Towards a Global Perspective through Language Learning

by Nicholas LAMBERT*

Nothing is quite beautiful alone; nothing but is beautiful in the whole. A single object is only so far beautiful as it suggests this universal grace.

(Ralph Waldo Emerson, *Nature*)

Recently, the American government has been advocating the expansion of the NAFTA (North American Free Trade Agreement) to include Chile, on the grounds that this will be a stepping-stone to global free trade. However, such regional free trade associations have been criticized by various economists as actual interferences on global trade:

> ... let us call a spade a spade and henceforth talk not of free-trade agreements (FTAS) but of preferential trade agreements (PTAS)... PTAS are an inferior policy to the multilateral freeing of trade not only because they deny trading opportunities to outsiders. They may be worse for members too. This is because they can cause "trade diversion". Instead of importing goods from the countries that can supply most cheaply, the members of a PTA may choose to buy from fellow members. Thus, rather than creating trade where there was none before - a PTA may redirect it from efficient sources to inefficient ones.
>
> (Jagdish Bagwati, *The Economist,* Oct. 18, 1997, p. 22)

In the same vein, the current fad in Japan has been to talk about *internationalization* as a kind of value to be encouraged throughout the educational system and society in general. Yet the lack of clarity over the meaning and application of the term has led to more problems than it has alleviated - educational "diversion" in effect. Pandering to this notion, schools have hired token foreign staff (if at all possible white Anglos) and so-called "communicative" English classes primarily for face validity as "internationalized" institutions. This simplistic view of the role of English education has been in its turn condemned as "language imperialism" for, after all, one should be able to communicate internationally in any common language. In practice many non-Japanese observers have also felt offended by the

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sense that internationalization has been usually interpreted here as "Americanization". Hence, "internationalization" in Japan is a misnomer and, moreover, seems to have encouraged a counterproductive We/They dichotomy in thinking. In reality, the term has a barely hidden economic agenda : internationalization is a consumer commodity used to promote a school, a company, even a city.For instance, CDIs (community-based development initiatives) in Japan have sometimes been motivated by economic self-interest, to improve the image of a particular city or prefecture.

In relation to this, from some quarters we get the conviction that to be "internationally-minded" threatens one's own Japaneseness. Such ethnocentric thinking is prevalent among those that stand to gain most from it economically. For example, it was only a few years ago that attempts were made to deny access by foreign ski manufacturers to the Japanese market on the laughable grounds that foreign skis were unable to cope with Japanese snow. This approach was quickly squelched when the French threatened to deny Japanese car manufacturers access to French markets as Japanese cars were "unable to cope with French roads."

What do all of these anecdotes and comments have in common? They represent the confusion inherent in people trying to apply old standards or frames of thinking to new ideas. What is not needed as we near the close of the twentieth century is a model of the world based on the industrial era. The economics of the past have dictated a push towards maximum production and consumption as a means to personal satisfaction and happiness. Regionalism - of which both the economic and educational issues mentioned above form a part - has dominated all aspects of life in this century, with the result that the world is beset by ecological chaos, glaring economic inequities, and crises in social cohesion. On a personal level, many of us are experiencing a kind of disconnection from the surrounding world that the sociologist Jeanne-Marie Scott terms *amondie* - "the rather general feeling that events no longer make sense, and that the world... once inhabited has apparently disappeared" (Theobald 1997 : 15).

On the other hand, the advances in technology and science, coupled with improved opportunities for education, have made the current generations more aware than perhaps ever before of the potential for improving the world we live in. In effect, as Tom Atlee has put it, "Things are getting better and better and worse and worse faster and faster." A Chinese philosopher might view this as the eternal struggle between the *Yin* and *Yang* ; yet in principle we have the opportunity to

change the face of the new millenium.

It is within this conflict that a reassessment of the overall purpose of education needs to be made. The term "internationalization" is by its very nature suspect : it divides the world into national regions, then implies one should make contacts across the borders. In other words, the term uses an arbitrary and artificial political and hence social regionalism as its foundation. If we are to address the problems and fears we have for the future, we need to move beyond such regional schemata and view the world in *holistic* terms - as a unified globe or entity. In such a cognitive framework, we will have to define ourselves at the fundamental level not by nationality or culture but by global citizenship. This does not mean that we will deny our cultural inheritance ; rather, we will see it as primarily the dress we use to clothe ourselves in. It is this *global perception* that is essential for the development of a healthier and progressive twenty-first century.

In other words, what is needed for all citizens of the 21st century is the adoption of a new kind of belief system. In reality, such a belief system is not "new" , as it has been espoused at various times and places throughout history by philosophers, religious thinkers, and even by certain cultural groups (e.g, the Quakers, indigenous peoples in the Americas, Bahais). Theobald (1997) proposes a clear set of principles for such a holistic belief system (Appendix). This belief paradigm needs to be developed through the education system if it is to be effectively spread. Fortunately, despite living in one of the most violent and inequitable centuries in history, educators have begun to alter their perception of their roles. For instance, in two of the professional associations for language teachers (JALT - Japan Association of Language Teachers, and IATEFL - International Association of Teachers of English as a Foreign Language), there have been established special interest groups on global issues.

Yet, if real change in beliefs are to be encouraged, the emphasis must be on global education, not internationalization. "Globalization" represents a higher-level value than internationalization. In a discussion of global human resources development, Marquardt (1995) sees a process of four hierarchical phases he terms the Global Learning Curve: (1) Domestic Culture, (2) International Culture, (3) Multinational Culture, and (4) Global Culture. The final stage subsumes and supercedes the other stages, much like the Hindu view of the many lives a soul experiences before reaching Nirvana. As teachers, we may perceive our function as aiding individuals in their journey along this learning curve. This action is not

simply desirable, it is a clear social responsibility if we are to assist our students to become well-prepared for their participation in the twenty-first century.

Why in language classes?

> **Morality is not really the doctrine of how to make ourselves happy but of how we are to be *worthy* of happiness.**
>
> (Immanuel Kant, *Critique of Practical Reason*)

Granting the above argument, though, one may wonder why it may be the duty of a language teacher to get involved in these issues. After all, it is hard enough for students to gain fluency in a foreign language, let alone to focus on global issues simultaneously. To answer this argument, one needs to look at a conceptual framework for educational curriculum. Specifically, curriculum may be divided into three components (Robitaille 1996) :

1. The Intended Curriculum (what society would like to be taught)
2. The Implemented Curriculum (what students are taught)
3. The Attained Curriculum (what students learn)

Ideally, the three components would be perfect subsets of each other, if one assumes society, teachers and students all share the same goals, attitudes, skills, and background knowledge. But in the real world, they will differ to lesser or greater degrees - not least, dependent on the moral values of each group involved in the process.

One of the most glaring problems of education in the modern age appears to be in failing to help students develop a value system supportive of their social responsibilities. This particular problem seems to be universal, and manifests itself in low participation of citizens in local elections, insufficient support for development projects (resulting in gross social and economic inequities between and within regions), a tendency towards wasteful consumerism, and indifference at personal responsibility for world problems. Although the above may be viewed as opinion rather than fact, this viewpoint is substantiated frequently in the media, scientific and social symposiums, and in surveys and tests of student attitudes and global knowledge. It may be very difficult to develop a morally responsible attitude to life if one is ignorant of much of the knowledge necessary to evaluate issues :

> Many countries in this world are insular, concerned only with their own country. Students in the U.S. are infamous for their poor geography skills. Students in Japan are also quite

> uninformed about the world. The commonly held view in Japan is that the country and its people are trying to internationalize, but how can this happen when students can't tell you where Thailand is? Or Mexico? Or Germany? Kamata *et al* (1997)

This lack of knowledge, which leads to apathy and dependency on others to deal with problems, has been found to limit the ability of development agencies such as NGOs to achieve their goals. As prominent Japanese NGO activists note:

> In Japan, if a lot of people are doing something, others think the have to jump on the bandwagon, but there are very few who have the energy or willpower to start an organization on their own... Japanese citizens' groups, instead of broadening their networks, expend too much energy laying blame. This means that they simply don't have the power to change the laws or the administrative system... [They] have to devise ways to encourage citizens to take action - any action. This is a vital point; I fear that if we don't do this soon, the government will legally enforce environmentally conscious action, slapping huge fines on litterers, for instance, as is done in Singapore. This is no way to live. Better that every individual have a clear understanding of the problems and make the same choices - on his or her own free will.
> Kotaro Yamamoto (Sold Out Co.)

> Japanese NGOs tend to concentrate too much on Japanese problems. There aren't many NGOs that join with Asian people. Those that don't will soon become meaningless, I think... Japan's domestic and foreign cooperation policies have to be revised... The Foreign Ministry always ends up making Japan the focus of its work, and the Ministry of Health and Welfare is devoted to domestic issues. There simply is no government organ that can be used to achieve the goal of international peace.
> Yo Ishikawa (Gratitude for Compassion among Citizens)

> We must reexamine our lifestyle in a more comprehensive sense, not just foods, but also the social, political system. I want to put more energy, including financial energy, into this total participation... Because this is the way I feel, that politics and life should be part and parcel of one another, connected, my hope is that those who collide with politics on various issues... will stop doing as they have in the past, which is to make a sharp U-turn back into their everyday lives every time they run up against politicians.
> Sachiyo Sakamoto (Green and Life Network)

The inertia that seems to be so prevalent in this country, epitomized in the expression *shõganai*, is certainly not helped by the lack of financial tax incentives for NGO work. Unlike many other developed countries, almost no donations to NGOs qualify for tax deductions in Japan, except for in a very few domestically-focused cases. As a result, most NGOs have to spend an inordinate amount of time in fund-raising activities, instead of concentrating on their goals. This kind of governmental indifference does nothing to help citizens gain a greater sense of social

and moral responsibility.

But, what is the moral responsibility of a citizen? No doubt this issue is very debatable: religious groups have their own positions, schools such as Reitaku University with its "Moralogy" department have theirs. At the most basic level, responsibility means the opposite of anarchy: all humans have the responsibility not to cause harm knowingly. Tiles and Oberdiek (1995: 182), in an analysis of the connections between values and technology, list three principles of moral responsibility:

1. We are responsible for harm if it is a consequence of something we do or if it follows in the course of nature from our interventions in what is going on.
2. We are responsible when, because of omissions or failures to act, we *allow* harm to occur.
3. We are responsible for harm if we do something foreseeing how others will react to what we do, though we neither cause nor allow the harm that occurs.

Cultures such as the indigenous peoples of the Americas have in the past recognized such moral responsibility both in their religious teachings and cultural actions. For instance, they attempted to limit their hunting of animals in order to preserve the species. They "thanked" the spirits of such animals killed, in order to show their own sense of oneness with the physical and spirit world. The concept of land ownership was often unknown and, where applicable, was communal rather than individual. All of these practices and beliefs had the above principles of moral responsibility as an unspoken background.

Although the guidelines for education from the Japanese Ministry of Education include goals related to such global thinking, the timetabling and financing for courses at universities mitigate against any substantial gains in global knowledge and awareness. Specifically, virtually all courses occur only once a week for a brief 90 minutes, and commonly classes have a large number of students because funding is not available to hire extra teachers. As a consequence, there is insufficient class time and staffing to allow for the needs of individual students. Most teachers must resort to the lecture style of teaching, which provides information input but little applied or practical knowledge and skill development. It is as if the teacher is pouring watering into a sink without putting the plug into the drain hole. Thus, the intended curriculum does not in general match the implemented curriculum. Furthermore, the attained curriculum is even less connected to the intentions of the system (as is evident when you look at the students sleeping or chatting with their

peers at the back of large lecture halls during lessons in this country).

Returning to our discussion of the reasons for including global education in language classes, global issues such as moral responsibility need to form part of all classes. There is simply too little time in school not to use all opportunities for global learning. Fundamentally, global education is more critical to the learner than any language can itself be. There are, however, numerous other rationale for encouraging the acquisition of a global perspective through language education.

First of all, as current research has indicated abundantly, language and culture are essentially inseparable. One cannot truly learn to use a language - or even to understand a language - without gaining some awareness of the cultures within which it is employed. For a so-called international language like English, the realizations of other cultures gained through language study help the individual to be sensitive to other viewpoints as well as to develop skills in cross-cultural communication. This in turn encourages an internalization of *cultural relativity* (viewing all cultures as equal), an essential component in a global perspective. In one sense, the focus on a global perspective in language learning is actually a pedagogical necessity : to limit the danger of the language imperialism refered to earlier. As long as "native speakers" of English have the ascendancy in Japanese education, the teaching of English will largely convey Anglo culture. By consciously and systematically introducing global issues, the foreign language teacher may overcome such cultural bias.

In addition, the study of languages, like all subjects in the field of Humanities, involves a strong emphasis on the *affective* (or emotional) *domain.* To promote a global perspective is among other things to promote empathy for others - surely a value that may be as readily encouraged, if not more so, through the Humanities than the Sciences. Thus, while the content (major specialty) courses may introduce the facts and models for development studies - a field where a global perspective is particularly pertinent, the language class may support such learning by examining and debating the opinions, values, and purposes that underpin such information. In fact, it is one of the fundamental goals of language study in Japan to help students to develop critical thinking and oral discussion skills. Thus, helping to introduce global issues is beneficial for specialty and language study alike.

It would appear from the worldwide popularity of "content-based" language teaching, that a partnership of content and language teachers in developing language courses with specialty content will benefit the learning of language and content

equally. One of the main reasons for this success appears to be that students may have much more motivation for language study when they feel that the class has relevancy to their interests and goals. This motivation can have a spillover effect, as students realize that their specialty interest interacts with and depends on other fields (as the interdisciplinary status of Toyo's Faculty of Regional Development Studies presupposes).

In a followup survey of Japanese university student attitudes towards a recent course in English taught entirely through topics on environmental issues, Peaty (1997) finds that 70.6 % of the students thought the content interesting, 85.6 % prefered learning English through global issues or media rather than studying literature or language, 79.4 % felt their English ability had improved, and 100 % indicated they had learned new information about the environment (61.7 % a lot ; 38.3 % a little).

In essence, then, language study with a global focus is intrinsically more interesting and hence successful than a "dry" study of the language alone. A language is, after all, a tool or means, not an end in itself. In content-based teaching, it is among other things a tool to assist in the learning of the content, thus saving precious learning time in the content class for other uses.

What learning principles?

We all have part of the truth.

(Robert Theobald, *Reworking Success*)

The central learning principle that underlies all teaching including that of language is that learners have something of themselves, something very personal, to bring to their studies. If they don't, they probably can't learn. By the same token, each student needs to become aware of that personal contribution to the learning process. In gaining such an awareness, there will necessarily be an attendant awareness of other individuals' contributions - a realization that all individuals can and do help each other to learn. In this sense, recognition of the individual is also a form of commitment to social interaction and hence global awareness.

Applying such logic to the classroom should suggest a *cooperative learning* or learner-centred approach, which is tantamount to a focus on the individual as well as on social cohesion. By working in groups with the intent to gain greater sensitivity to others' needs, students are in effect learning social skills crucial to their

future out-of-school interactions. Thus, the school environment is both a laboratory for social training and change. It functions on the premise of *participatory democracy*, a goal for the 21st century espoused by many such influential bodies as the United Nations. Tied to this requirement for the classroom environment as well as for learning global awareness is equity - which means granting each student a fair stake in the outcome and equal chances to participate. As John F. Kennedy said in a 1963 speech, "All of us do not have equal talent, but all of us should have an equal opportunity to develop our talents."

Since every individual is in some way unique, it follows that a recognition, indeed a "celebration" of *diversity* within the classroom will be at the core of global thinking. Yet this should not simply be the diversity of people but also of ideas : "Nothing is more dangerous than one idea, when you only have one idea" (Alain, *Libres-propos*). Encouragement of diversity will mean acceptance of varied opinions and options and will imply encouragement of flexibility and creativity, skills essential to success within a rapidly changing era.

In addition, a paradigm of experiential learning, in which students and teachers must make a *commitment to action*, in other words to the creation of positive change, will support the notion of global perspective. This does not mean that there needs to be a revolution in the classroom, only that everyone must be actively involved in effecting progress. Willis Harman notes in *An Incomplete Guide to the Future,* "Change happens when a lot of people do a lot of things a little differently." Because of the nature of change, though, one must expect there to be some resistances and failures. Change obviates experimentation ; mistakes are a major part of the learning process.

Commitment to action is instrumental ; it makes education part of life itself, not merely preparation for life. Therefore, the greatest role that the school can play is "to provide *learning-to-learn skills* which may be applied on a lifelong basis so that people can rapidly grasp the essentials of the wide variety of situations in which they will inevitably find themselves throughout their lives" (Theobald, 1997 : 94).

These principles cannot be put into practice by just anybody in any educational system. Dependent as they are on relatively liberal and humanistic values, the kind of teacher most suitable for implimenting such principles will have to one well-trained in the emerging paradigm. University instructors may have to reevaluate their roles vis-a-vis research and teaching. Currently, as many as 72 % of Japanese university faculty view their primary interest as research rather than teaching (*The*

Economist, Oct. 4, 1997). In all likelihood appropriate staff for global education will come from the remaining 28 %, a figure which is certainly too low for effective implementation on a large scale. At the very least, training and selection of "globally-literate" teachers will be essential. In addition, the whole system of Japanese education will have to do more than pay lip-service to educational reform. For example, a shift away from emphasis on knowledge accumulation towards applied knowledge and skills will require a major change in examination policies. Thus, English entrance examinations will need to look at individual communication skills, including an assessment of oral skills, not knowledge of discrete grammar or vocabulary items. This will be harder and probably more expensive than the status quo, but nothing vital is achieved by inertia.

What materials?

If materials are at an inappropriate level or contain uninteresting content, students will either be bored or frustrated. Since global issues - such as poverty, hunger, or desertification - are rarely, in themselves at least, amusing, the teacher cannot approach the material in a casual or flippant manner. However, when the materials are designed for "hands-on" or active involvement in learning (e.g., through group discussions, projects, task-based learning), lessons may naturally be stimulating. There is an English proverb that says " You can't make an omelette without breaking an egg." Applying this to language study, appropriate materials should be those with which the students can actively *mess around with* ; moreover, they will often be controversial.

Too often the syllabus of a language class has been dictated by the choice of textbook selected. Once a student has paid money for a textbook, there is a kind of obligation of the teacher's part to use it as much as possible. The problem with many textbooks currently out in the interdisciplinary field of Global Education and Language is that they are either too advanced for most Japanese students of English, too dry and unstimulating, or poorly designed. Even if the textbook is well-designed, some of the content will not be useful or relevant to the needs of any particular group of students. So it is critical for the teacher to search for a wide variety of sources of learning material, especially from the media. Newspaper articles, news broadcasts, film clips and so on have intrinsic motivation because they appear authentic, relevant, and current. Although there may be problems in language difficulty, most of such problems are alleviated by limiting the length of

the extracts and providing attainable tasks in the learning activities.

Ultimately, there has not yet been published, to the writer's knowledge, a textbook that is completely suitable for the majority of Japanese university students. Aside from usually being at too high a language level, many textbooks assume too much world knowledge while others presuppose experience with critical thinking. The difficulty in the latter assumption was well-illustrated to me once when a class was given the task of sharing their opinions on an issue that seemed easy and important : choosing a suitable spouse. After an inordinate length of time had passed without any discussion taking place, I challenged the students to explain why they weren't discussing the topic. After a long silence, finally, one of the students said, "We can't discuss, even in Japanese." Although I have never fully believed the statement, I was nevertheless shocked and appalled.

In consequence, language teachers need to be very enterprising to obtain suitable learning materials. Time permitting, the best written materials may be those developed by the teachers themselves. Ideally, materials should be created jointly with the content teachers, so that the material in the language class is supportive of the content studies. A current media file (of magazine and newspaper articles) should also be maintained so that information is constantly updated and relevant. The students themselves can assist in this (Peaty 1997). Aside from their own materials or using the media, teachers should collect as many realia as possible : pamphlets from NGOs, tourist offices or embassies, foreign stamps and money, picture postcards, maps, cultural artefacts, ethnic music, and so on. These materials not only provide "colour" but form the basis of the learning activities.

For example, to study how cultures may rank values differently and to gain some specific cultural knowledge (of heroes, famous landmarks, and so on), as well as to learn about the power of *symbolism*, students have examined a personal collection of paper money from around the world. Even at a low level of language proficiency, students can make oral comments on this topic :

e.g., What do you see on the bill?
What colour is the bill? Why do you think it is blue?
What country is it from? Where is that country?
What currency does the country use? How much is the bill?
What symbols can you find on the bill? What do you think they mean?

Students find the currencies interesting in themselves, and because they are concrete

objects it helps them to step into another culture. Just holding the money in their hands seems to act as a stimulus : it is foreign, real, and valuable!

Another of the ways to find material for study is to ask the students themselves to bring in things that they want to learn or talk about. Occasionally my students have brought in songs that they wanted to learn to sing for karaoke sessions. Other times, students have given me excerpts from radio broadcasts that they wanted to have transcribed. In both cases, we worked on the transcriptions as in-class projects, resulting in strong student satisfaction and involvement in learning.

Even simply asking students to make a list of things they want to learn in the class can be helpful (as long as some of these are included in the syllabus). The other day I attended a teaching workshop concerned with culture studies. The speaker had asked his students to list five cultural questions they wanted answers for. One of his students had asked the question, "Why do Westerners eat bread but Japanese eat rice?" So he replied (after inwardly wincing at the cognitive generalizations inherent in the question), "Do they?" and asked the student to keep a personal food record for the coming week while he himself would also keep such a record. The following week, it was discovered that the Japanese student had eaten bread more often than rice and that the "Western" teacher had eaten potatoes more than any starch, followed by rice and bread in that order. In this way, the student was led to realize that his "fact" was actually a belief based on incomplete data. By this process the student, who merely from asking that particular question was showing a lack of cultural sophistication, was starting along the long road towards critical thinking skills.

Another way for students to see relevancy in their studies is to use student-generated materials. In a reading class, for instance, excerpts from their own or other students' compositions or homework (with name deleted) could form the basis for the lesson. By the careful selection of global topics, student responses may reveal their own attitudes and assumptions. In analyzing each other's responses, students may slowly come to understand that each issue presents varying viewpoints, that each opinion is based on cultural or social assumptions which may or may not be shared by others. As an example of such an approach, the following excerpt from a student essay describing an influential family member illustrates a number of cultural assumptions about family systems :

> He is my older brother who takes good care of his younger brother, me. Some day in my

childhood, the thunder is rumbling. Then, he came closer and said, "Kai, you are safe because you are home. Don't worry!" But I had cried because I was a child. At that time, he suddenly got angry about the thunder in a loud voice for me and held my shoulder. I was very glad...

I think we are friends rather than brothers. Needless to say, I love and respect him as an older brother, but I don't think he is my older brother whenever I meet him. He is one of my valuable friends.

By printing out this excerpt and asking students to analyse the writer's attitudes, the teacher can then draw the topic into a more general discussion of family interrelationships and the roles of its members :

e.g., What did the older brother do to help Kai?
How do you show "love and respect" to another family member?
Does an older brother deserve respect automatically in Japan?
Are there any cultures where such respect is not automatic?
Why do brothers sometimes fight?
Why does Kai say his brother is his friend?
Is a friend more important than a brother?

The advantage of using student-generated materials is that it may seem very relevant to the students, since it comes from their peers. In addition, the language level should be appropriate for immediate understanding, despite the grammatical or lexical errors. Finally, by using student-generated materials to introduce global issues, the teacher personalizes the issue for the students before leading them into the more abstract and removed issue applied to other people or culures.

Conclusion

Teachers often moan about the academic level of their students and the "general decline" in standards and ability throughout the tertiary education system, caused, they claim, by falling birth rates and hence increased competition for students. They wringe their hands at international comparisons of the average results from tests such as TOEFL, wherein Japan ranks far below almost all other developed nations. Japanese people tend to spend vast sums of money on foreign language education, yet it appears that communicative ability comes to few.

There is no panacea, no magical cure for these problems. Essentially, systemic educational reform is necessary (as has been recognized by the Ministry of Education and society at large). Class sizes have to be reduced ; courses, especially in oral communication, must be increased from once a week to several times a week.

Once enrolled in university, a student shouldn't be placed in a situation where breathing equals passing. Ultimately, a higher priority on language education (especially in the hiring of more teachers to reduce class sizes) is critical to improving the output. But even after such reforms are in place, the quality and quantity of students will be determined not by the system but by individual motivations and backgrounds.

If educational reform creates a milieu in which those who wish to improve their language abilities and knowledge can do so, then schools will truly be centres of learning. Students without educational interests or goals have no place in tertiary institutions. They should not, as it presently seems, be in the majority. If we are to alter their attitudes to education, to encourage thinking and socially responsible citizens, we cannot simply accept situations as they stand now. We need to argue, adjust curricula, sponsor diversity, actively engage ourselves and our students *both inside and outside the classroom.* Field trips should not be the exception but the norm, including in language courses. School clubs and festivals should not merely be for relaxing and fun, but should provide opportunities to engage students in self-development and social activism. Teachers too will gain from such activities ; they will feel more involved in the real world and probably more in tune with their students. The saying "The family that plays together stays together" applies equally to student-teacher relationships.

Language teachers have begun to recognize this role in the promotion of the values for the "new world order". Not all are comfortable with the expanding nature of their educational function, supposing that it imposes values on others without their consent. Others feel dismay at having to include elements from other fields in their teaching. They may be comfortable in traditional methods and content, and uneasy about their own knowledge in other areas. Content teachers too may feel unhappy with the idea that language teachers should get involved in their specialty fields. This stems at least partly from the mistaken belief that "anyone" can teach language - i.e., that it is not a specialty in itself. Yet, more and more scientists themselves are realizing that the sciences and humanities can learn from each other, particularly following the moral dilemmas that modern science has created through research into fields such as eugenics, genetics, and nuclear physics.

The truth is that change is rarely comfortable. Change depends on guesswork and risk-taking, for the future is always uncertain. Just as leaving your own country and friends to forge a new life in a new land takes courage, so too does any

change in policy or procedure. But such is the condition of life - as Margaret Mead once said, "We are all immigrants to a new time."

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Appendix

Principles for a New Belief Structure (Robert Theobald, p. 102-3)

1) Stress the opportunities in a situation rather than the problems. The opportunities in situations usually have to be discovered rather than being obvious. Creative thinking is required to see what can go right, rather than wrong.
2) Encourage thinking which supports individuals and groups in moving toward more open and creative thought and activity.
3) See healthy relationships as essential to effective activity. The time put into really knowing the people with whom one works is essential to common ground work.
4) Acknowledge the importance of spirituality. We are spiritual beings : denying this reality impoverishes not only ourselves, but also those around us and our work. We need poetry and art and drama as well as intellect.
5) Recognize the importance of using values - honesty, responsibility, humility, love, faith, cooperation, and a respect for mystery - as a compass which guides our choices.
6) Move beyond dichotomized thinking. Recognize how "both/and" language, which is inclusive, rather than "either/or" language, which is exclusive, aids the process of finding colleagues.
7) Understand that while everything is connected, we must "bound" the realities we consider if we are to be able to think or act at all. This approach contrasts with the past when we tried to develop a complete, objective picture of "reality".
8) Understand that reality is born largely from the beliefs and boundaries we co-create with those around us. Although we need these boundaries and beliefs to function, we should not take them too seriously.
9) Acknowledge and empower competence based on knowledge, skills, abilities, wisdom, perspectives, and experience, rather than accepting the dominance of coercive power.
10) Be aware that strengths always carry weaknesses with them. All strengths, when over- played, are destructive.
11) Learn that we can make progress together to the extent that we control our ego needs and grow beyond them.
12) Recognize that people operate in their perceived self-interest because they have to screen reality through their own senses and the stories and myths they have learned. This does not mean that people will necessarily see their self-interest narrowly or selfishly because they will be aware, to a greater or lesser extent, of community values.
13) Learn that different people will inevitably see the world from varied viewpoints and that reactions will therefore be highly diverse.
14) Discover that our collective intelligence, our ability to see, think, and respond together, depends largely on how consciously and creatively we use our diversity to learn from the disturbances we face, because they can show us the opportunities of our time.
15) Support the emergence of new systems which will enable us to continue to grow without damaging the ecological patterns on which we depend for survival.