GLOBAL EDUCATION:
RATIONALE AND THEORY

A Thesis

Presented in Partial Fulfillment of the Requirements for

the Degree Master of Arts in the

Graduate School of The Ohio State University

By

Masataka Kasai, B.A.

*****

The Ohio State University
2001

Master's Examination Committee:

Dr. Merry Merryfield, Advisor

Dr. Cynthia Tyson

Approved by

Advisor
Department of Education
ABSTRACT

Why is global education necessary? What is global education? Numerous scholars have attempted to answer these questions since the 1970s. And, there has been a continuous debate on both the rationale and conceptualization of global education. Global education needs to be reviewed in both rationale and theory to understand inservice teachers' practice of global education and new conceptualizations that have emerged out of the literature on globalization. The purpose of this thesis is to examine rationales and conceptualizations of global education based on literature from the 1970s to the present. Books and articles were selected based on their relevance to global education and the frequency by which they are cited.

According to the literature, global education prepares young people to be effective and responsible participants in a world increasingly affected by globalization. In order to reach this goal, young people need to learn to look at the world from global perspectives (Anderson, 1982; Becker, 1979; Case, 1993; Hanvey, 1976). Global perspectives may include many elements such as perspectives, knowledge, and skills.
First, I discuss rationales for global education by answering the question: Why is global education necessary? Next, I examine elements in the conceptualizations of global education based on some major scholars’ work in the field. Lastly, I discuss the implications of these rationales and conceptualizations of global education, and identify some questions, issues, or concerns on global education.
Dedicated to my parents

Yasumasa and Miyako Kasai
ACKNOWLEDGMENTS

I would like to thank my advisor, Merry Merryfield, for her expertise, guidance, patience, and ideas. Her significant efforts enable me to continue to do a thesis and to make it possible.

I thank the other member of my committee, Cynthia Tyson, for agreeing to serve on my master’s committee, encouraging me to do a thesis, and helping me making it possible.

I also wish to thank the Center for the Study and Teaching of Writing for helping me write a thesis.
VITA

March 12, 1973..........................Born – Mie, Japan

1995............................................B.A. English, Gifu Shotoku Gakuen University

FIELDS OF STUDY

Major Field: Education
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abstract</td>
<td>ii</td>
</tr>
<tr>
<td>Dedication</td>
<td>iv</td>
</tr>
<tr>
<td>Acknowledgments</td>
<td>v</td>
</tr>
<tr>
<td>Vita</td>
<td>vi</td>
</tr>
<tr>
<td>List of Figures</td>
<td>viii</td>
</tr>
<tr>
<td>Chapters</td>
<td></td>
</tr>
<tr>
<td>1. Introduction</td>
<td>1</td>
</tr>
<tr>
<td>2. Rationales for Global Education</td>
<td>3</td>
</tr>
<tr>
<td>3. Elements in the conceptualizations of Global Education</td>
<td>9</td>
</tr>
<tr>
<td>3.1 Perspective Consciousness</td>
<td>10</td>
</tr>
<tr>
<td>3.2 Global Issues</td>
<td>16</td>
</tr>
<tr>
<td>3.3 Global Interdependence</td>
<td>20</td>
</tr>
<tr>
<td>3.4 Global History</td>
<td>25</td>
</tr>
<tr>
<td>3.5 Cross-cultural Learning and Skills</td>
<td>28</td>
</tr>
<tr>
<td>3.6 Participation in A Global Society</td>
<td>32</td>
</tr>
<tr>
<td>4. Conclusion</td>
<td>38</td>
</tr>
<tr>
<td>List of References</td>
<td>42</td>
</tr>
</tbody>
</table>
# LIST OF FIGURES

<table>
<thead>
<tr>
<th>Figure</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.1</td>
<td>Illustration of Procedure of Globalization</td>
<td>4</td>
</tr>
<tr>
<td>2.2</td>
<td>Illustrated Increase in Travel Speed</td>
<td>7</td>
</tr>
<tr>
<td>2.3</td>
<td>World Population Growth</td>
<td>7</td>
</tr>
<tr>
<td>3.1</td>
<td>Global Issues in the Social Studies</td>
<td>19</td>
</tr>
</tbody>
</table>
CHAPTER 1

INTRODUCTION

Why is global education necessary? What is global education? Numerous scholars have attempted to answer these questions since the 1970s. And, there has been a continuous debate on the rationale and conceptualization of global education. The literature on global education needs to be reviewed mainly for two reasons: first, one of the most serious concerns related to the debate is educators’ lack of knowledge of the world and of global education as a field of study. Many educators are not prepared to teach global issues or global interconnectedness since they have not learned about these issues in some depth (Lamy, 1990). Teachers who do not understand global education do not know how to implement global education in their classrooms (Starr & Nelson, 1993). Moreover, some teachers do not differentiate global from multicultural education and hold a simplistic understanding of both (Quashigah, 2000). Thus, global education must be an integral element in teacher education programs both for infusion into the curriculum and for the teachers’ own knowledge.

Second, some scholars believe that it is time to reconceptualize global education to meet the challenges of globalization (Merryfield, 2001). Changes in the world require constant review and redefinition of objectives of global education (Becker, 1979).
Assumptions that scholars in global education implicitly have taken for granted for 30 years have been examined recently in various fields (Merryfield, 2001). In sum, it is essential to review global education based on the scholars’ conceptual work for the last 30 years in order to prepare for its reconceptualization according to the reviewed global education.

The purpose of my thesis is to examine rationales and conceptualizations of global education. This thesis is based on global education literature from the 1970s to the present. I selected literature for inclusion based on the relevance to global education and the frequency of citations by other scholars. This thesis will address two main topics: the rationales for global education and the elements in the conceptualizations of global education. In the rationale section, I attempt to answer the question: Why is global education necessary? In the conceptualization section, I describe what elements should be taught in global education. I focus on Hanvey’s (1976) An attainable global perspective as well as conceptual work by Anderson, Becker, or Case as it is the most frequently used conceptualization in American schools (Benitez, 2001; Kirkwood, 2001; Merryfield, 1997). In the conclusion, I discuss the implications of these rationales and conceptualizations of global education, and identify questions, issues, or concerns on global education.
CHAPTER 2

RATIONALES FOR GLOBAL EDUCATION

Why is global education necessary? Its primary purpose is to prepare young people to be effective participants in a world characterized by rapid changes, particularly changes that are associated with "globalization" (Anderson, 1979; Becker, 1979; Diaz, Massialas, and Xanthopoulos, 1999; Lamy, 1983; Merryfield & Subedi, 2001; Merryfield & White, 1996).

Globalization refers to a process of transforming isolated elements into a connected total entity by advances in transportation and communication (Anderson, 1979). The process of globalization is illustrated on the next page. My illustration considers a certain element (e.g., culture, economics, or politics) in each of the four different regions or countries (A, B, C, and D). First, a particular element emerges in each region or country. Second, each element comes closer to another due to advances in transportation and communication, which, in turn, contributes to increasing interaction with people in the world through trade, warfare, and migration. Third, the elements begin to overlap because of the dramatic evolution of transportation and communication allowing more frequent and closer interaction with people in the world. Fourth, the
Note: 

= Element (e.g., culture, economics, or politics)

= Interaction with people in the world

= More frequent and closer interaction with people in the world

= Globalized area

Figure 2.1: Illustration of Procedure of Globalization
continuous intense human interaction through advanced transportation and communication creates an overlapping space that is called globalization. Fifth, globalization expands in each region or country because of the increasing degree of frequency, depth, and scope of interaction with people in other parts of the world. This illustration, while helpful to understanding globalization in general, cannot explain the complexity of all elements such as culture, economics, and politics, as well as human interaction and globalization. Although I use the same degrees of elements, human interaction, and globalized areas in the illustration, these degrees must be different depending upon regions or countries where the elements develop. Political and economic powers of a region or country may significantly affect the degree of globalization. Europe or the U.S. -- strong economic powers-- might be more globalized because of their advanced transportation and communication. Thus, some elements in a certain area may be more globalized than those in other areas because of unequal political and economic power relationships among regions or countries. However, I believe that this illustration presents a general development of globalization.

Lee Anderson (1979) in Schooling and Citizenship in a Global Age maintains that globalization has taken place over the last 500 years, and globalization of human conditions can be examined through the lens of history, geography, economics, politics, or culture. Globalization of human conditions can be found in various ways including: (1) the emergence and growth of a global history that integrates isolated local, national, or regional world histories; (2) dramatic advances in transportation and communication contributing to a shrinking world; (3) the emergence and growth of world markets
resulting from the integration of local, national, or regional economies; (4) the integration of local political systems into an international political system; (5) the emergence and growth of global cultures representing increasing similarities among different cultures as interaction increases among distant societies (Anderson, 1979).

Increasing interaction among diverse people leads to global interdependence and global issues (Becker, 1979). Global interdependence means that people are linked with one another, and they affect and are affected by other people (Alger & Harf, 1986; Anderson, 1979, 1987; Becker, 1979, Kniep, 1987; Merryfield, 1998). The recognition of global interdependence has been growing (Anderson, 1979, 1987; Becker, 1979; Pike & Selby, 1988). Anderson (1979) introduces J curve graphs in order to show the rapid growth of global interdependence in a visible manner. The J curve graphs represent a pattern of change whose rate increases at a geometric progressive for a long time and, suddenly and dramatically, increases at certain point. One of the graphs that Anderson (1979) introduces is about human travel speed with advances in the transportation (see Fig. 2.2). The graph of the travel speed shows a slow increase from 1400 to 1900 and a sharp rise from 1900 when automobile was invented. “Today, in some degree and in some mixture of pleasure and pain, global interdependence is part of the life of virtually all of humanity” (Anderson, 1979, pp. 82 – 83). If an increase in the human travel speed is a human pleasure related to global interdependence, global issues may be considered products of global interdependence as a human pain. For example, world population growth demonstrates the same pattern of the J curve graph as the human travel speed (see Fig. 2.3). After the Second World War, the world’s population reached 2 billion people, and it took 250 years to triple to this population (Jackson, 2001). However, 55 years after
Figure 2.2: Illustrated Increase in Travel Speed


Figure 2.3: World Population Growth

Note. From Annual editions: Global issues 01 / 02 (p.31), by R. M. Jackson, 2001, Guilford, CT: McGraw – Hill / Dushkin.
the Second World War, it tripled again to 6 billion people (Jackson, 2001). Thus, when graphing the world population, the graph will look like a letter "J." The contemporary world is experiencing global changes beyond the bend of most J curves (Anderson, 1979; Pike & Selby, 1988).

Anderson (1990) has suggested that the U.S. has experienced a decline of its dominance since the 1970s when globalization of human conditions significantly took place. After the Second World War, the U.S. was economically the most influential and dominant country. However, the rapid economical development of other nations like Japan has prevented the U.S. from maintaining the status of its hegemony slowly but steadily since the 1970s. The U.S. has been losing its economic influence on the world market. For example, although the U.S. produced 40 percent of the gross world product in the 1950s, by the 1980s the gross world product that the U.S. could produce dropped to 22 percent (Anderson, 1990). Anderson (1990) explains that the decline of American hegemony creates "globalization of American society" (p. 21). The U.S. involvements in the world have been globalized so that its economics, politics, and culture are dependent on other nations.

Globalization has led to unprecedented changes in the world and these changes should impact education (Anderson, 1990). However, the American educational system has not met the challenges of globalization (Anderson, 1990; Merryfield, 1998). Thus, as Becker (1979) mentions, many American students still receive, to a great extent, the same education their grandparents received. Global education sufficiently reflects current social changes associated with globalization.
CHAPTER 3

ELEMENTS IN THE CONCEPTUALIZATIONS OF GLOBAL EDUCATION

There is an agreement that the purpose of global education is to prepare the young to live effectively and responsibly in a global society (Anderson, 1979; Becker, 1979; Diaz et al., 1999; Lamy, 1983; Merryfield & Subedi, 2001; Merryfield & White, 1996). In order to reach this goal, students need to learn to look at their world from global perspectives (Anderson, 1982; Becker, 1979; Case, 1993; Hanvey, 1976). Robert Hanvey (1976) in An attainable global perspective explains that global perspectives are a mixture of many elements to “socialize significant collectivities of people” (p. 2). Global perspectives consist of the elements such as thought, sensitivities, awareness, competencies, attitudes, skills, and knowledge. More importantly, since we inherently possess those elements to some extent, we have the capacity to develop them. In order to develop global perspectives, students must be provided with an opportunity to “see beyond the local group and to experience a variety of social and cultural settings” (Becker, 1979, p. 37).

Based on Hanvey’s (1976) five major elements of a global perspective—“Perspective Consciousness, ‘State of the Planet’ Awareness, Cross-cultural Awareness, Knowledge of Global Dynamics, and Awareness of Human Choices” (pp. 4 – 22) --,
educators have explored how Hanvey’s five elements can be infused in order to enrich global education. As a matter of fact, Hanvey’s five elements are the most frequently used as the basic components of global education (Benitez, 2001; Kirkwood, 2001; Merryfield, 1997). In this section, I discuss Hanvey’s five dimensions and integrate his work with that of other major scholars in the field. I will use some different names than Hanvey’s (1976) five dimensions in order to involve other scholars’ perspectives.

**Perspective Consciousness**

Perspective consciousness is considered as the recognition that every individual has a perspective that is not universally shared and that the perspective can be continuously formed and reformed by any influence (Hanvey, 1976; Kirkwood, 2001; Pike & Selby, 1988). Students’ acquisition of perspective consciousness is essential since there is an agreement that it is better to express opinions about the world based on wide-ranging and unbiased examination from different perspectives than based on unexamined and established assumptions (Case, 1993). Students develop perspective consciousness by examining and understanding multiple perspectives on issues, events, and ideas (Gaudelli, 1996; Kirkwood, 2001; Merryfield & Subedi, 2001). Diaz et al. (1999) maintain the importance of presenting two types of knowledge to students: mainstream academic knowledge and transformative academic knowledge. Banks (1995) explains that mainstream academic knowledge represents traditional Eurocentric knowledge, which refers to established ideas, concepts, or paradigms that are assumed to be true from a western perspective. On the other hand, Banks (1995) suggests that transformative academic knowledge indicates ideas, concepts, or paradigms that question mainstream
academic knowledge and possess potential to overthrow established ideas, concepts, or paradigms. A lesson “The meeting on the Congo” (pp. 16 – 17) introduced by Merryfield (1997) is a good example. Merryfield (1997) presents two different stories of people who met at the Congo River in the 1800s. One story was told by an African chief resident living by the Congo River, and the other was written by a white explorer traveling the Congo River. These two stories describe clearly how differently they perceived the situation when they met on the river. Information from the story of the white explorer is mainstream academic knowledge as it is what is taught in most schools in the U.S. On the other hand, information from the story of the resident living by the Congo River is transformative academic knowledge as it counters the mainstream academic knowledge. Thus, transformative academic knowledge includes facts from perspectives other than western. Teachers should present not only mainstream academic knowledge, but also transformative academic knowledge to their students. Moreover, it is appropriate for teachers to provide students with knowledge from multiple perspectives so that they are able to see the world from different perspectives (Becker, 1979; Diaz et al., 1999; Hahn, 2001; Lamy, 1990; Merryfield, 1998; Merryfield & Subedi, 2001).

Perspective consciousness refers to an attempt to “understand ‘others’ in cross-cultural awareness” (Merryfield & Subedi, 2001, p. 280). The perceptual dimension of global education has been conceptualized recently by other scholars (Merryfield, 1998; Quashigah, 2000). In fact, Case (1993) describes five interrelated elements of the perceptual dimension: “open-mindedness, anticipation of complexity, resistance to stereotyping, inclination to empathize, and nonchauvinism” (p. 320).
Open-mindedness is eagerness or flexibility to change existing beliefs after the beliefs are critically examined by considering multiple views of the beliefs. The open-mindedness in students will be greatly developed in the classroom when teachers enhance students’ acceptance of not being continually right, their appreciation of the significance of decision-making about important issues by analyzing the issues entirely, and their learning to live with uncertainty (Case, 1993). McCabe (1994) found that college age students participating in a study abroad program called the Semester at the Sea program developed their openness as the program progressed so that they became more accustomed to various experiences of different cultures. This result seems to support Merryfield and Subedi’s (2001) theory that experiencing new countries and cultures enhances open-mindedness.

Both anticipation of complexity and resistance to stereotyping are grounded in skepticism. Anticipation of complexity is skepticism about simple explanations of “complex ethical and empirical issues” (Case, 1993, p. 322). Anticipation of complexity involves students’ deeper consideration and imagination about complex issues in order to truly understand those issues. For example, when learning about the world food crisis, students may be able to reach the conclusion that the world food crisis cannot be eased or solved by a “more food” action since they come to understand that there is already enough food for all the people in the world. In addition, they come to appreciate multiple approaches to resolving the world food crisis (Case, 1993). Resistance to stereotyping is skepticism about simple explanations of individuals, cultures, nations, or global issues. Stereotyping is caused by limited exposure to information from multiple perspectives.
For example, stereotyping is enhanced when students learn only about exotic features of Japan such as Kimono, Ninja, or Sushi. In order to avoid stereotypes, information from multiple perspectives must be presented and students must study the realities of everyday life (Case, 1993; Merryfield & Subedi, 2001).

Inclination to empathize refers to “a willingness and capacity to place ourselves in the role or predicament of others or at least to imagine issues from other individuals’ or groups’ perspectives” (Case, 1993, p. 323). Empathy relies on skills that help students develop understanding of others. Case (1993) explains that learning empathy involves not a temporal adoption of the other’s way of life but an adequate understanding of the other’s situation in order to imagine sympathetically similar circumstances within one’s own world. Empathy may be developed when students study stories of other people or role-play their situations based upon insiders’ information.

Lastly, nonchauvinism is a tendency not to distort our views of others based on ethnocentrism or xenophobia. Case (1993) regards ethnocentrism, the view that one’s own cultural group is superior to all others, as one of the forms of chauvinism. McCabe (1994) found that students, through various events of a study abroad program, improved or deepened their globalcentrism instead of ethnocentrism. “Globalcentrism implies looking at issues from the standpoint of a citizen of the world, rather than perceiving the world singularly” (McCabe, 1994, p. 280). Global education aims to lessen students’ ethnocentrism as it extends their global perspectives (Becker, 1979; Merryfield & Subedi, 2001). Dividing people between “us” and “them” is contrary to a global perspective.
Self-understanding is the basis on Case's (1993) five interrelated perceptual dimensions. Inclination to empathize relies on students who understand themselves and can place themselves in the role of others. Pike and Selby (1999) call self-understanding "the journey inwards" (p.38) by comparing it with "the journey outwards" (p. 38) that refer to understanding the world out of oneself. Pike and Selby (1999) suggest that students should challenge their own beliefs, values, and worldviews through learning the essential dimensions such as global systems, global issues, and different cultures in order to develop the journey inwards. Challenging students’ beliefs, values, and worldviews enables them to develop open-mindedness and nonchauvinism (Case, 1993). Self-understanding and other perceptual learning are enhanced when students encounter multiple perspectives. For example, comparing students’ own knowledge with knowledge from other perspectives provides them with an opportunity to develop not only self-understanding, but also anticipation of complexity and resistance to stereotyping (Case, 1993).

While examining their own identities through a study of global systems, global issues, different cultures, and their beliefs and values, students can reflect on their identities and what it means to be American (Merryfield, 1993). Merryfield (1993) maintains that reflection is necessary in teacher’s professional development in order for them to develop complex knowledge of "themselves, other peoples, and the world" (p. 27). Her rationale for reflection can also be applied to K-12 students. In short, reflective practice is necessary for students at any level if they are to grow in cross-cultural competence. Reflective practice is essential for the most of global perspectives.
DuBois (1989) describes double consciousness, which is different, but related to perspective consciousness. Merryfield and Subedi (2001) present differences between these two concepts based on an underlying assumption of power relations. Double consciousness is "the duality of perspectives based on power and discrimination" (Merryfield & Subedi, 2001, p. 280). African Americans develop consciousness of their own culture and that of mainstream white culture, while white people may only develop consciousness of their own culture since it is dominant in American society. White people do not seem to be rewarded even if they participate in the minority activities, while minority people are rewarded socially and even economically when they successfully participate in the majority culture (Hanvey, 1976). In short, those who are marginalized or oppressed in a society have to develop the double consciousness to survive, while majority people do not. Merryfield and Subedi (2001) explain difference between these two as follows:

The qualitative differences are profound between a double consciousness that develops as a survival skill because one is marginalized or abused within one's own society, and a perspective consciousness that develops to understand the 'other' as an academic exercise in cross-cultural awareness. (p.280)

Students growing up with a double consciousness develop perspective consciousness naturally as they deal with two cultures in order to live in a marginalized society (Merryfield & Subedi, 2001). Thus, backgrounds of students carefully need to be
considered since their backgrounds, especially for whether they are forced to develop a
double consciousness to survive, significantly affect development of perspective
consciousness.

Global Issues

What are global issues? There are five features of global issues: transnational, complex, diverse, persistent, and interconnected. Below, I explain each feature by using global warming as an example.

First, global issues are "transnational in scope" (Kniep, 1986, p. 442). Global warming is a matter beyond national borders since it is obvious that it influences not only an individual nation, but also most of the nations. Global issues should be viewed as "impact across many, if not all, parts of the world" (Pike & Selby, 1988, p. 22).

Second, global issues cannot be solved by actions of a single nation (Alger & Harf, 1986; Kniep, 1986). Global warming can be addressed only through multifaceted actions of numerous nations since it seems essential that actors, both as individuals and nations, work together in order to ease or solve this issue. Pike and Selby (1988) maintain that global issues should be viewed as problems that require multilateral cooperation.

Third, the effects of global issues are diverse (Alger & Harf, 1986; Kniep, 1986). Global warming has many effects across the planet. Every nation has its own character, cause, value, reaction, explanation, or actions for resolution of this issue. Many countries suffer from an increase in the temperature while other countries on the coasts fear a drop in ocean and inland temperature and an increase in sea levels due to melting ice caps. Moreover, in order to cope with global warming, two international agreements: the
United Nations Framework Convention on Climate Change and the Kyoto Protocol were adopted in 1992 and 1997 respectively. Specifically in the Kyoto protocol, different countries agreed to cut different amounts of emission of carbon dioxide. Although there is an agreement among some nations that the amount of emission of carbon dioxide, which destroys an ozone layer, should be reduced, approaches to do it vary depending on each nation because the carbon dioxide is produced in different ways in different countries.

Fourth, global issues are persistent (Alger & Harf, 1986; Kniep, 1986). Global issues can be viewed as “a process with a past, present and future” (Pike & Selby, 1988, p. 22). Global warming is characterized by long-term development since it has been an issue for a long period of time and will probably be an issue in the future. A rise of the world temperature will be estimated around 1.5 degrees Celsius over the next century (Matthews, 2001). There is a great possibility that global warming will be regarded as a major global issue in the future.

Lastly, global issues affect and are affected by other global issues (Alger & Harf, 1986; Kniep, 1986; Pike & Selby, 1988). Indeed, global warming is linked to other issues since a rise of the temperature significantly affects human life in general. For example, global warming may cause an increase in the number of extinct species since they may not be able to adapt to warmer conditions. There may be an increase of human death rate because of both an increase in the number of infectious diseases that are in favor of a warm condition and a rise of ocean levels as the polar ice cap melts. On the other hand, global warming may be significantly developed by world population growth because of an increase in the amount of gas emission.
Merryfield and White (1996) have developed issues-centered global education that social studies teachers are able to cover in an existing social studies curriculum. They illustrate five categories of global issues: Political issues, Cultural / Social issues, Development issues, Economic issues, and Environmental issues. Students will be able to recognize that global issues affect and are affected by local issues in the issues-centered global education (Benitez, 2001; Merryfield & White, 1996). In short, students perceive themselves as members in a global society by recognizing that they are both actors causing local issues that result in global issues and participants reducing or solving local issues that contribute to resolutions to global issues (Kniep, 1987; Woyach & Remy, 1982). “Once students see that ‘their problem’ is indeed part of a larger problem that affects people like themselves in other parts of the world, they begin to think globally” (Merryfield & White, 1996, p. 184). The figure that Merryfield and White (1996) illustrate is on the next page.

Teaching about global issues is necessary since students are to be prepared to deal with these complex issues and problems in the future (Alger & Harf, 1986; Case, 1993; Diaz et al., 1999; Kniep, 1986; Merryfield & White, 1996; Pike & Selby, 1988, 1999; Wilson, 1993b). Kniep (1986) maintains “If young people are to be well informed about their world, their education must engage them in inquiry about the causes, effects and potential solutions to the global issues of our time” (p. 442). Furthermore, it is worth noting that there is an agreement that global issues can be taught at any age or grade level (Alger & Harf, 1986; Diaz et al., 1999; Kniep, 1987; Merryfield & White, 1996; Pike & Selby, 1999).
<table>
<thead>
<tr>
<th>Political Issues</th>
<th>Cultural / Social Issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peace and security issues, human rights, self-determination, peacekeeping issues, political stability, use of the military, weapons sales, use of space, arms control, military aid, torture, terrorism</td>
<td>Ethnic conflict, intermarriage, ethnicity, cultural transmission, language policies, religious issues, education and literacy issues, health issues, population issues, global movement of people, refugees, immigration</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Development Issues</th>
<th>Economic Issues</th>
<th>Environmental Issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poverty, sustainable agriculture, capital investment, population, food and hunger, women in development, technology transfer, issues related to dependency</td>
<td>Organization of labor, the global assembly line, non-tariff barriers, free trade, debt issues related to distribution (e.g., of wealth, technology and information, food, resources, weapons), urbanization issues, transportation and communication issues</td>
<td>Pollution, use of natural resources, land use, extinction of species / biodiversity, disposal of toxic wastes, energy issues, conservation, renewable versus nonrenewable energy, global movement of people, refugees, immigration</td>
</tr>
</tbody>
</table>

**Interrelationships across issues and problems**


Figure 3.1: Global Issues in the Social Studies
Global Interdependence

The concept of global interdependence is based on the interconnectedness of people, organizations, and systems linked with one another and the ways in which they affect and are affected by other people, organizations, and systems. According to Anderson (1987), global interdependence is not something bad or good, but simply a fact of the late 20th. Pike and Selby (1988) in Global Learner, Global Teacher present three characteristics of global interdependence: "degree of frequency, depth, and scope" (p. 3). There has been a rapid rise in the frequency of events related to global interdependence, as there has been a rapid expansion of the depth and scope of global interdependence (Pike & Selby, 1988). For example, an increasing number of international organizations, including both governmental and nongovernmental ones, enables people to interact or work with people in a larger area more frequently and closely. However, students tend to know little about these organizations because of lack of formal education about them (Alger & Harf, 1986). Thus, students have to learn about the governmental or nongovernmental organizations so that they can understand how they become actors in an interdependent world (Diaz et al., 1999; Kniep, 1986). Otherwise, they will not be adequately prepared for effective and responsible participation in world affairs, which is contrary to the primary purpose of global education.

Students must be aware and knowledgeable about the fact that people around the world are interdependent at least in five types of world systems: cultural systems, economic systems, political systems, ecological systems, and technological systems. Human interdependence in the cultural systems is not new and can be found in various
forms. From a historical point of view, expansion of colonization by European countries at the beginning of the 20th century and American hegemony from the post Second World War to the 1970s significantly contribute to development of global culture through “an unequaled degree of cultural influence over the rest of the world” (Anderson, 1990, p. 18). In daily life, many stores in the U.S. sell products from other countries while sports, music, movies, and international cultural events include players or performers from different countries (Becker, 1979). Furthermore, although many elements of American culture still continue to be exported to foreign countries, it is also true that American culture is influenced by these foreign countries (Anderson, 1990). Such a global culture has been growing as a result of both increasing interactions between societies and increasing cultural similarities among societies (Anderson, 1979). The global culture “co-exists in uneasy relationship to traditional, local and microculture” (Anderson, 1979, p. 317).

The global economic system demonstrates the support of global interdependence and dependence. It is obvious that people depend on other regions to supply and demand many of the goods that they consume everyday. Our commodity such as clothing, coffee and tea, gas and oil, automobiles, electronic appliances, watches and home furnishings easily link us to workers in various countries (Alger, 1985). One of the primary factors that make people interdependent in economic systems is the emergence and growth of multinational corporations. The number of multinational corporations that take advantage of the world market of labor has been increasing around the world (Alger & Harf, 1986; Anderson, 1990). While walking the streets, “we are surrounded by signs of worldwide
corporations” (Alger, 1985, p. 22). Since the economical power that these multinational corporations hold becomes stronger, there is a growing knowledge that they significantly influence international policies affecting the daily lives of individuals (Alger & Harf, 1986). Furthermore, increasing transactions on a global scale enhance economic interdependence in the world. The amounts of transacted goods, services, and money including international trade and foreign investment have been expanding (Anderson, 1990; Kniep, 1986). Although global transactions are not new, the magnitude and the scope have been growing more rapidly than ever (Alger & Harf, 1986; Pike & Selby, 1988).

People are more frequently involved in world affairs and interact with people in other parts of the world through an increase in the number of political organizations with various purposes from local to international. The number of opportunities to participate in world affairs is increasing, as governmental and nongovernmental organizations from local to international levels have been growing (Alger & Harf, 1986). More than 400 international organizations have been established for the last 150 years and international conferences become common (Anderson, 1990). More than 4,200 international nongovernmental organizations operate to influence national and international policies (Kniep, 1986). For example, the organizations such as Greenpeace, Amnesty International, Rotary groups, terrorist groups, religious organizations, and individual citizens have influenced world policies (Anderson, 1990). Local governments are also involved in world affairs. Most of the states in the U.S. have offices of international trade, while cities or towns establish a friendly or “sister” relationship with cities or towns in other parts of the world for the purpose of cross-cultural exchanges or trade and
investment (Alger & Harf, 1986). As the links of either nations or states to the world have been increasing and borders between domestic and foreign affairs have been vanishing, people around the world come to share the issues or problems on a global scale (Alger & Harf, 1986; Anderson, 1990). Alger and Harf (1986) describe the way of developing an organization to deal with global issues:

When states discussed issues, the contact between states used to be mainly a negotiation between two states. Since the number and scope of issues between two states rose and the issues involved other states, more focused international meetings were established. After that, as issues and problems became so complex and worldwide, there were common ideas and interests among the international meetings. Thus, a more worldwide meeting dealing with not only one specific issue, but also various issues emerged in order to cope with the numerous issues at once effectively. (p. 8)

The surface of the earth holds “humans, plants, animals, and microorganisms that are interdependent with one another and that depend upon land, oceans, and elements to sustain life” (Kniep, 1986, p. 440). However, the world ecological systems have been significantly influenced by actions of people around the world. The depletion of the ozone layer, global warming, pollution of air, water, and land, acid rain, deforestation and desertification, toxic and nuclear waste disposal, and the extinction of animal and plant species are caused by human actions and have become great concerns globally (Anderson, 1990). For example, endangered species are facing the extinction crisis they have ever
met because of the actions of human beings. According to the International Union for Conservation of Nature (IUCN) news release (2000), it is reported that endangered ape species increased from 13 to 19, and the number of threatened albatross species has increased from 3 to 16 after the last assessment in 1996. This crisis is not just localized but globalized. In some countries such as Indonesia, India, Brazil and China, mammals and birds are more threatened, while in South and Central America, Central and West Africa, and Southeast Asia, the plant species are more endangered. IUCN (2000) also reports that 11,046 species of plants and animals are threatened and facing a high risk of extinction in the near future as a result of human activities. These human activities include not only direct human activities such as hunting, fishing, or collecting too many creatures, but also “indirect” human activities such as excessive logging, forest burning, and pollutions. Kwok (1999) states that illegal loggers are destroying Tanjung Puting National Park in Indonesia, which results in threatening the life of plant and animal species. Moreover, Suherty Reddy, chief of Tanjung Puting National Park, estimates that if this logging continues, the forest and habitat of the orangutan will be destroyed in five years (cited in Kwok, 1999). Human beings are the most influential creatures in the world ecological systems since they only have a power to control, maintain, recover, or destroy the ecological systems. Thus, as future global citizens, students need to learn about their roles to manage the ecological systems.

Technological advances contribute to increasing interdependence of people in the world. It is no doubt that we are living in “the age of technology” (Kniep, 1986, p. 440). Technology enables us both to shrink the world in time and to enlarge the world in
distance. The technological advances have made the world shrink in time by the
inventions of the automobile or the jet engine. However, the products in science
technology that most readily reminds us of the shrinking world are nuclear weapons.
Since two atomic bombs were dropped on Hiroshima and Nagasaki in 1945, people in the
world have been recognizing that they are always exposed to a threat of nuclear weapons
wherever they live. Technology enables us to enlarge the world as well. For example,
manufacturing is becoming steadily more internationalized by the technological advances
(Anderson, 1990). As the number of multinational corporations has been increasing, it is
hard to find products made in a single nation. Even if you see a tag “made in America”
on the products, it may be true that the parts are produced in countries other than the U.S.
Moreover, the technological advances have also made the world grow in a sense that we
are able to have an access to people, places, events, and information within and outside of
the nations by the inventions of the telephone, the computer, or the Internet. Advances in
technology greatly affect the daily lives of people in the world (Kniep, 1986).

Global History

Global history comprises a shared history of the world that consists of
interrelated regional histories (Anderson, 1979). Global history incorporates
understanding of “the larger economic, historical, and strategic changes that have
occurred over the past centuries” (Becker, 1990, p. 76). Kniep (1986) explains that global
history involves understanding of the growth of universal and diverse human values, the
historical development of the contemporary global systems, and the antecedent
conditions and causes of global issues and problems. In order to teach global history,
there are two important dimensions: a spatial dimension and a temporal dimension. The spatial dimension involves the interdependent relationships among separate regional histories. This dimension stems from the basic notion that the separate regional histories are related to one another by affecting and being affected by others. Teaching Western history in separate from histories of other geographical or cultural areas prevents students from recognizing the historical relationships between people, countries, and continents (Becker, 1990). Thus, teachers must provide students with an opportunity to learn about global history, including not only histories of western countries, but also those of other parts of the world, so that students are able to recognize the interdependency of local histories. For example, in learning about historical exchanges of the products and contacts with people in the world, students need to learn about the ecumene that historian William McNeill (1963) calls the link of the Atlantic and the Pacific across the Eurasian continent. Through a study of the ecumene, students will recognize that the exchanges of the products and contacts with people beyond the national borders have taken place for more than 2000 years and have generated an interdependent world. Moreover, students will learn that the ecumene has been globalized at a great speed by European explorers since the 15th or the 16th centuries through migration, trade, or warfare. Considering the spatial dimension in the teaching of global history helps students to find the interdependent relationships among regions in the historical context.

The temporal dimension represents the notion that history must be considered as a series of events or consequences within a time continuum from the past to the future through the present (Pike & Selby, 1988, 1999). Although students usually learn world
history in units consisting of years or decades, global history must be learned in other ways. For example, when learning about causes of global issues, students need to learn about development of global issues in the historical context. Students cannot fully understand the process of development of global issues when they learn about history as disconnected units consisting of years or decades. Students should be encouraged to learn about global issues within a time continuum from the past to the future through the present in order to find causes and effects of the global issues thoroughly. Moreover, unlike in a usual world history class, teachers should focus on the future of global issues in global history (Pike & Selby, 1999). It is worth noting that Pike and Selby (1988, 1999) present three futures: the probable future, the possible future, and the preferable future. The probable future is what is likely to happen. The possible future is the futures, which would happen if a certain change occurred. The preferable future is the futures that people wish to have. It is important for students to explore these alternative futures in the classroom (Pike & Selby, 1988, 1999).

Merryfield (1998) found that inservice and preservice teachers had students make connections across time and space, and some of the teachers valued these connections as they made students recognize cause and effect relationships in history. Students must learn about the historical relations among civilizations that have been ongoing for the last 2000 years in order to accurately understand contemporary global interdependence (Kniep, 1986). In addition, history without a global context cannot facilitate today’s students’ understanding of both how their countries developed and where they may be heading in an increasingly interconnected world (Becker, 1990).
Cross-cultural Learning and Skills

In an increasingly interdependent world, students need to understand and know how to interact with people from different countries and cultures. Students from so many different cultures immigrate and attend schools in the U.S. (Wilson, 1993b). In addition, young people will have to deal with global issues that various people are involved (Wilson, 1993b). In order to obtain cross-cultural knowledge, students study their own culture and other cultures. By examining their own culture and comparing those to other cultures around the world, students will recognize cultural similarities as well as differences. Students find “commonality within this diversity” (Kniep, 1986, p. 438). When teaching about cross-cultural differences, in order to avoid stereotypes, teachers should provide students with knowledge of deep cultures, especially for beliefs and values, in order to “move beyond the superficiality of dress, holidays and food or a focus on the exotic and bizarre” (Merryfield, 2001, p. 197).

Students also need to learn about two movements in the cultural systems. The first movements are attempts to preserve the values of distinctive cultures at state level organizations or nations with no states (e.g., Basques, Bretons, Kurds, Palestinians) (Alger & Harf, 1986). The cultural differences that people are trying to maintain include lifestyles, languages, traditions, attitudes, and worldviews. Other movements are universal efforts of transnational organizations (e.g., United Nations) to pursue common standards of what means to be human through the Universal Declaration of Human Rights and other protocols (Alger & Harf, 1986; Kniep, 1986). Kniep (1986) suggests that global education should help students to connect evolving universal values with students’ own cultural and national values.
Some studies on cross-cultural learning have been conducted. Merryfield (1998) found that inservice and preservice teachers considered a study of culture as primary in global education. Students were encouraged to examine their own cultures and develop analytical skills to find the complexities of people’s perspectives. In addition, it is worth noting that the teachers in her study highly valued tolerance, respect, and cooperation while their students learned about different cultures (Merryfield, 1998). Furthermore, Benitez (2001) found that discussing controversial issues with diverse students in terms of ethnicity or social class developed multiculturalism so that students felt comfortable with not only people from the same culture, but also those from different cultures. After they discussed controversial issues such as the inner city violence, the death penalty, or the racism with students from another culture, they tended to recognize how others felt on the controversial issues. Thus, this recognition seemed to enhance students’ understanding and acceptance of people of other cultures.

Cross-cultural experiential learning is an effective way to develop not only cross-cultural knowledge, but also cross-cultural awareness and communication skills. Cross-cultural experiential learning involves reflective learning from experiences of different cultures by actually interacting with people from different cultures (Wilson, 1982). Students can discuss with the community people, who have international experience or have grown in different cultures. Students will be able to discuss similarities and differences between their culture and other cultures that the community people experienced (Woyach & Remy, 1982). Cross-cultural awareness refers to the recognition of different cultures from the insider’s point of view (Hanvey, 1976).
Merryfield and Subedi (2001) explain that cross-cultural experiential learning provides students with an opportunity to recognize the importance of seeing things from the point of view of others and to develop their cross-cultural communication and cooperation skills through actual interaction with people from various cultures. Moreover, cross-cultural experiences enable people to place themselves in different positions of cultural and linguistic power and to recognize the dynamics of power relationships between and within cultures (Merryfield, 2001). Bennett (1993) uses “intercultural sensitivity” (p. 24) to describe “the construction of reality as increasingly capable of accommodating cultural difference that constitutes development” (p. 24). Intercultural education contributes to perceptual development from ethnocentrism to “ethnorelativism” involving the assumption that “cultures can only be understood relative to one another and that particular behavior can only be understood within a cultural context” (Bennett, 1993, p. 46).

Primary studies on cross-cultural experiential learning have been implemented by McCabe and Wilson, and positive effects on cross-cultural awareness and communication skills have been found. McCabe (1994) found that participants in a study abroad program improved their cross-cultural awareness and understanding through experiences and contacts with people in the host countries. Many participants came to understand and recognize the qualities in them as well as the existence of differences during the study abroad. In addition, Wilson (1993a) found from a conversation partner program at the University of Kentucky that American prospective teachers developed a global perspective including cross-cultural awareness and interaction skills through
conversations with English as a Second Language (ESL) students. Wilson (1993b) also found from various studies on people with international experience that those people gained a global perspective including cross-cultural awareness and communication skills by experiencing the cultural differences and interacting with people from different cultures.

Students' perceptual understanding of different cultures is meant to develop Bennett's (1993) integration stage of ethnorelativism. Bennett (1993) explains that an integration stage is considered a more advanced stage than an adaptation stage including empathy. People in the integration stage are always able to imagine themselves both within and outside of a given cultural context (Bennett, 1993). This stage enables people to act in a different cultural context based on their decision and judgment making through deep consideration and critical examination of any assumption. Making decisions through an examination of one's cultural assumptions is necessary when people communicate or work with people from different cultures. For example, negotiations with people from different cultures can best be accomplished by the people who can choose to function in any given cultural context (Bennett, 1993). If the negotiation took place among people just expressing their interests or opinions from their standpoints, it would be extremely difficult to reach an agreement among them. Hanvey (1976) acknowledges that cross-cultural awareness is the most difficult dimension to attain in his attainable global perspective since students need to be prepared for respect and participation in different cultures.
Participation in A Global Society

“Education becomes complete only when it moves us and provides us with the means and opportunity to act to become part of the solution to local, national, and global problems” (Kniep, 1987, p. 151). Since the primary goal of global education is to prepare students to be effective and responsible participants in a global society, it is obvious that students should learn how to participate in such a society. Abilities that young people should learn include four competencies: self-awareness in world systems, decision-making, judgment-making, and exercising influence (Anderson, 1979; Becker, 1979). I will explain each competence by using a topic “terrorism” as an example.

The first competence is awareness of involvement in world systems (Anderson, 1979, 1987; Becker, 1979). Students will be aware of being involved in the world of terrorism by learning about a terrorist attack in New York on September 11, 2001. Moreover, students will be asked to search for local involvements such as anti-terrorism activities or policies. Researching and learning about local communities enables young people to link the world to their daily lives (Alger, 1985). Moreover, learning about local involvements in global issues makes young people recognize that they can make a difference on a local scale (Woyach & Remy, 1982). The information will be collected from various resources and considered valuable as long as it links the local communities to the world. As local communities are different, students must collect information “on their place in the world, their impact on people in other countries, and the impact of people in other countries on them” (Alger, 1985, p. 23). In sum, global education must involve a local - global connection when dealing with global issues or problems (Gaudelli,
1996; Merryfield, 1994, 1998; Quashigah, 2000). Students need to be familiar with the idea of local - global connections (Gaudelli, 1996). Moreover, teachers must connect students’ daily lives to the world so that students are able to recognize a linkage between local issues and global ones. Quashigah (2000) observed three global education lessons and found that the topics in the global education classroom identified local - global connections. Merryfield (1998) found that inservice and preservice teachers engaging in global education all selected and arranged contents of global education derived from students’ experiences in the local community. This result supports Kniep’s (1987) theory that “The way we teach must reflect the experience and development of our learners” (p. 149). Although this awareness is similar to the recognition of global interdependence discussed in the section “Global Interdependence,” I discuss this awareness again since it will be the primary competence that is requisite for other competencies that I will discuss below. It is important for young people to recognize the existence of world systems and perceive how they function within them.

The second competence is decision-making (Anderson, 1979, 1987; Hanvey, 1976; Pike & Selby 1988). Making decisions involves finding alternative choices for the issues. Since terrorism is a transnational issue, students will realize that they need to understand their own interests and the interests of other nations with regards to terrorism. In addition, students may learn about alternatives to U.S. policy against terrorism. For example, as the Watson Institute for International Studies (2001) presents, students may find at least four choices regarding to the U.S. response: an individual action, a group action through coalition, an involvement of the U.N., and resolutions to causes of the
terrorist attack. First, the individual action indicates that the U.S. must continue to fight against terrorist groups even by itself. Second, the group action means that the U.S. must continue to work with other nations by developing the existing coalitions to fight against terrorist groups. Third, the U.S. can encourage the U.N. to take a lead to find the players of these terrorist attacks and bring them to justice before International Criminal Court. Lastly, the U.S. can make every effort to find and solve the core causes of these terrorist attacks. Moreover, students may combine some from the four or develop their own options.

The third competence is judgment-making (Anderson, 1979, 1987; Pike & Selby, 1988). Judgment-making refers to both expressing a belief and choosing among different beliefs (Anderson, 1987). In order to practice judgment-making, young people must evaluate the local activities affecting world affairs (Alger, 1985). Students will be asked to examine local policy against terrorism critically. This evaluation enables students to find domestic and foreign policies relevant to the issues (Alger, 1985). Student understanding of foreign and domestic policy is necessary so that they can prepare to be either future policy makers advocating the solutions to global issues or future active participants in their governments (Lamy, 1983). Anderson (1987) maintains that individual current skills of judgment-making are inadequate to make accurate and sophisticated judgments about the peoples, institutions, and social processes, which constitute the world system.

The last competence is exercising influence (Anderson, 1979, 1987). Exercising influence refers to taking actions locally. Education should encourage students to participate in local activities in order to practice a notion of "think globally, act locally"
(Alger, 1985). Students will be asked to find what they can do in order to change local policies against terrorism and will be encouraged to take action for the solutions that they come up with. For example, they may want to write a letter to local policy makers or work voluntarily at local anti-terrorism organizations. It is important to train young people with the knowledge, skills, and experiences to become competent and active participants.

Global education is value-laden (Becker, 1979; Case, 1993). While students engage in learning the aforementioned competencies by learning about and dealing with issues or problems, they come to understand multiple perspectives and worldviews surrounding the issues. Their decision-making considers a variety of worldviews that "shape their future and the future of others in distant lands" (Lamy, 1990, p. 63). Steven Lamy (1990) offers four existing worldviews: "a neomercantilist or national-interest view, a communitarian view, a utopian left view, and a utopian right view" (pp. 56 – 58). People holding a neomercantilist or national-interest view see the world as a competitive global system, where cooperation is unlikely to happen. They believe in the pursuit of national interests over other competing interests and consider the world as the division between friends and enemies. The communitarian view includes a reformist view that examines global issues from international perspectives. Cooperation is recognized to be necessary so that global issues and conflicts are resolved or managed effectively. The utopian left seeks to create socialist world systems in which an equal distribution of power, economic welfare, social justice, and peace are primarily encouraged (Lamy, 1990). The utopian right, which Lamy (1990) calls the ultraconservative, holds the view
that the U.S. society is considered as an ideal world and the U.S. should distribute its value, thought, or culture to the rest of the world. They also believe that U.S. interests and traditions are considered primary and must be maintained. Teachers and students must see each issue from a variety of worldviews and they must make their choices after the critical analysis of each worldview (Lamy, 1990).

Global education is inherently controversial since it deals with human values. With these conflicting worldviews as well as the content of cultures and histories, controversy is an unavoidable element in global education (Lamy, 1983; Schukar, 1993). Lamy (1990) suggests that teachers should provide students with opportunities to examine the core values that identify their own worldview and compare it with other worldviews. Schools must provide students with knowledge and skills crucial for “understanding multiple perspectives, making decisions, and resolving conflicts” (Schukar, 1993, p. 55).

Global education should provide students with an opportunity to play multiple roles in dealing with global issues, since complex and changing issues require them to be flexible in order to adapt to various social interactions (Becker, 1990). Scholars address mainly three important roles: cooperative, competitive, and individualistic roles, and maintain that education in the U.S. favors individualistic and competitive roles over a cooperative role. Thus, in order to prepare students for the cooperative role, the classroom activities in global education can be implemented in a cooperative way. As there are various methods such as role-play, simulation, discussion, or group research that teachers can use in a global education classroom, these activities should be focused upon
cooperative learning. Cooperative learning activities involve students' mutual work to reach shared goals. Johnson and Johnson (1987) address three types of instruction structure: "individualistic, competitive, and cooperative" (p. 208) and differentiate each other by stating, "In any classroom, teachers may structure academic lessons so that students are (a) in a win-lose struggle to see who is the best, (b) learning individually on their own without interacting with classmates, or (c) learning in pairs or small groups helping each other master the assigned material" (p. 208). Cooperative learning promotes development of global perspective including a cooperative role since it facilitates student self-esteem and respect for other students, and a decrease in prejudice and stereotyping (Johnson & Johnson, 1987; Dennee, 1993).
CHAPTER 4

CONCLUSION

Global education is essential in our contemporary world since it prepares young people for the rapid changes associated with globalization (Anderson, 1979; Becker, 1979; Diaz et al., 1999; Lamy, 1983; Merryfield & Subedi, 2001; Merryfield & White, 1996). Global education attempts to develop global perspectives referring to a mixture of various elements such as perspectives, knowledge, and skills. I examined six elements-- perspective consciousness, global issues, global interdependence, global history, cross-cultural learning and skills, and participation in a global society-- by focusing on Hanvey’s (1976) An attainable global perspective as well as other major studies in this field.

This thesis has two main implications. First, global education must be practiced in the world. The rationale for global education is that it prepares young people for the rapid changes associated with globalization. Since almost all people are deeply and inescapably involved in the interdependent world, it is obvious
that young people not only in particular countries, but also around the world need to be prepared for effective and responsible participation in a global society.

Second, the elements in the conceptualizations of global education such as perspective consciousness, global issues, global interdependence, global history, cross-cultural learning and skills, and participation in a global society can be applied to global education practiced in the world. In fact, Mason, Kruchkov, and Kilbane conducted a comparative research on global education in the U.S. and Russia. Mason et al. (1998 – 1999) found that the teachers in both countries used similar teaching methods such as comparison of different cultures, focus on basic human values, and exploration of global issues in order to develop global perspectives. Even though this literature review is based on the work of American scholars, the elements examined in this thesis may be used on a global scale since they enhance global perspectives. At the same time, I acknowledge that there may be more elements in global perspectives. Further studies on the conceptualizations of global education have to be conducted.

I identify some questions, issues, and concerns through this thesis and believe that these must be resolved in the future. First, how can global education be practiced in order to develop global perspectives? Although this thesis helps inservice teachers
understand a basic theory of global education, I did not discuss how to put its theory into practice. It is necessary to explore how global education can be infused into existing curricula and how global education should be taught. In addition, instruction of global education must be discussed based on different teaching environments such as different subjects, school systems, communities, and countries. For example, how can global educators develop student cross-cultural awareness and skills in a racially homogenous country like Japan?

Second, how can teachers evaluate their students' perceptual abilities?

Although Case (1993) conceptualizes global perspectives in terms of a perceptual dimension by presenting five interrelated elements such as open-mindedness, anticipation of complexity, resistance to stereotyping, inclination to emphasize, and nonchauvinism, the key question is whether it is necessary for teachers to evaluate development of student perceptual abilities. If necessary, as it seems that these elements are a matter of degree, criteria for each element should be developed.

Third, how many perspectives, realities, roles, values, and opportunities do global educators have to offer students in the classroom? According to the literature, global education must provide students with multiple perspectives, multiple realities of the world, multiple roles to deal with global issues, multiple values existing in the
world, and multiple opportunities to experience the world in order to develop global perspectives. However, little literature has discussed how many and what kinds of perspectives, realities, roles, values, and opportunities must be presented to students.

Global education is crucial for young people around the world. It seems that global education must be practiced beyond subjects in a school, beyond schools in a community, beyond communities in a state, beyond states in a nation, and beyond nations in the world. In this sense, this thesis will provide inservice teachers and scholars with a basic theoretical framework of global education. My future study will be to newly conceptualize global education based on this thesis so that global education meets the challenges of current globalization.
LIST OF REFERENCES


42


