



Universalizing Global Learning: Homogenizing or Valuing Differences?

AIEA Conference Presentation

By

**Derald Wing Sue, Ph.D.
Teachers College, Columbia University
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Call for Universalizing Global Learning: What Can We Learn From Domestic Multiculturalism?

- **Work with UNESCO. “Teaching Respect for All.”**
- **How Race and Racism is Perceived Differs from Country to Country.**
- **The Neglected 95%? – Why American Psychology Needs to be Less American. Arnett (2009).**
- **A Social Justice Perspective**

Homogenizing or Accepting Differences? Barriers and Dangers

- **1. Domestic Multiculturalism vs. International Multiculturalism**
- **2. Melting Pot or Cultural Pluralism**
- **3. Color-Blind or Color-Conscious**
- **4. Invisibility of Worldviews and Bias**
- **5. Importing and Exporting Ignorance**
- **6. Cultural and International Oppression – The Experience of International Students.**

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- **Lesson #1. Global and Cultural Competence for students and educators require individual change:**
- **G: Educational institutions must impart awareness, knowledge, and skills (dispositions) necessary for life in a global informational age.**
- **M: Educational institutions are derelict in their educational responsibilities unless they prepare students to function in a pluralistic society.**
- **Challenge: How do we break out of our ethnocentric notions of what constitutes global learning?**

ETHNOCENTRIC MONOCULTURALISM

- **Ethnocentric monoculturalism is the individual, institutional and societal expression of the superiority of one group's cultural heritage over another's. In all cases, the dominant group or society has the ultimate power to impose their beliefs and standards upon the less powerful group. There are 5 components:**

ETHNOCENTRIC MONOCULTURALISM

- **A. BELIEF IN SUPERIORITY.**
- **There is a strong belief in the superiority of one group's cultural heritage (history, values, language, traditions, arts/crafts, etc.). The group norms and values are seen positively and descriptors may include such terms as “more advanced” and “more civilized” .**
- **Members of the society may possess conscious and unconscious feelings of superiority and that their way of doing things is the “best way” .**

ETHNOCENTRIC MONOCULTURALISM

- **B. BELIEF IN INFERIORITY.**
- **There is a belief in the inferiority of all other group's cultural heritage which extends to their customs, values, traditions and language.**
- **Other societies or groups may be perceived as “less developed”, “uncivilized”, or “primitive”. The life style or ways of doing things by the group are considered inferior.**

ETHNOCENTRIC MONOCULTURALISM

- **C. POWER TO IMPOSE.**
- **The dominant group or society has the power to impose their standards and beliefs upon the less powerful group. All groups are to some extent ethnocentric; that is they feel positively about their cultural heritage and way of life. Yet, if they do not possess the power to impose their values on others, they hypothetically cannot oppress.**
- **It is power or the unequal status relationship between groups and societies which defines ethnocentric monoculturalism.**

ETHNOCENTRIC MONOCULTURALISM

- **D. EMBEDDED IN INSTITUTIONS.**
- **The ethnocentric values and beliefs are manifested in the programs, policies, practices, structures and institutions of the society. For example, chain-of-command systems, training and educational systems, communication systems, management systems, performance appraisal systems often dictate and control our lives. They attain “untouchable and godfather- like” status in an organization.**
- **Because most systems are monocultural or ethnocentric in nature and demand compliance, the United States may unintentionally be guilty of oppression.**

ETHNOCENTRIC MONOCULTURALISM

- **E. INVISIBLE VEIL.**
- **Since people are all products of cultural conditioning, their values and beliefs (worldview) represent an “invisible veil” which operates outside the level of conscious awareness.**
- **As a result, people assume universality; that the nature of reality and truth are shared by everyone regardless of race, culture, ethnicity, gender, or nationality.**
- **This assumption is erroneous, but seldom questioned because it is firmly ingrained in our world view.**

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- **Lesson #2. – Lived Experience:**
- **G: Education abroad opportunities must be maximized so that students gain an international perspective and face global realities.**
- **M: Understanding racial, cultural and ethnic differences can only come from lived experience and reality. It is not just a cognitive exercise.**
- **Challenge: How do we provide students global experiences that will prepare them for the real world?**

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- **Lesson #3. – Organizational Change:**
- **G: Attaining global learning cannot be achieved through a singular course or co-curricular workshop. It must be infused throughout the educational curriculum and experience.**
- **M: Becoming culturally competent cannot be attained through an add on course but must be infused throughout the curriculum.**
- **Challenge: How do we create institutions of higher education that are truly global in nature? (Lessons from multicultural organizational development).**

Strategies Global Change

- **1. Identify the core values of Global Education. What is the mission statement of the college or university? How does it treat international and global issues? Does it need to be rewritten to be more inclusive?**

Strategies for Global Change

- **2. Develop a working definition of global education acceptable to the college or university.**
- **3. Translate the definition so it is manifested in all aspects of the mission, curriculum, campus environment and among the faculty, staff and students.**

Strategies for Global Change

- **4. Operationalize the meaning of global education into minimal and aspirational standards.**
- **5. Outline strategies for attaining them.**

Strategies for Global Change

- **6. Commit resources, especially financial ones to implement plans.**
- **7. Institutionalize them into the organization's programs, policies, structures and practices.**

Major Challenge: What Are The Awareness, Knowledge, and Skills of a Globally Learned Person?

- 1. Having all of us become culturally aware of our own values, biases and assumptions about human behavior. What is the worldview we hold of ourselves and those of others (equal access and opportunity, individualism, social justice)? Without this awareness, we may be guilty of cultural and international oppression.
- 2. Having all of us acquire knowledge and understanding of the worldview of culturally diverse groups and individuals in our own society and those of different countries. What biases, values and assumptions about human behavior do different societies hold (collectivism, hierarchical human relationships)?
- 3. Realizing that the nature of reality (knowledge construction) is influenced by social construction. Power is defined as a group's or nation's ability to define reality. Who owns history? Who owns knowledge?
- 4. Developing culturally appropriate communication, teaching, helping, administration, and managerial styles.
- 5. Plan for systemic or institutional change.