attainable Global Perspective."

Kelleher and Klein's book, as an introduction to global perspectives, is admirably rooted in real world events. The limitation is that these events are large-scale historical moments difficult to hone into a narrative of one's own personal experiences. On the other side, Chen's paper turned to Confucian ideals of self-cultivation to present a journey of personal growth and commitment to openness and understanding to cultivate competence in global communication. Useful as his arguments are, he emphasizes developing a set of behavioural skills and does not address real world events.

Hanvey (1976) helps connect these two. Hanvey introduces an affective framework that requires students to conceptualize the processes of their own personal development before cognitively engaging the complexity of perspectives in world issues. He specifically sets out to introduce initial concepts that might be included in a school curriculum for the purpose of teaching global perspectives. Hanvey meticulously sets up his parameters and alerts the reader to the necessity for broader analysis than provided in his text. Hanvey's five dimensions of a global perspective are: *Perspective consciousness*, *State of the planet awareness*, *Cross-cultural awareness*, *Knowledge of global dynamics*, and *Awareness of human choices*. The following section provides a brief summary for each of these five dimensions.

The first dimension, *perspective consciousness*, means an individual's awareness of the broad difference in viewpoints that exist, and recognition that the formation of those viewpoints frequently occurs unconsciously, beyond deliberate choice. Put simply "that we have a perspective, that it can be shaped by subtle influences, that others have different perspectives." By extension, our viewpoints are often location specific, that is, they develop in the context of a broad range of environmental influences that are limited by a specific locale and may thereby be specific to that environment, not universally held.

In the second, *state of the planet awareness*, Hanvey includes a wide range of global environmental issues in addition to broader intra- and international concerns such as politics, technology, economic development, and war. To speak of state of the planet awareness is to recognize that despite exponential growth in world travel, migration and commerce (globalisation), most people on the planet still inhabit and operate within limited surroundings, even those from wealthier, geographically mobile societies. A state of the planet awareness helps us to contextualize our encounters with news, information, and communication from other parts of the world.

Hanvey delineates the third, a *cross-cultural perspective*, as a comparative evaluation of culture: an

ability to critique and make comparisons among the ideas and practices of different societies. Further, extending from being able to see ‘them’ (able to recognize the diversity of cultural perspectives of others), and having some awareness of how ‘they’ see ‘you.’ Hanvey posits that the psychological and social factors conspiring against such an understanding make success here more of a challenge. Following is Hanvey’s chart of the 4 levels of cross-cultural awareness:

Level	Information	Mode	Interpretation
I.	awareness of superficial, of very visible cultural traits: stereotypes	tourism, textbooks, National Geographic	unbelievable, i.e. exotic, bizarre
II.	awareness of significant and subtle cultural traits that contrast markedly with one’s own	cultural conflict situations	unbelievable, i.e. frustrating, irrational
III.	awareness of significant and subtle cultural traits that contrast markedly with one’s own	intellectual analysis	believable, cognivity
IV.	awareness of how another culture feels from the standpoint of the insider	cultural immersion living the culture	believable because of subjective familiarity

The fourth feature, knowledge of global dynamics, argues for a general awareness in the broadest sense of how the world works as a social system. Hanvey emphasizes the impact of change, such as from technical innovation or growth. As part of this analysis Hanvey presents for consideration three rules: “Things ramify, There are no “side effects” but there are surprise effects, and Look for the concealed wiring”. This approach seems particularly helpful as a simple device to help students problematize issues and guide them in thinking critically about global concerns.

Finally, Hanvey’s fifth dimension is *awareness of human choices*. This dimension follows from the fourth dimension in that knowledge of how the global system works calls us then to an awareness of our role as participants in that system, and the ultimately global impact of our individual and collective decisions. Hanvey’s dimensions’ unstated balance is between cognitive and affective attributes. His concept of a global perspective includes increasing knowledge of global affairs and processes as well as increasing awareness of one’s own mental processes and place in the global system. His chart of cross-cultural awareness is a helpful starting point for the most rudimentary introduction; nevertheless, in spite of its integrative strengths, it is limited as a linear model that fails to account for the complexity of negative and positive reactions along the course of intercultural experience.

*Cross-cultural attitudes do not necessarily shift from negative to positive*

The complexity of negative and positive reactions is successfully tackled by Joseph Shaules in “Deep Culture: The Hidden Challenges of Global Living”. Shaules work ostensibly addresses the experience and adaptive processes of people living abroad, or sojourners; however, his study of the people most immersed in intercultural contexts provides measures for the process of intercultural learning relevant to people involved in any type of cross-cultural situation. His work has application for the purpose of supporting the education of Japanese university students in a global perspective. Shaules presents from multiple disciplines a very useful comprehensive literature review of varying aspects of the intercultural experience. His singularly most important contribution is presenting a framework to show that cultivating intercultural



skills is not a linear process and not reducible to a limited set of universals.

Shaules additionally argues that intercultural learning is not a movement away from negative experiences toward only positive ones. Positive and negative responses are inherent to the process and occur at all levels of intercultural interaction whether one is experiencing limited intercultural shifts (such as of a short-term traveller) or the ongoing demands of adaptive flexibility (such as for a deeply engaged overseas dweller). He correctly argues that negative reactions are to be expected and anticipated as a natural part of the process *at all levels* of intercultural encounter.

Negative reactions, says Shaules, should be given neutral language to allow the awareness and self-reflection needed for discussion of the learning process. Shaules proposes a new vocabulary for intercultural experience that facilitates direct engagement with these inevitable challenges that heretofore have been little covered in the canonical literature. He gives the example that “[w]ords such as intolerance, racism, and prejudice describe accurately negative attitudes towards cultural difference, but they are pejorative. Few learners would say ‘I felt intolerant’ to describe an intercultural reaction,” notes Shaules. Instead, Shaules proposes the neutral term *resistance*. It is important that the term be neutral to allow learners permission to recognize the normal processes and reactions to challenging experiences. Recognizing that such a process occurs in the human experience is what is vital rather than ranking levels of intercultural response as higher or lower. To help make sense of the process Shaules proposes the following diagram:

Resistance	Acceptance	Adaptation	Towards increased deep cultural empathy
<i>‘Raw fish? Gross!’</i>	<b>Explicit</b> <i>‘Peoples clothes are colorful!’</i>	<i>‘I always eat local food!’</i>	
<i>‘The local staff doesn’t know how to solve problems.’</i>	<i>‘Well, that’s just how they do business here.’</i>	<i>‘I’m bicultural and feel at home in both places!’</i>	
<b>Implicit</b>			

Bringing these points directly to the issue of teaching students, Shaules’ sums this all up with his 7 principles (pp. 232–234) for intercultural education:

1. *Cultural learning is developmental*
2. *Successful cultural learning implies recognition of cultural difference*
3. *Successful cultural learning implies acceptance of cultural difference*
4. *Resistance to difference is natural*
5. *Cultural learning involves relationship formation*
6. *Language is a reflection of worldview*
7. *Process not product.*

These guidelines provide a rich complement to the aspects of a global perspective discussed thus far. The first three are quite standard and uncontroversial. Point four gives us a vital new argument clarifying the naturalness of resistance at all depth levels. On point five Shaules argues:

*Closely related to this is the importance of language learning, since learning the language of a host community allows for relationships with hosts with no foreign language ability and allows sojourners to step more fully into the perceptual world of their hosts. Relationship formation, then, could be de-*



*scribed as the meeting point between language education and intercultural education.*

Relationship formation in turn leads directly to point six and indicates language in social contexts with an emphasis on teaching awareness of cultural values through language learning. The final point, *process not product*, aligns with the argument central to the message of this paper. The value is placed not on arriving at a point of mastery or definitive completion toward some “desired end state of being a cultural expert” (234). Rather, Shaules asserts, “language teaching methods should emphasize and model the process of learning new cultural lessons ...” (234). With Shaules we see that the cognitive and affective aspects of learning a global perspective can and should be linked directly to language learning.

#### **Part 4. Learning objective**

*Our students will diagnose cross-cultural communication issues in a case setting and propose appropriate solutions.*

##### *Japanese youth in international education*

In reference to the cross-cultural encounters of today’s Japanese youth, MEXT reports that the number of Japanese students travelling abroad reached a peak in 2004 at 82,945 (Kyodo News). By 2007 that number had dropped to 75,156 and signalled a marked downward trend. With broadly stated goals of internationalizing Japan’s tertiary education system, the government in 2010 instituted the *Global 30* initiative to counter the dropping numbers. Thirteen selected universities have been given a target of 10,000 Japanese students studying abroad, along with 50,000 overseas students (notably revised down from the original 300,000 target) studying in Japan by the year 2020. To this end the universities will each receive ¥200–400 million per year until at least 2013 (Kyodo News).

Supporting this internationalizing view, a recent *Japan Times* article titled “Exposure abroad key to success for youths” featured the comments and advice of Hitotsubashi University’s Yoko Ishikura, the first Japanese woman to graduate with a PhD from Harvard Business School. Ishikura argued that the flexibility of young minds presented a great opportunity to gain the most from exposure abroad and the expanded vision that can come from the challenge of the experience.

But is exposure abroad the key to attaining a global perspective? Nae and Fraysse-Kim caution that a “short time spent traveling or studying abroad is not enough to change many of the students’ deep-rooted stereotypes and prejudices against foreign countries and people. It can be said that such [education abroad] programs should be regarded as stepping-stones in a more complex process of cognitive and emotional transition towards internationalization” (2011: 396). Their on-going study rightly demonstrates that travel abroad by itself is not sufficient to help students understand and evaluate the complexities of cross-cultural communication issues.

Likewise, the results of Judy Yoneoka’s ten-year study published in 2000 also call for caution. Surveying the views of Japanese-university-student participants in study abroad programs, one of the conclusions Yoneoka draws is what she calls the “thirstless horse syndrome.” She highlights that exposure abroad, in and of itself, does not bring about a positive internationalized and expanded vision in the vein that Ishikura trumpets or that most educators and parents envision when sending young men and women on expensive education abroad programs. Noting first that 1 in 5 non-English majors in the study answered that they did not want ever to travel abroad again, Yoneoka alerts that even the English majors came back with diminished hopes of becoming internationalized because they felt overwhelmed by their lack of world and host country knowledge and also identified being international uniquely with cognitive attributes. Limited to a cognitive definition then, such a conclusion is perhaps not unreasonable for the students.

*As experiential education*

The implications of this for teaching a global perspective are that pedagogical goals must be realistically modest in accumulated knowledge targets, while optimistically grand in scope of vision. Since there is no finite end goal of achievement, the target is to help participants develop the tools to recognize processes occurring within themselves to guide them toward successfully navigating their intercultural experiences. It seems the best balance may be some minimal threshold level of cognitive knowledge development with a primary emphasis on global perspective affective skills. In order for students to diagnose cross-cultural communication issues, teaching a global perspective means bringing awareness to a complexity and range of processes. This is perhaps best expressed in Maslow's sense of an experiential education. In the context of trying to explain communication about peak-experiences Maslow emphasizes the importance of an experiential education in which the student becomes aware of the processes going on inside of himself. If global perspective means not just cognitive skills, then it also means becoming aware of the internal processes of intercultural experience. Maslow explains that

*[p]art of the process here is an experiential-educational one in which we help the patient become aware of what he has been experiencing without having been aware of it. If we can teach him that such and such a constellation of pre-verbal subjective happenings has the label "anxiety," then thereafter it is possible to communicate with him about anxiety and all the conditions that bring it about, how to increase it, how to decrease it, etc. Until that point is reached at which he has a conscious, objective, detached awareness of the relationship between a particular name or label or word and a particular set of subjective, ineffable experiences, no communication and no teaching are possible; so also for passivity or hostility or yearning for love or whatever. In all of these, we may use the paradigm that the process of education (and of therapy) is helping the person to become aware of internal, subjective, subverbal experiences, so that these experiences can be brought in to the world of abstraction of conversation, of communication, of naming, etc., with the consequence that it immediately becomes possible for a certain amount of control to be exerted over these hitherto unconscious and uncontrollable processes.*

Until the student is able to bring awareness to the subverbal things she has been experiencing in intercultural contexts, to name and to understand that flow of positive and negative reactions and all the conditions surrounding them, then until that point no communication and teaching beyond the cognitive aspects of a global perspective is possible. There is an *aha!* moment of awareness in this experiential education whereby these experiences can be brought forward from unconscious reactivity to communicative awareness.

*The Grand Yardstick and mythology*

Soko Morinaga, former head of Hanazono University in Kyoto, recounts such a moment of realization. After the war, he and his classmates returned to their high school confused about what made for right and wrong. The imposition of political will by military victory forced a dramatic cross-cultural encounter for the people of Japan with their occupier, the United States military. He writes:

"Then, on August 15, 1945, came Japan's unconditional surrender. The war that everyone had been led to believe was so right, the war for which we might gladly lay down our one life, was instead revealed, overnight, as a war of aggression, a war of evil — and those responsible for it were to be executed.

... what we thought to be 'right,' turned out overnight to be 'wrong.' We may live another forty or fifty years, but are we ever going to be able to believe in anything again — in a 'right' that can't

be altered, in a 'wrong' that isn't going to change on us? If we don't resolve this for ourselves, no amount of study is ever going to help us build conviction in anything."

The high school philosophy teacher advised them they would need to come up with a grand yardstick by which to measure any circumstance, regardless of the viewpoint whether Japanese or American or otherwise. "Each of you will have to transcend time and place to find a standard that can have meaning to as many people as possible. And in order to do this, I suggest, first off, that you get on with your high school lessons."

This "grand yardstick" points us in the direction of one facet of what it means to think about a global perspective: an understanding that transcends time and place even as it first-off starts where you are with that day's lessons. A global perspective invites us to acknowledge the mystery of our shared humanity and incorporate it into our understanding of our place on this tiny planet. This is the traditional function of mythology, an understanding by which to live and function in the world. In that regard, trying to understand what a global perspective means might be informed by thinking about the traditional role of a mythological viewpoint. Joseph Campbell explains that mythology serves four functions: mystical (awe before the mystery); cosmological (showing shape in a way that still allows the mystery to shine through); sociological (supporting, validating a certain social order); pedagogical (how to live a human lifetime under any circumstance) (Campbell, 1986, 1988). Perhaps these four help illuminate the function of Morinaga's philosophy teacher's grand yardstick and our attempts in this paper to guide toward a global perspective. Like the school teacher's standard that needs must have meaning to as many people as possible, this irreducible mythological global perspective will have to be introduced then discovered experientially again and again, each one to his own. As ever, it begins by getting on with today's lessons.

### **Conclusion**

To repeat, then, here is an initial proposal of objectives for a global perspective as a learning goal.

**Learning Goal:** Our graduates will have a global perspective.

**Corresponding Objectives:**

- Our students will identify and define key events in world affairs and provide examples of how such international issues affect Japan.
- Our students will recognize and distinguish both relativist and universal views of a global perspective in a language-learning context.
- Our students will apply cognitive and affective categories to analyse worldviews and cross-cultural relationship formation in a case setting.
- Our students will diagnose cross-cultural communication issues in a case setting and propose appropriate solutions.

It may be that most of the learning goals we settle on for our department will come from the ground up. With the university's shift to defining our practices in terms of student learning outcomes we have quickly recognised that our DIC program already addresses and tests for a variety of appropriate specific outcomes. Accordingly, we understand it may be possible to derive most of our learning goals from the things that we already do. In the case of teaching a global perspective, because it figures so prominently in the mission and values of the university, it must be stated at the top as one of our learning goals. This paper has taken it as a given that teaching a global perspective must be a learning goal for the DIC. The paper has argued for a list of learning objectives to correspond to that goal. This is a first step: defining the objectives. Going

forward, the next step is establishing the evaluation process to insure student-learning outcomes necessary for a global perspective. Although some new evaluation instruments will be needed, we are likely to find instances that measure these learning objectives already extant in courses throughout the program. Toward teaching a global perspective, wording it in the matter of fact assurance-of-learning terms makes it sound abstract and sterile. In practice I hope that for faculty and students, as Thomas Moore says, “[r]ather, the goal is a richly elaborated life, connected to society and nature, woven into the culture of family, nation, and globe” (1992: xviii).

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