

GLOBALIZATION: LEARNING FOR  
THE GLOBAL ENVIRONMENT

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GLOBALIZATION: LEARNING FOR  
THE GLOBAL ENVIRONMENT

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## PROLOGUE

All of my life, I have been drawn to global affairs, global events, and international people. This has sparked an interest in knowing more about the world, about the different regions, and different peoples. It has always been important for me to find out more about other countries and various cultures. From a young age having lived in different countries, I had to adjust and adapt to different work environments and had to learn to function in an international settings. As a teenager, I spent time in a boarding school in the Himalayan mountains which contributed largely to my outlook and perspectives on the world.

After a course on globalization in which the book The Lexus and the Olive Tree was part of the reading material, my interest on globalization and people known as globalists was heightened. The author, Thomas Friedman, triggered my interest to find out what makes people globally involved and what makes people interested in global issues and people beyond their borders. It was of great interest to know what these people experienced in their lives to become global citizens. Thus, the idea for this study was generated.

Through this study, it was determined that globalization is a learned condition. Learning for and about globalization takes place with the participants of this

study. Globalization hinges on learning. There is learning for globalization and for the global community. Another discovery that emerged from the analysis of the findings of this study was a global mindset model with seven components.

A major discovery of the study is the influence of people's preferred learning strategy on learning for the global mindset. The learning strategies of the participants were identified with Assessing The Learning Strategies of Adults (ATLAS) (Conti & Kolody, 1999). This instrument categories people into one of three learning strategy preference groups. One of these groups is called Problem Solvers. Problem Solvers rely heavily on critical thinking skills. "Because they are constantly seeking alternatives, most of their learning activities relate to generating alternatives" (Conti & Kolody, in press). Most of the participants in this study are Problem Solvers, and the seven components of the global mindset are related to the Problem Solver's approaches to learning. Thus, the learning strategies that the Problem Solvers are using and relying upon in their global learning are the most effective for learning for global citizenship. Since successful learning for globalization involves the Problem Solving strategies, learning for globalization should involve promoting and teaching Problem Solver strategies to the learning strategy

preference groups. What globalists think and practice in global terms is automatic and natural for the Problem Solver.

## CHAPTER 1

### GLOBALIZATION

There is a great yearning among people everywhere to understand what's going on. Globalization, after all, involves huge changes that have a direct impact on many.

--Stephen Richter, editor of Globalist.com

#### Introduction

From Hanuma Bay to the Himalayas, it is virtually impossible to go anywhere and not hear the word globalization used in some way today. "Globalisation is restructuring the ways in which we live, and in a very profound manner" (Giddens, 2000, p. 22). The world has been dramatically altered with the pace and span of the changes in recent years. "It is changing with lightening speed, in a tsunami of change" (Gailey, 2000, p. 9). Information is occurring at a substantial level and at a faster rate than ever before, and what is important is how this information is used and disseminated. "Distances are shrinking and information is spreading faster than ever before" (Ellwood, 2001, p. 9).

The subject of globalization is "cutting edge stuff...a worldwide social movement has emerged. It is important to know how it came about and what it seeks to do" (Brecher, Costello, & Smith, 2000, p. 3). It is important to know how the world is changing and how to be involved in shaping that

change. Globalization is everywhere. "Globalization touches more and more workers, consumers, and employers each day and this happens through various ways" (www.globalnews.com, 1999, p. 2). The effects of globalization are felt everywhere and by most everyone. "Globalization influences everyday life as much as it does events happening on a world scale" (Ellwood, 2001, p. 22). Every aspect of one's life is being affected and will become more so by globalization.

Governments and leaders of nations are unable to control globalization. The citizens of a country can verify information; for example, in 1980, the Pravda, a Soviet Newspaper, ran a picture claiming bread lines in America that turned out to be an early Saturday morning line at a delicatessen (Friedman, 2000, p. 68). Today, no country can ever truly cut itself off from the global media or from external sources of information.... A country trying to opt out of the global economy by cutting itself off from external trade and capital flows will have to deal with the fact that the expectations of its population are shaped by their awareness of living standards and cultural products emerging from the outside world. (Ellwood, 2001, p. 70)

Even the most remote of areas such as Tibet have felt the influence of globalization.

Due to the modern economy and also due to information, to education and to tourism, and the ecology problem--due to all these factors--now the world is heavily interdependent, interconnected. So, under such circumstances, the concept of "we" and "they" is gone; harming your neighbor is actually harming yourself. And your neighbor is everyone alive. (Dalai Lama in Iyer, 2000, p. 35)

Globalization is the new international system.

Globalization has affected and modified the cultural, political, economic, and social realms of many countries. "Globalization is the economic, political, cultural or environmental interdependence over vast distances" (Ellwood, 2001, p. 3). This has occurred for several reasons and through various means. Globalization is the dominant system of today, and it is extremely beneficial to understand it.

But the relevant market today is the planet Earth and the integration of technology, finance, trade, and information in a way that is influencing wages, interest rates, living standards, culture, job opportunities, wars, and weather patterns all over the world. It is not that the system of globalization explains everything happening in the world today. It is simply that to the extent that one system is influencing more people in more ways at the same time, it is globalization. (Friedman, 2000, p. 27)

It is very important for people to be educated about and keep up with the ideas of globalization and what it means. Keeping up with globalization means staying ahead of what is happening in the world, and being out of it means being globally unaware and hence left behind. "We have moved from a world where the closed think they can survive better than the open to a world where the open thrive far, far more than the closed" (Friedman, 2000, p. 225).

In order to understand globalization and how one becomes a globalist, it is important to look into the history of globalization, and in order to do that there is a

need to define globalization. This is complicated because there are many definitions, and the word "globalization" is used in many ways.

### Globalization

There are many definitions of globalization because people use this term loosely and generally. There are several theories on the history and beginning of globalization, and these vary according to the definition of globalization.

The word globe began to refer to "the planet" when people realized several centuries ago that the earth was round (Scholte, 2000, p. 43). The terms "globalize" and "globalism" were coined in a treatise published the 1930's years later. However, the word "global" did not until the 1980's begin to designate "the whole world." The noun "globalization" first appeared in a dictionary in 1961 (p. 43).

The definition of globalization depends on one's world-view and varies depending on one's position on a continuum with the ultra-globalist at one end, the ultra-sceptic on the other end, and the moderate in between. Moderates think that globalization is an important and distinct development in contemporary history and that globalization started on a small scale anywhere from 100-500 years ago and has reached



unprecedented rates in recent decades (Evankeski, 2000, p. 1). They argue that globalization has been entirely novel until present times. They believe that the "global revolution dawned with the jet airplane and computer" (Mazaar, 2000, p. 5). From such a perspective, current history is experiencing a "first global revolution which is associated with the technical revolution, communications, and data processing" (Scholte, 2000, p. 19).

The ultra-globalists argue that globalization is the single most important fact of history. They believe that global communication started not with the presses 500 years ago but in the invention of writing 5,000 years ago or in the development of human speech 40,000 years ago (McGrew & Held, 2000, p. 5). The radicals, another name for ultra-sceptics, argue that the global market-place is much more developed than even the 1970's and is indifferent to national borders (Giddens, 2000, p. 26). These radicals assert that "nations have lost most of their sovereignty and that politicians have lost their capability to influence events" (p. 26).

Those that oppose this view are ultra-sceptics. They do not believe in globalization. They argue that there is nothing new about globalization (Ellwood, 2001, p. 3). Sceptics feel that what is taking place today is just a

little exchange between some countries and that only a small amount of a country's income is from outside trading (Giddens, 2000, p. 26). The global economy is not that different to them today than it was a hundred years ago. They believe that globalization is illogical because nation-states still dominate the social structures of this planet (Mythos, 2001, p. 1). The ultra-sceptic believes that globalization did not exist or that it is a myth and a fad (Evankeski, 2000, p. 3).

The word globalization is often used interchangeably with internationalism. It is difficult to distinguish the concept of internationalism from globalization. It is also argued by some that globalization is Americanization, westernization, liberalization, modernization, or internationalization. Each concept by itself cannot be substituted completely in the place of globalization; however, globalization can encompass all these concepts. Critics say globalization is nothing more than the imposition of American culture on the entire world. In fact, the most visible sign of globalization seems to be the spread of American burgers and cola to nearly every country on Earth:

Globalization in so many ways is Americanization: globalization wears Mickey Mouse ears, it drinks Pepsi and Coke, eats Big Macs, does its computing on an IBM laptop with Windows 98. Many societies

around it cannot get enough of it, but others see it as a fundamental threat....Dismissing, or demonizing, globalization as mere Americanization is misleading. Globalization has the ability to alter much more than just movies or food consumed by society. And the results can be powerfully positive, devastatingly negative, or (more often) something in-between. (Friedman, in Porter, 2002, p. 1)

Actually, what is occurring is "reverse colonisation" which is becoming more and more common (Giddens, 2000, p. 34). This means that "non-western countries influence developments in the West" (p. 34). Locals in one country are influenced and impacted not only by America but also by other countries in the world. People from other countries also bring their cultural influences to America.

No one universally agreed upon definition of globalization exists, but similar terms can be found in the literature (Held & McGrew, 2000, p. 3). To put it simply, globalization is "the widening, (cheapening), deepening, and speeding of world-wide interconnectedness which is bringing about a transformation in the nature of the societies, cultures, politics and economies of the advanced capitalist, world and well beyond" ([www.eva.fi/julkaisut](http://www.eva.fi/julkaisut), 2001, p. 1).

Globalization would be cut and dried if not for the human element.

If the world were made of just microchips and markets, you could rely on globalization to explain almost everything. But alas, the world is made of microchips and markets and men and women,

with all their peculiar habits, traditions,  
longings, and unpredictable aspirations.  
(Friedman, 2000, p. 29)

It would be just a system of markets, robots, and engines with no need for an examination into the human reaction and human behavior in this complex and overwhelming system known as globalization. Globalization is creating a deep distinction between the groups of those who have the skills and ability to prosper in this global system and those who do not have the vision, the advantages, or the necessary perspectives (Held & McGrew, 2000, p. 323). This makes it all the more interesting and necessary to examine the new system.

Globalization requires a whole new paradigm with a shift in perspective and theory. This paradigm shift requires a change in world-view, perceptions, interpretations, and understanding of globalization (Gailey, 2001, p. 18). Globalization can be and is a "positive process containing the seeds of a better future for all the people of the world. It cannot help but be a positive force for change if people come to recognize the common thread of humanity that ties us together" (Ellwood, 2001, p. 9).

#### Globalists

Globalists are a small but a growing group of individuals who think and act globally. There is no clear

definition of a globalist. The literature researched on globalization does not state that a globalist is defined as.... Globalists are also known by some terms such as internationalists, globalizers, or universalists (Ellwood, 2001, p. 3). Friedman also refers to people who are "Super-empowered individuals" (Friedman, 2000, p. 140). The super-empowered are those who have enabled us to now reach around the world by creating key elements in today's globalization system (p. 140). They have created links and space for the "Electronic herd", which are the millions of investors, and "Supermarkets", which are the key financial centers. "In a wired world without walls, the future belongs to the shapers and adapters--and they can be companies or consumers, superpowers or Super-empowered individuals" (p. 211).

Cosmopolitan is another term that has emerged. Under globalization, cosmopolitans have to be guided by values of a universal kind, and this cosmopolitan morality needs to be driven by passion (Giddens, 2000, p. 68). Cosmopolitans maintain that tolerance and dialogue can themselves be guided by values of a universal kind (p. 68). Cosmocrats are a broadening class of people who have benefitted from globalization (Micklethwait & Wooldridge, 2000, p. xxii).

Another term that is synonymous with the term globalist is "global citizen" (Porter, 2002, p. 1). Global citizen is

a term similar to globalist and therefore for this study will be used interchangeably. What is known about good global citizenship is that a global citizen is a person who is "aware of the wider world and has a sense of their own role as a world citizen; respects and values diversity; is willing to act to make the world a more equitable and sustainable place; and takes responsibility for their actions" (Oxham Curriculum in Porter, 2002, p. 1).

It is presumed that globalists are those with a global mindset. A global mindset is "one that combines an openness to and awareness of diversity across cultures and markets with a propensity and ability to synthesize across diversity" (Govindarajan & Gupta, 2001, p. 111). Globalists are those who are involved beyond their borders and enjoy a broader world-view.

Future Shock, by Alvin Toffler (1970), examines the "people of the future" (p. 30). Toffler states that there are some people who are deeply attracted to the high acceleration pace of life. They thrive on it, going out of their way to bring it about. Then there are those who prefer to disengage from the fast moving world (p. 37). Toffler was also interested in how these "people of the future" coped with constant changes and the rate of information that is increasing (p. 30). In the 1970's, Toffler was already

predicting the future and describing globalists and anti-globalists.

There are people who do not favor globalization and are not considered globalists. Anti-globalists are those who fear and are against globalization. The fear of globalization is termed "globaphobia" (Butlers, Lita, & Shapiro, 1998, p. 3). It is thought that most of the anti-globalists are "environmentalists, human rights advocates, trade unionists, third world farmers and citizens' groups" (Ellwood, 2001, p. 8).

Generally, globalists are those who enjoy traveling, and when traveling they use a multi-lens, a multi-perspective (Friedman, 2000, p. 5). Globalists realize that one cannot explain incidences and events in the world just from one perspective (p. 5). For example, political events cannot be explained simply by politics without looking at the social, economic, or environmental influences. Likewise, one cannot succeed by looking at the economic interactions of a nation without also considering the other aspects. The same goes for the environment and social factors (p. 5).

It is not surprising that globalists perceive the world the way they do.

Humankind has always had a curiosity about the unknown and a passion to fully explore the world we inhabit. It is part of what makes us human. This restless spirit is what drives globalization

and it is a seductive and powerful promise.... We believe strongly that humankind can make the world a better place, both through improved technologies and a scientific understanding of the natural world. This is our destiny and for many of us it is our vocation. (Ellwood, 2001, p. 10)

People have evolved into globalists, who are global minded people who acknowledge globalization, through learning. These adults have learned to utilize what globalization has to offer to become fully involved beyond their borders. There are adult learning principles that globalists would use in the learning process and projects.

#### Adult Learning

It is a common misconception that adult learning only takes place in a formal setting. However, most adult learning takes place informally. Many adults believe that they can solve their problems or change their lives emotionally, socially, mentally, or professionally through learning. As they educate themselves further, they will be more successful, more satisfied and happier.

Adult education is "a process whereby persons whose major social roles are characteristic of adult status undertake systematic and sustained learning activities for the purpose of bringing about changes in knowledge, attitudes, values or skills" (Darkenwald & Merriam, 1982, p. 9). Globalists are people who have learned to become globalists by themselves and who were not necessarily taught



by some formal educational system, especially since it has only been recently that some universities have included a class or department on globalization.

Several concepts influence adult learning. These are (a) andragogy, (b) self-directed learning, (c) empowerment, (d) transformational learning including critical reflection, (e) learning how to learn, and (f) real-life or real-world learning. In order to better comprehend how people study and learn from the world around them, it is vital to understand these different adult learning concepts.

### Andragogy

For any study involving adults and their learning processes, it is helpful to become acquainted with the learning model called andragogy. Malcolm Knowles is the father of this model, and he helped popularize it. For many years adults were taught by the pedagogical model.

"Pedagogy" is the art and science of teaching children (Knowles, 1970, p. 55). After World War I, this was the only model that teachers of adults had to work with when adult education was organized systematically in the United States.

Andragogy is a direct reaction to pedagogy. In the pedagogical model, one major notion is that the teacher makes all the decisions of what will be learned, how it will be learned, when it will be learned, and if it has been

learned (Knowles, 1990, p. 54). It is based on the notion that learning should be teacher-directed (p. 62).

By his final work, Knowles (1998) had identified six assumptions of andragogy that were in direct opposition to pedagogy. These assumptions laid the foundation for a learner-centered approach to adult learning. These six assumptions are:

- (1) Adults need to know why they need to learn something before undertaking to learn it.
- (2) Adults have a self-concept of being responsible for their own lives and decisions. They develop a deep psychological need to be seen and treated by others as being capable of self-direction.
- (3) Adults come into educational activity with both a greater volume and a different quality of experience from youths.
- (4) Adults become ready to learn those things they need to know to cope effectively with their real-life situations.
- (5) In contrast to children's and youth's subject-centered orientation to learning (at least in school), adults are life-centered (or task-centered or problem-centered) in their approach to learning. (Knowles, 1998, pp. 64-68)

While the sixth andragogical assumption also agrees that adults are responsive to some external motivators such as better jobs and promotions, the stronger motivators are internal, such as the desire for increased professional satisfaction, self-esteem, and quality of life (p. 63).

Research shows that all:

Normal adults are motivated to keep growing and developing, but that this motivation is frequently

blocked by such barriers as negative self-concept as a student, inaccessibility of opportunities or resources, time constraints, and programs that violate principles of adult learning. (Tough, 1979, in Knowles, 1990, p. 63)

### Self-Directed Learning

Most adult learning is self-directed (Tough, 1979, p.

1). Self-directed learning is:

A process in which individuals take the initiative, with or without the help of others, in diagnosing their learning needs, formulating learning goals, identifying human and material resources for learning, choosing and implementing appropriate learning strategies, and evaluating learning outcomes. (Knowles, 1975, p. 18)

Self-directed learners can be divided into three categories (Merriam & Caffarella, 1990, p. 18). Those categories are (a) enhancing the ability of adult learners to be self-directed; (b) fostering transformational learning as central to self-directed learning; and (c) promoting emancipator learning and social action as part of self-directed learning (p. 290). Self-directed learning is a term that certainly applies to learning in globalization and in becoming a globalist.

Tough argued that most of the learning projects that adults undertook were self-directed. Learning projects are simply a "major, highly deliberate effort to gain certain knowledge and skill (or to change in some way) and some learning projects are to gain new knowledge, insight, or

understanding" (Tough, 1979, p. 1). Some of the motivations in adult learning are curiosity, interest, and enjoyment (p. 1).

Improvement of a certain skill or performance is another reason one would undertake a learning project. Sometimes learning is meant to change one's attitude or emotional reaction (Tough, 1979, p. 1). "Sometimes the adult sets out to gain certain knowledge and skill because it will be highly useful in the very near future" (p. 3). Tough calls this future learning (p. 54). "Any learning process where the learner is the decision-maker and in control of the learning process is self-directed" (Ghostbear, 2001, p. 29).

#### Real-Life or Real-World Learning

Learning that comes from the encounters of everyday life such as situations, opportunities, problems and experiences is real-life, real-world learning. It is a process all learners confront countless times during their lives (Ghostbear, 2001, p. 10). Real-life learning is learning that is "relevant to the living tasks of the individual in contrast to those tasks considered more appropriate to formal education" (Fellenz & Conti, 1998, p. 3).

It is argued that people are not prepared by formal

education to learn from everyday life experiences (Sternberg, 1990, p. 35). Adult learning is often taken on to instantly apply to real-life situations (Conti & Fellenz, 1991, p. 52). The learners have to identify and determine the problems by themselves. They also have to search for all the information, distinguish what is relevant, and search for solutions, which might involve scrutinizing opposing view points. Learners have to recognize that there is a problem, and then they have to define it (Sternberg, 1990, p. 35). "The real-life learning tasks of adults are distinct for each individual, seldom follow a clear pattern, defy measurement, and often are so episodic in nature that beginnings, patterns, and outcomes are impossible to define" (Fellenz & Conti, 1998, p. 4).

In order to survive and succeed in this era of globalization, a globalist would have to utilize real-world learning. No formal educational system today can equip a person with the necessary skills to effectively and efficiently function under globalization.

#### Learning How To Learn

In order to learn successfully in a variety of situations, adult learners need to learn how to learn (Smith, 1982). "Learning how to learn involves possessing, or acquiring, the knowledge and skill to learn effectively

in whatever learning situation one encounters" (p. 19). The three sub-concepts in relation to learning how to learn are:

Learner's needs (what learners need to know and be able to do for success in learning), learning style (a person's highly individualized preferences and tendencies that influence his or her own learning) and training, (organized activity, or instruction, to increase people's competence in learning. (p. 17)

Three processes are involved in learning how to learn; they are planning, conducting, and evaluating learning activities (Smith, 1976, p. 6). Three ingredients needed to comprehend the notion of learning how to learn are the "learners' needs, the learners' learning styles and training" (Smith, 1982, p. 17). It is very useful and effective to help an individual learn how to learn (Gallagher, 1998, p. 48). The necessary elements are: (1) the learner should realize that learning is achievable, (2) the learner should have a passion for learning, and (3) the learner should find out what information already exists, which would help with future learning.

### Transformation

When adult learners transform their way of thinking about themselves and their world, it is referred to by Mezirow as "perspective transformation" and by Brookfield as "critical reflection" (Knowles et al., 1998, p. 105). Mezirow is an authority on transformative learning.

Transformative learning is about change, dramatic and fundamental change, change in the way we see ourselves and the world in which we live (Merriam & Caffarella, 1990, p.

2). Transformative learning is the:

Process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand, and feel about our world; changing these structures of habitual expectation to make possible a more inclusive, discriminating, and integrative perspective; and finally, making choices or otherwise acting upon these new understandings. (Mezirow, 1978, p. 166)

Transformative learning is how adults translate and make meaning out of their life experiences (Merriam & Caffarella, 1990, p. 2). This definition of meaningful perspectives is fundamental. It is the way a person views the environment, a lens through which a person engages, filters, and interprets the world (p. 1). Mezirow "pays attention to the cultural influences in learning" (Mezirow, 1995, p. 1). Adults need to be sensitive to the needs and goals of the learners. Adult educators do play an integral part in the transformative learning of an adult. Adult educators have a responsibility to foster critical reflection and transformative learning (Merriam & Caffarella, 1990, p. 124). It is imperative that adult educators respond to the learners' interests and self-defined needs.

## Learning Strategies

People have individual differences in how they go about their learning projects and activities. These individual differences are known as learning strategies. Understanding these learning strategies is important to adult educators (Conti & Kolody, 1999). Learners utilize these strategies when starting a learning activity. Learning strategies are "techniques or skills that an individual elects to use in order to accomplish a learning task" (Fellenz & Conti, 1989, p. 7).

An instrument was developed as a way to quickly and precisely analyze learning strategies of individuals. This instrument is Assessing The Learning Strategies of Adults (ATLAS). ATLAS places learners into three separate categories called Engagers, Navigators, and Problem Solvers (Conti & Kolody, 1999).

Engagers, are "passionate learners who love to learn, learn with feeling, and learn best when they are actively engaged in a meaningful manner with the learning task" (Conti & Kolody, 1999, p. 13). Learners that fit into the Navigator category are "focused learners who chart a course for learning and follow it" (Conti & Kolody, 1999, p. 9). This type of learner likes to plan and organize learning projects and activities (p. 9). They have a plan and work



the plan (Ghostbear, 2001). They are goal-oriented and major achievers. Problem Solvers are "critical thinkers who rely on a reflective thinking process" (p. 12). They revel in generating alternatives and creating and finding news ways of solving problems (p. 12).

#### Problem Statement

Individuals differ in how they interpret and understand the world around them. These differences do matter since how people perceive their environment and their place in it determines which of the many opportunities and problems they take on and how they do so (Govindarajan & Gupta, 2001, p. 105). Govindarajan and Gupta also argue that developing a global mindset is not easy (p. 106).

There is a limited amount of information about globalization and very little research on globalists. It is important to learn from those who are better equipped to deal with globalization because "human beings are now confronted with immensely complex ecological, political, economic and social problems. We need to train more globalists, we need students, professors, and diplomats" (Friedman, 2000, p. 27). The problem is that people are not always equipped to deal with this complex system of globalization and do not want to have a world view.

If you cannot see the world, and you cannot see the interactions that are shaping the world, you

surely cannot strategize about the world. And if you are going to deal with a system as complex and brutal as globalization, and prosper within it, you need a strategy for how to choose prosperity for your company or country. (Friedman, 2000, p. 232)

People have been slow to accept the reality of globalization or to think beyond their borders. They have been fearful of change and the uncertainty that globalization brings. A major problem is that critics of globalization have succeeded in spreading and controlling the information about this new international system (www.globalization99, 1999, p. 3). There are many misconceptions of globalization and much debate around this topic. Political and business leaders have failed to calm the public's uneasiness about the effects and pace of globalization. Political leaders have not gained the trust of the public, and business leaders have neglected to make the case for the increasing integration, which continues to cause people to be suspicious (p. 3).

Significant learning has had to take place in order for globalists to develop into their current position that does not have a traditional background and which is futuristic and broad in nature. This special group has learned on their own to think critically about futuristic issues around the world. It is unknown how this unique group of people went about learning to evolve into a globalist. Globalization is

a trend of today and the future, and by finding out how globalists learn, people can be better prepared to address globalization.

Despite the fact that a group of globalists exists and despite the fact that much is known about adult learning principles, it is not known how people have learned in order to develop a global mindset. It is clear that learning in the direction of globalization will continue because "the way in which leaders, individuals, investors, and companies are learning to adjust to this new system of globalization is really the hallmark of the late twentieth century" (Friedman, 2000, p. 139). In order for educators to assist in this process, they need an understanding of how globalists go about learning.

A knowledge of how global people learn can help dispel some of the mystery, uncertainty, and fear of globalization that exists today. The answers and knowledge that these globally-minded people can reveal might be insights never known before. This would help others to become globally minded so they too can think and act beyond their borders. The point is that in today's society citizens everywhere, and not just major world leaders, have the capability and possibility of changing and influencing the world around them. It is hard to get "people to acknowledge their role as

a global citizen and the rights and responsibilities which go with it" (Porter, 2002, pp. 1-2).

#### Purpose Statement

The purpose of this study was to describe the learning patterns of globalists. This research sought to uncover the reasons why and how some have cultivated a global mindset. The research analyzed how people have adapted a global viewpoint. The focus was on how people have evolved into a globalist and what strategies they used to understand and deal with the system of globalization. It focused on how they go about learning and developing the skills necessary to keep up and succeed in this new international system of globalization.

In order to investigate individual differences in learning by globalists, their learning strategy preferences were identified. Learning strategy research has shown that three distinct groups of learners exist in terms of learning strategy preferences. They have been categorized as Engagers, Navigators, and Problem Solvers.

#### Research Questions

The following research questions were used to accomplish the research goals.

1. How do globalists define or view globalization?
2. What are the characteristics of a globalist? What are the descriptors?

3. What kind of resources (a) did globalists use for their learning in the past (b) do they use in their present learning projects?
4. What are some of the involvements of the globalists?
5. How do the adult learning principles apply to the lives and learning of globalists?
6. What are the learning strategy preferences of globalists and how do these strategies affect their learning resources and involvements?

This study used a qualitative design. It also had quantitative features because it used the ATLAS instrument for learning strategies. The qualitative data were gathered through interview processes which involved personal interviews, electronic mail interviews, and a telephone interview.

The data related to organizational involvements, cultural perceptions, motivations, global involvements, mindset, and learning. The data were retrieved and analyzed through a process of coding and theme development. The study looked into the mindset of the participants and how they perceive the world and their role in it. The study then focused on the adult learning principles and how the participants fit into the learning process overall.

## Definitions

Adult Learning: The process of adults gaining knowledge and expertise (Knowles, Horton, & Swanson, 1998, p. 124).

Andragogy: The art and science of helping adults learn (Knowles, 1980, p. 43).

Anti-globalist: a person who is against globalization. (Ellwood, 2001, p. 8).

ATLAS: abbreviation for Assessing The Learning Strategies of Adults.

Engager: ATLAS grouping of passionate learners who love to learn, learn with feeling, and learn best when actively engaged in a meaningful manner. Engagers seek out learning activities that provide opportunities for interaction and collaboration (Conti & Kolody, 1999, p. 14).

Globalist: globalizer, cosmopolitan, cosmocrat, universalist, or internationalist: someone who has an opinion on globalization and acknowledges the reality of globalization.

Globaphobia: fear of globalization (Burtless, Lita, & Shapiro, 1998, p. 3).

Globalization: "the widening, (cheapening), deepening, and speeding of world-wide interconnectedness which is bringing about a transformation in the nature of the societies, cultures, politics and economies of the advanced capitalist, world and well beyond" (www.eva.fi/julkaisut, 2001, p. 1).

Global mindset: This is "one that combines an openness to and awareness of diversity across cultures and markets with a propensity and ability to synthesize across diversity (Govindarajan & Gupta, 2001, p. 111).

Inter-consciousness: a conscience, a responsibility and accountability that goes beyond the local community, beyond one's national boundary.

Internet: A mass conglomeration of multidirectional communication networks (<http://nua.ie/surveys>).

International: of, relating to, or involving two or more nations or nationalities (The American Heritage Dictionary, 1983).

Internationalism: A theory that promotes cooperation among nations, esp. in politics and economy (The American Heritage Dictionary, 1983).

Learning How to Learn: "Possessing, or acquiring, the knowledge and skill to learn effectively in whatever learning situation one encounters" (Smith, 1982, p. 19).

Navigator: ATLAS grouping of focused learners who chart a course for learning and follow it. Navigators rely heavily on planning, attention, identification, and critical use of resources, and testing assumptions. (Conti & Kolody, 1999, p. 9).

Problem Solver: ATLAS grouping of learners who use the learning strategies associated with critical thinking. These learners test assumptions, generate alternatives, and are open to conditional acceptance of outcomes (Conti & Kolody, 1999, p. 12).

Real-Life or Real-World Learning: learning is also called "real-world" learning or learning that results in "practical" knowledge (Fellenz & Conti, 1989, p. 3). Learning from everyday situations, opportunities, dilemmas and experiences is a process all learners confront countless times during their lives (Ghostbear, 2001, p. 10).

Self-directed Learning: A process in which individuals take the initiative, with or without the help of others, in diagnosing their learning needs, formulating learning goals, identifying human and material resources for learning, choosing and implementing appropriate learning strategies, and evaluating learning outcomes (Knowles, 1975, p. 18).

Transformative or perspective transformation: is the "process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand, and feel about our world; changing these structures of habitual expectation to make possible a more inclusive, discriminating, and integrative perspective; and finally, making choices or

otherwise acting upon these new understandings"  
(Mezirow, 1978, p. 166).



## CHAPTER 2

### GLOBAL LITERATURE

It is futile, if not dishonest, to try to give one "big," definitive answer on the globalization question. --The Globalist.com

#### Globalization

If one traces the term of globalization it is noteworthy and surprising that only about 10 or 12 years ago hardly anyone used the word globalization (Directors, 1999, p. 3). Instead of using that specific term, politicians and business leaders talked about the "international community, international relations, and sometimes internationalisation" (p. 3). The term globalization has come from nowhere to be everywhere in a period of just a decade (p. 3). Another interesting fact is that so many languages have now added the word globalization to their vocabulary recently. In France the word for globalization is "mondialization," in Spain and Latin America they call it "globalizacion," in Germany they say "globalisierung," and Finns translate the word term globalization to "globalisaatio" (Giddens, 2000, p. 25). In Chinese the word for globalization is Quanquihua, the Singhalese say jatyanthareekaranaya, and in Tagalog, Filipino's say "globalisasyon" (Scholte, 2000, p. 43). The fact that different languages around the globe have incorporated this term into their vocabulary is evidence of

the changes taking place in the world today.

Today people see and hear the word globalization everywhere. Even the American postal system prints a stamp that says "Global Air Letter Post" instead of Air Mail. Nowadays the cover of the local yellow pages advertises the Southwestern Bell Phone Company as global. Now anyone can carry a GPS, a global positioning satellite systems, to pinpoint their position anywhere in the world in a matter of seconds. Local stores are putting themselves on the global network, and companies are trying to get into the global side of the New York stock market. These are just a few examples of how things are changing from the local to the global. Major corporations now use the whole world as their playing field to compete for profits, clients, and consumers. The motto "think global, act local" is a common slogan.

As many authors indicate, there are many definitions for the word globalization. As one author writes, "everybody invokes it, but nobody wants to define it" (Micklethwait & Wooldrige, 2000, p. xvi). "So many people have widely held views regarding the definition, scale, chronology, impact and policy" (Scholte, 2000, p. 39) of globalization. However, it is important to be informed about globalization and its impact on both you and the world. One author among

the directors on an assessment on globalization argues that "you cannot, in my view, even be a practicing social scientist of any sophistication if you do not grasp or master the debate about globalization" (Directors, 1999, p. 2).

It is important to be aware of one's definition and outlook on globalization. "The position one takes on the debate about globalisation settles a good deal, not only about one's academic views of the world, but also about one's political views as well" (Directors, 1999, p. 3). It is difficult yet important to grasp, conceptualize, and understand the concept of globalization. It does not help, however, that "globalization is mediated, managed, contested, and resisted by governments, agencies and peoples" (Held & McGrew, 2000, p. 54).

In their most recent edition, The Globalist.com on-line magazine deals with this exact issue under the heading, The Many Tongues of Globalization (Pfefferman, 2002, p. 3). The author argues that globalization is a contentious issue. He continues, "in a similar way, lawyers, economists and other professionals with the 'establishment' each view globalization in totally different terms. Much of this is due to different 'universes of discourse'--and to each professional's different set of analytical tools--and

incentives" (p. 3). This lack of common ground among highly educated professionals makes both rational discussion and achieving a consensus extremely difficult. Semantic uncertainty in globalization has resulted in highly emotional debates, which may explain why violence has surrounded these debates (p. 4).

No single universally agreed-upon definition of globalization exists (Held & McGrew, 2000, p. 3). However, the various definitions presented by various authors will be discussed and the similarities and differences will be distinguished.

#### The History of Globalization

Globalization would have existed in its truest definition of the word with early civilizations when, for example, the Egyptians traded with and traveled to foreign lands. The Roman Empire was another early global system, which spread well beyond the country of Italy into Western Europe and Africa. This caused the Romans to fight, trade, and communicate internationally beyond their delegated borders. The structures such as the roads that remained after the fall of that empire helped to sustain and promote international ties between those areas.

Global and economic interaction is not all that new. Ancient Rome controlled and economically integrated most of the Western World, while China ruled the Far East. Beginning with the 15<sup>th</sup>

century, Spain, Portugal, France, England, and the Netherlands created worldwide empires in which goods, people, and ideas flowed almost freely. (Ferkis, 2000, p. 2)

According to the moderates and globalists, global forces were already affecting the world by the 20<sup>th</sup> century. By 1914, there was not a village or town on the globe whose prices were not influenced by distant foreign markets; whose infrastructure was not financed by foreign capital; whose engineering, manufacturing, and even business skills were not imported from abroad; or whose labor markets were not influenced by the absence of those who had immigrated or by the presence of strangers who had migrated (O'Rourke, 1999, p. 2).

Certain innovations, events, and organizations have spurred globalization along in the world's history. Some of the innovations include the telephone, the automobile, the television, the airplane which provides mobility beyond oceans, and the Internet. Events include the revocation of the isolationist policies or the breaking down of the Berlin Wall, World War I, and World War II. However, the position of wars are arguable because they also interrupted the flow of internationalization. If globalization was in place before the twentieth century, it is certain that the two world wars brought it to a slow-down.

Even though World War I and World War II brought some

countries together, it basically divided the world. "The first era of globalization and global finance capitalism was broken apart by the successive hammer blows of World War I, the Russian Revolution, and the Great Depression, which combined to fracture the world both physically and ideologically" (Friedman, 2000, p. xvii). The aftermath of World War II was the Cold War, which separated the world into the democratic, the communist, and the neutral camps. The symbol of division was the Berlin Wall, which was built after the end of World War II.

Globalization was able to continue again after the fall of the Berlin wall. The symbol of the uniting of the world during the recent globalization era is the World Wide Web (Friedman, 2000, p. 7). Organizations that have spurred globalization include the League of Nations, which later led to the United Nations (UN), World Trade Organization (WTO), the International Monetary Fund (IMF), and regional organizations such as the European Union (EU), and North American Free Trade Agreement Treaty (NAFTA).

Without certain aspects, events, and innovations, globalization would not be able to exist today or at least not in the magnitude that it does. Globalization started regaining momentum after the two world wars, when countries still remained united to help with the aftermath, and when

organizations were created that brought together countries for different economic, political, social, and environmental reasons.

### Definition of Globalization

Globalization is the most important phenomenon of our time (Micklethwait & Woodridge, 2000, p. viii ).

It is a contentious, complicated subject and each particular element of it--from the alleged Americanization of world culture to the supposed end of the nation-state to the triumph of global companies--is itself at the heart of the debate. Economists agonize over capital movements but ignore the social and cultural disruptions that globalization brings....Business people often know the meat and bones of the subject better than anyone else does--the companies and products that are drawing the world together--but they are too wrapped up in the struggle for profits to consider the wider picture. (p. viii)

William Tabb in his monthly review wrote that globalization refers to "the process of reducing barriers between countries and encouraging closer economic, political, and social interaction (Tabb, 1999, p. 1).

Another description is that "globalization...refers to a process of removing government imposed restrictions on movements between countries in order to create an 'open', 'borderless' world economy" (Scholte, 2000, p. 15). This is a definition of international economic integration. Another similar term is universalization, which is defined as "a planetary synthesis of culture in a 'global humanism'" (p.

15). In this context, global has the meaning of "worldwide", and globalization is defined as "the process of spreading various objects and experiences to people at all corners of the earth" (p. 15).

Globalization "remains an inexact term for the strong, and perhaps irreversible, changes in the economy, labor force, technologies, communication, cultural patterns, and political alliances that it is imposing on every nation" (Stromquist & Monkman, 2000, p. 3). A social definition of globalization is that it "refers to one's self, community, nation, etc. as a member of the entire world; presumably, free world trading segments" (Ananndmehra, 2000, p. 1). Another social definition of globalization is the "process by which we become sensitized and responsive to the multi-cultural, multilingual, multiethnic, and multinational world of which we are a part. The process begins with one's own context, but has worldwide implications" (Gailey, 2001, p. 17).

The two authors of the book, Articulating The Global and the Local recommend theorizing the global as:

That matrix of transformational economic, political, and cultural forces that are circulating throughout the globe and producing universal, global conditions, often traversing and even erasing previously formed national and regional boundaries. But the concept of global also includes those constituents of class, gender, and race that cut across local differences and



that provide fundamental axes of power and subordination, constituting the structures around which contemporary societies are organized. (Cvetkovich & Kellner, 1997, p. 14)

The major authors in this field include David Held, Thomas Friedman, Anthony Giddens, Anthony McGrew, Karen Monkmen, Jan Aart Scholte, and Nelly P. Stromquist. David Held has written and co-authored books and Anthony McGrew has written and co-authored. Anthony Giddens has written and lectured. Jan Aart Scholte wrote Globalization: A Critical Introduction.

David Held and Anthony McGrew (2000), two leading authors on globalization, refer to globalization as the "entrenched and enduring patterns of world-wide connectedness of the different kinds of infrastructure-physical (such as transport or banking system), normative (such as trade rules) and symbolic (such as English as lingua franca)" (p. 3). "Simply put, globalization denotes the expanding scale, growing magnitude, speeding up and deepening impact of interregional flows and patterns of social interaction" (p. 4). In their later chapter co-written with David Goldblatt and Jonathan Perraton, they argue that globalization:

Can be located on a continuum with the local, national, and regional. At one end of the continuum lie social and economic relations and networks which are organized on a local and/or national basis: at the other end lie social and

economic relations and networks which crystalize on the wider scale of regional and global interactions. (p. 54)

Another definition by the same authors is more precise, taking into consideration the extensity (stretching), intensity, velocity, and impact:

A process (or set of process) which embodies a transformation in the spatial organization of social relations and transactions- assessed in terms of their extensity, intensity, velocity, and impact- generating transcontinental or interregional flows and networks of activity, interaction, and exercise of power. (Held & McGrew, 2000, p. 55)

The four authors write that the word "flows" can point to the "movements of physical artifacts, people, symbols, tokens and information across space and time, while networks refer to regularized or patterned interactions between independent agents, nodes of activity, or sites or power" (Modelski in McGrew & Held, 2000, p. 55).

Globalization is characterized by four types of change.

1. First, it involves a stretching of social, political, and economic activities across political frontiers, regions, and continents.
2. Second, it suggests the intensification or the growing magnitude of interconnectedness and flows of trade, investment, finance, migration, culture, etc.
3. Third, the growing extensity and intensity of global interconnectedness can be linked to a speeding up of global interactions and processes, as the evolution of world-wide systems of transportation and communication increases the velocity of the diffusion of ideas, goods, information, capital, and people.

4. Fourth, the growing extensity, intensity, and velocity of global interactions can be associated with their deepening impact such that the effects of distant events can be highly significant elsewhere and even the most local developments may come to have enormous global consequences. In this sense, the boundaries between domestic matters and global affairs can become increasingly blurred. (Held & McGrew, 2000, p. 3).

#### Commonalities and Differences in the Literature

The definition of globalization suggested by Thomas Friedman sums up what most authors agree about this new system. This study will rely and utilize mainly on his definition of globalization. Globalization involves the "inexorable integration of markets, nation-states and technologies to a degree-never witnessed before-in a way that is enabling individuals, corporations and nation-states to reach around the world farther, faster, deeper and cheaper than ever before" (p. 8). Several authors agree and acknowledge that globalization is about the markets, the nation-states, and the technologies that impact individuals, corporations, and nation-states. The terms farther, faster, deeper, and cheaper are extremely significant too. It is unlike anytime before in history in terms of increase in mobility, communication, global interaction, and interdependence and it is becoming more so.

Most authors also acknowledge the disadvantages of globalization: "it is a brutal and chaotic process"

(Micklethwait & Woodridge, 2000, p. xxii). They will also point out that globalization is uneven and that it is in full force in some areas and less in others. A similarity in the definitions of globalization is that it is a process or integration and that it is connective. The major authors whose works about globalization have been recognized by others are David Held, Anthony McGrew, Jan Aart Scholte, and Anthony Giddens. These authors provide a comprehensive view on globalization. They encompass the social, political, cultural, environmental, and technological aspects that are vital to a comprehensive concept of globalization instead of just the economic aspect.

There are many authors that focus on the one aspect of globalization either understandably for professional reasons or purposely to argue that the only one aspect is only relevant to globalization, such as the economic. There are several authors who write about the economic aspect and major corporations of globalization because this is admittedly the leading area of globalization. However, "to see the phenomenon of globalization almost solely in economic terms is a mistake. Globalization is political, technological, and cultural, as well as economic" (Giddens, 2000, p. 28). To reduce it to "purely economic or technological logic is considered profoundly misleading

since it ignores the inherent complexity of the forces that shape modern societies and world order" (Giddens in McGrew & Held, 1999, p. 6).

For some, the globalist's analysis comes from a conception of globalization as a "set of interrelated processes operating across all the primary domains of social power, including the military, the political, and the cultural" (McGrew & Held, 1999, p. 6). Globalization does not have as much to do with economic efficiency as it has to do with freedom (Micklethwait & Woodridge, 2000, p. xxii). For this study authors that take a more holistic and inclusive view of globalization were used.

There are many authors who write only about the economic aspect of globalization. There are other authors who write a more comprehensive analysis of globalization. Then there are those who write from an anti-globalization perspective, arguing that globalization is overrated and expressing a negative view on globalization.

#### Mechanisms of Globalization

The Internet and satellites have largely contributed to this era of globalization. With the Internet, "we have a global postal system, by which we can send mail around the world, a common global shopping center, through which we can buy and sell" (Friedman, 2000, p. 140). With the Internet,

there is a common global library where one can go to do research, and now there is a global university where all can go to take classes (p.140).

The Internet will ensure that "how we communicate, how we invest and how we look at the world will be increasingly global" (Friedman, 2000, p. 140). From the moment that one logs on, one can communicate with anyone globally, invest globally, and start a business that is global practically for free. It should make one think globally wherever one is in the world, especially "in terms of both who your competitors might be and who your customers might be" (p. 140).

#### Globalism vs. Globalization

In the debate between using the term globalism and globalization there was not much literature to consult. The term globalism "seeks to describe and explain nothing more than a world which is characterized by networks of connections that span multi-continental distances" (Nye, 2002, p. 2). However, globalization refers to the "increase or decline in the degree of globalism. It focuses on the forces, the dynamism or speed of these changes... that getting from thin to thick globalism is globalization-and how fast we get there is the rate of globalization" (p. 2). Globalism does not imply universality (p. 3).

There are four distinct dimensions of globalism: economic, military, environmental, and social, but this excludes the all important political aspect. Globalization does, however, imply universality. As argued by several authors, with Jan Aart Scholte being a prominent one, globalization is an inclusive and encompassing term that includes the other terms such as internationalization, liberalization, and modernization. The term globalization can invoke the term universalization, which is the "planetary synthesis of cultures in a global humanism is the process of spreading various objects and experiences to people at all corners of the earth" (Scholte, 2000, p. 16). One of the arguments for using the term globalization instead of globalism is the fact that globalism is not inclusive of the two important concepts of universalization and the political aspects. "To see the phenomenon of globalization almost solely in economic terms is a mistake, globalization is political, technological, and cultural, as well as economic" (Giddens, 2000, p. 28).

The term globalization is broader than globalism. Nowhere in Thomas Friedman's book does he mention or bring up the term globalism. When the word globalism is used as a search subject on the Internet, many sites come up, but even though the title word is globalism the whole article or site

will usually use the term globalization. Globalization, is after all, the increase and decrease of globalism and that is a technicality that has not been defined. Thus, the term globalization will be used through this study.

There are many individuals who have "prospered from globalization" (Micklethwait & Woodridge, 2000, p. 230). With this new system in place and the technology that it provides, people everywhere have been able to sell, trade, communicate, and travel around the world. Groups and individuals have been able to prosper professionally and personally through globalization. Globalization has also helped them observe and monitor the world from their own chair at home. Globalists understand that the cooperation and unity of many individuals, institutions, and corporations is necessary to ensure and guarantee that the potential fruits of globalization are "spread throughout the world fairly and equitably....Globalists are committed to muting or eliminating globalization's negative effects" (www.theglobalist.com, 2002, p. 2). This is the defining and distinctive feature and one major characteristic known about the globalist.

#### Culture and Language in Globalization

The English language has special status in over 70 countries including Ghana, India, Nigeria, the Philippines,



Singapore, and Sri-Lanka. "Roughly one quarter of the world's population is already fluent or competent in English--and this number grows everyday" (Mujica, 2003, p. 1). The amazing spread of English in the last 200 years has come about not just as a consequence of the British Empire and American economic power, but also because of the third factor of international technology. This international technology tool has created a culture of globalization which has in turn created the need for a common language. As a result, "English is the global language of business, communications, higher education, diplomacy, aviation, the Internet, science, popular music, entertainment and international travel. It is a common bond not just for 'Anglo' nations, but for the entire world" (p. 1). It is evident around the world that this trend will continue. The trend of the acceptance and spread of English shows no signs of slowing down for now.

Just as there are discrepancies in the definition of globalization, so too are there discrepancies in the areas of culture and language. The various authors in the field of globalization take different sides of the debate. Huntington is one author that seeks to disprove that English is "becoming" a universal language, the language of a unified civilization" (Jameson & Miyoshi, 1998, p. 41). He argues

that even though a Korean businessman and a Chinese banker might speak in English, they are not bringing to that conversation the "weight" of English/American civilization; they are more speakers of Mandarin than English speakers. The issue here, however, is not so much the number of speakers because the totality of speakers of languages spoken in China is almost equal to the totality of speakers of colonial languages. The point is the "hegemonic power of colonial languages in the domain of knowledge, intellectual production, and cultures of scholarship" (Jameson & Miyoshi, 1998, p. 41). In the area of literature, for instance, one can write in English and still add to it the "density of Spanish/Latin American memories" as is occurring everywhere (p. 41). "In other words, what the current stage of globalization is enacting (unconsciously) is the uncoupling of the 'natural' link between languages and nations, languages and national memories, languages and national literature" (p. 42). Thus, the condition for and enactment of the relocation of languages and the fracture of cultures is being created (p. 42). "Indeed, the very concept of culture is difficult to sustain as homogenous spaces for people of common interests, goals, memories, languages, and beliefs" (p. 42). Huntington argues that after de-colonization, "native" languages are gaining ground as they

are linked either to state politics or to social movements and in literature (p. 42).

In disagreement with Huntington, Ferkiss contends that globalization is causing a universal language, which is English (Ferkiss, 2000, p. 3). Earlier, it was important that people studied different languages in order to do business and communicate with other countries ( p. 1). Globalists focus on cultural globalization, which they argue is being driven by companies and not countries. "Corporations, argue the globalists, have replaced states and theocracies as the central producers and distributors of cultural globalization" (Held & McGrew, 2000, p. 17). The existence of global communication systems is transforming relations between:

Physical locales and social circumstances and altering the "situational geography" of political and social life. Geographical boundaries are overcome as individuals and collectivities experience events and developments far afield. Moreover, new understandings, commonalities and frames of meaning are elaborated without direct contact between people. (Held & McGrew, 2000, p. 17)

It is these transforming relations and these new understandings, commonalities, and frames of meaning that are of great interest. Even though this statement is specifically found under the globalist's cultural globalization debate, it is applicable to the overall debate

and research of globalists.

Ulf Hannerz in his article contends that there is now a world culture, but warns that one better make sure that it is clearly understood (Hannerz in Featherstone, 1990, p. 247). "It is marked by an organization of diversity rather than by a replication of uniformity" (p. 247). However, the world has become one network of social relationships, and between its different regions there is a flow of meanings as well as of people and goods. This world culture is made by the increasing interconnectedness of varied local cultures, as well as by the development of cultures that do not have a particular region. "These are all becoming sub-cultures within the whole; cultures which are in important ways better understood in the context of their cultural surroundings than in isolation" (Hannerz in Featherstone, 1990, p. 247).

Today it is international integration that determines universality (p. 247). Cosmopolitans, a term used by Hannerz, have a unique part in bringing about a "degree of coherence, if there were only locals in the world, world culture would be no more than the sum of its separate parts" (p. 249). The term cosmopolitan is more prevalent in the literature than the term globalist. The cosmopolitan is a person who has not only prospered from globalization but has

been defined more by his/her attitudes and lifestyles. They have global aspirations that have developed global habits. These are people who "possess the ideas, connections, and sheer chutzpah to master the international economy" (Micklethwait & Woodridge, 2000, p. 229).

Hannerz further argues that if one type of world culture were to come about, "through a terminal process of global homogenization, locals would become extinct; or seen differently, through the involvement with the one existing culture, everybody would be the same kind of local, at the global level" (Micklethwait & Woodridge, 2000, p. 249). However, today's cosmopolitans and locals have common interests in the survival of cultural diversity. Cultural diversity is when people have personal access to varied cultures. The cosmopolitan feels a keen sense of belonging to a wider world; he or she has an awareness of the world and are as one of the many cultural others (p. 194). They are capable of living ethically and culturally in both the global and the local simultaneously (p. 195).

As popular author Jan Aart Scholte puts it, "Does globalization make people more the same or more different? ...Globalization introduces a single world culture centered on consumerism, mass media, Americana, and the English language. Depending on one's perspective, this

homogenization entails either progressive cosmopolitanism or oppressive imperialism" (Scholte, 2000, p. 23). Other authors have connected globalization with enduring or even with increased cultural diversity. Scholte suggests that with "glocalization," global news, global products, global communication, and global markets have adapted to fit the diverse local settings. A further tendency in debates about globalization and culture "has highlighted the creation of new patterns of meaning, identity, and community (p. 23). In terms of identity, author Scholte admits that various cultures have given in to the invasion of global satellite television, transworld tourism, global English, conceptions of universal human rights, global consumerism, and other supra-territorial invasions that have differentiated and conflicted local traditions (p. 226).

Tomlinson (1999) asserts that culture matters to this new system in the apparent sense that it is an intrinsic aspect of the whole process of the complicated connectivity. "Globalization lies at the heart of modern culture, cultural practices lie at the heart of globalization" (p. 1). The inevitable political and cultural universalism which unites us all is that global situations and problems need global solutions (p. 192).

In the debate over culture and globalization, authors

invoke various terms such as uniculture, global culture, monoculture, third world, and unicity. Unicity is a concept which increasingly determines social relations and a simultaneous frame of reference within which social agents increasingly figure their existence, identities, and actions (Robertson in Tomlinson, 1999, p. 11). Globalization to him is the accelerated interaction between individuals, national societies, "world system societies and the over arching collectivity of humankind" (p. 11). So the world as a single place implies to him the transformation of these four types as they are put against each other and made to take each other into account (p. 11).

#### Adult Learning

Globalization requires a whole new paradigm shift and globalists feel that solid arguments, not narrow-mindedness and demagoguery--are necessary to bring all parties to a greater understanding of their own role and responsibilities (www.theglobalist.com, 2002, p. 2). The very thing that unifies globalists is their interest in the "process of constant discovery and learning on a global scale" (p. 3). This is a defining statement and the most important fact known so far about the globalist. It is this type of mindset, a global mindset, that involves learning and discovering.

Understanding the transformation into this sort of mindset was an aim of this study. It is with this mindset that the globalists are most likely to feel empowered and feel empowered to constantly keep learning and discovering in and about the world around them. This paradigm shift requires a change in world-view, perceptions, interpretations, and understanding of globalization (Gailey, 2001, p. 18). Developing a global mindset is not easy (p. 106) and it involves adult learning processes of andragogy, empowerment, learning how to learn, perspective transformation, real-life or real-world learning, and self-directed learning.

#### Andragogy

The adult learning principle, andragogy, is an important concept to the field of adult education. The term "andragogy" was initially used by a German school teacher in 1833 (Knowles et al, 1998, p. 71). The concept of andragogy was introduced in the United States in 1967 when a Yugoslavian adult educator took one of Knowles' courses (p. 71). The Yugoslavian realized that the European educators had used andragogy as the adult version of pedagogy (Knowles, 1984, p. 6). Malcolm Knowles is responsible for introducing the concept of andragogy and defined it as the "art and science of helping adults learn" (p. 38).



Andragogy is a learner-centered philosophy that takes into consideration adult learning principles, learner's needs, and other resources besides teachers (Knowles, 1984, p. 14). Andragogy produces knowledge of how these adult learning principles can apply to global citizens, people who are living in and utilizing the new international system.

### Empowerment

Myles Horton, a leader in the field of adult education, wrote about community, empowerment, and language. His study sought to discover how globalists define community and to what extent they carry their own responsibility towards this view of community. Further, the study addressed the question about how empowered these people are in this new international system.

Myles Horton and Paulo Friere, a Brazilian educator and a philosopher, regard education as a "tool for making sense of the world and for preparing people to take action" (Conti, 1977, p. 42). Horton believed whole heartedly in the learning power of people in their learning process. Paulo Freire theorized that education not only empowers learners individually, but serves to transform all peoples' social structures.

### Learning How to Learn

Learning how to learn is an important theory to the

Adult Education field and to globalization. Learning how to learn happens in everyday lives and involves "possessing, acquiring, the knowledge and skill to learn effectively in whatever learning situation one encounters (Smith, 1982, p. 19). Learning involves change; this is a reorientation in values and self-perception; it is "a perspective transformation or something of a cultural journey" (p. 36).

The theory of learning how to learn is useful for people that desire to increase and expand the effectiveness of their learning processes (Knowles et al., 1998, p. 166). This is very true to this era of constant change and technological growth, and in this environment, learning how to learn is important (Rogers, 1969). "Learning how to learn is becoming more important in a world economy that is increasingly dependent on knowledge and intellectual capital and faced with rapid change" (p. 169). The success of adult learning and potentially the mastery in globalization is based on the effective use of the process of learning how to learn because "the only man who is educated is the man who has learned how to learn; the man who has learned how to adapt and change" (p. 104).

### Transformational Learning

Transformative learning is the process of effecting change in a frame of reference. Frames of reference are the

structures of assumptions through which people can understand their experiences. They selectively shape and delimit expectations, perceptions, cognition, and feelings (Mezirow, 1991, p. 1). The frame of reference constitutes the cognitive and emotional components and is comprised of the habits of mind and a point of view. "Habits of mind are broad, abstract, opening, habitual ways of thinking, feeling and acting influenced by assumptions that constitute codes. These codes may be cultural, social, educational, economic, political, or psychological" (p. 2). These frames of reference shape one's particular interpretation (p. 2).

Mezirow's meaning perspectives are "the lens through which each person filters, engages, and interprets the world (Merriam & Caffarella, 1999, p. 320). This is similar to what Friedman (2000) means by the six perspectives (p. 5). He calls it the perspective and the lens. It is the way one analyzes and interprets what is going on in the world (p. 23). He proposes that the six perspectives for globalists are political, economic, social/cultural, environmental, information and technology. These are very similar to Mezirow's "codes," and his choice of the word "frame" of reference which is also very similar to Friedman's choice and reasoning behind the term "lens." It is with this "lens" or "frame" of reference and "code" or perspective that

individuals analyze and interpret the world around them.

Transformational learning is about change--"dramatic, fundamental change in the way we see ourselves and the world in which we live" (Merriam & Caffarella, 1999, p. 318). Educators are very interested in transformative learning as it applies to people operating in and with this new international system. A transformed meaning perspective is the "development of a new meaning structure" (Taylor, 1998, p. 7). This is generally the outcome of a "disorienting dilemma due to a disparate experience in conjunction with a critical reappraisal of previous assumptions and presumptions" (p. 7). This is at heart of Mezirow's theory of perspective transformation--a world view shift (p. 7). In Taylor's overview of Mezirow's theory and practice of transformative learning, he adds an interesting excerpt on how an American Peace Corps volunteer changes his perspective. Lobo writes:

I definitely see the world in a different light than how I looked at the world before I left. Before I left the States there was another world out there. I knew it existed, but I did not see what my connection to it was at all. You hear reports going on in other countries, but I did not understand how and what we did here in the States impacted on these people in Honduras, in South American, Africa, and Asia. (p. 7).

This is the kind of transformation that the researcher hoped to uncover in the participants of the study. It may

not necessarily be a disorientating dilemma or one disorienting experience. It may be as simple as exposure to other cultures or languages. It is of interest to find out how globalists developed into the people they are today. Development is one of the three important concepts of transformational learning; the others are centrality of life experience and the nature of critical reflection (Merriam & Caffarella, 1999, p. 326). Development is the result of transformative learning (p. 331). Mezirow argues clearly "that the process of perspective transformation is the central process of adult development. And meaning perspectives that permit us to deal with a broader range of experience, to be more discriminating, to be more open to other perspectives, and to better integrate our experiences are superior perspectives" (p. 331).

#### Real-Life or Real-World Learning

Individuals undertake adult learning to apply what they have learned to real-life situations (Conti & Fellenz, 1991, p. 64). As pointed out by Sternberg (1990), "real-world problems are ill-structured, not well-structured.... Another difference between test and academic problems and what you find outside of a school setting is conceptualization" (p. 38).

Learning in a global world is real-life learning.

Individuals are seeking and venturing to learn about cultures and globalization through real-life or real-world experiences and opportunities globally. It is important to realize how much globalists rely on real-life learning, since globalization is a relatively new field in universities and educational institutions around the world.

### Self-Directed Learning

Self-directed learning is a process in which "individuals take the initiative, with or without the help of others, in diagnosing their learning needs, formulating learning goals, identifying human and material resources for learning, choosing and implementing appropriate learning strategies, and evaluating learning outcomes" (Knowles, 1975, p. 18). It is a process in which adults take responsibility for organizing, implementing, and analyzing their own learning (Merriam & Cafferella, 1999, p. 293).

Self-directed learning theory has an emphasis on self-initiated and independent learning (Merriam & Cafferella, 1999). Self-directed learning is a voluntary process and uncovering the self-directed learning style of the globalists is pertinent. Self-directed learning is considered extremely important as people examine their ways of thinking and behaving in their personal, professional, social, spiritual, and to globalists, global world

(Brookfield, 1986, p. 22). The globalists appear to be using this adult learning principle. They seem to use self-directed learning to examine their ways of thinking and behaving.

## CHAPTER 3

### GLOBAL MOSAIC DESIGN

#### Design

This study utilized a descriptive research design. "A descriptive study determines and reports the way things are" (Gay, 1987, p. 12). Research that is descriptive comprises of gathering data pertaining to the current status of people who are subjects of the study (p. 12). The research involved "generally asking questions that have not been asked before" (p. 12). The study was a descriptive, qualitative study.

A study that describes people, issues, or events is a descriptive study. A descriptive study can use qualitative methods. Themes and data that come from interviews or questionnaires can be used in a descriptive study. This descriptive study was designed to gain a knowledge of the learning process of global thinkers. This knowledge was achieved through both qualitative and quantitative data which produced a profile of the learners, their learning methods, the resources they use, and the learning strategies they utilize in the process.

#### Sample

A population is a group that has a similar set of characteristics and the group to which the researcher would like the results of the study to be generalizable (Gay,



1987, pp. 102-103). A sample is the number of people chosen from a target population so that they can portray the characteristics of the target population (Gay, 1987, p. 101). The population in a study should have one characteristic that differentiates it from the rest of the population (p. 101). The target population for this study was a group people from various global organizations, beginning with Tulsa as the epicenter the study moved out concentrically to the national, international, and cyber world.

This study included a purposive sample. The reason for purposive sampling is to acquire information about the larger population (Gay, 1987, p. 140). Participants are selected based on the ability to make the results of the study generalizable to that particular population (p. 140). The participants are selected based on their experience in the purposive sample (p. 138). Qualitative inquiry does commonly focus in depth on comparatively small samples, "even single cases (N=1), selected *purposefully*" (Patton, 2000, p. 230). "Purposive sampling focuses on selecting information-rich cases whose study will illuminate the questions under study" (p. 230). With this type of sampling, the researcher is able to decide the purpose the informants will serve and then will go out to find some participants

(p. 230). The sample for this study was taken from people who are involved beyond their borders. The goal was to question people who utilize globalization to be actively involved internationally.

From purposive sampling, another type of sampling emerged and aided in the study. In interviewing someone from the Tulsa Global Alliance, the interviewee suggested someone in the organization whom they felt would be able to answer those same questions with even more interest, experience and knowledge. This is called snowball sampling, the snowball effect, or the domino effect. Snowball sampling is "selecting a few people who can identify other people who can identify still other people who might be good participants for a study; this approach is most useful when a study is carried on in a setting in which possible participants are scattered or not found in clusters" (Gay, 1987, p. 139).

Another sampling method used in the study was theoretical sampling. "Some qualitative designs incorporate an ongoing sample selection process commonly referred to as theoretical sampling (Merriam, 1998, p. 63). As in the case of this study:

This type of sampling begins the same way as purposeful sampling, but the total sample is not selected ahead of time.... The researcher begins with an initial sample chosen for its obvious

relevance to the research problem. The data lead the investigator to the next document to be read, the next person to be interviewed, and so on. It is an evolving process guided by the emerging theory-hence, "theoretical sampling. (Merriam, 1998, p. 63-64)

This sampling method is descriptive of the type used for this study. Just as in the case of this study "the analyst who uses theoretical sampling cannot know in advance precisely what to sample for and where it will lead him.... It is never clear cut for what and to where discovery will lead. It is ongoing" (Glaser, 1978, p. 37).

#### Interviews

For this study 22 individuals were interviewed using a list of general questions. The questions dealt with the participants' learning projects and resources. The questions also pertained to the participant's characteristics and involvements such as travel, languages, or activities on a global scale; the developmental process of a globalist; the motivation for his/her global activities and interests; their perspectives; and the level of satisfaction they experience in their involvement. The learning strategies instrument, Assessing the Learning Strategies of Adults (ATLAS), was administered to all of the participants. Following this the participants were asked if ATLAS correctly described them. All of the participants felt that ATLAS described their preferred learning strategy.

The participants were interviewed through different avenues. Nine of the interviews were conducted through e-mail on the computer. Seven were interviewed face-to-face in their place of business, five were interviewed in their homes, and one was interviewed both over the phone and at her place of business. The initial interview questions dealt with how the participant was globally involved. This allowed the participants to begin thinking about the places they have traveled and things that they have done to be involved globally. The e-mail conversations were retrieved, and the interviews were tape recorded and transcribed. They ranged from 30 minutes to 2 hours and averaged about 45 minutes.

#### Pilot Study

A pilot study is "sort of a rehearsal" (Gay, 1987, p. 90). It is almost like a simulation for the real event. In the pilot study the entire study, every procedure, and the analysis of the results should be conducted (p. 90). It is important in the pilot study to make it as real and true to the actual intended research study as possible. The research study may be altered as a result of a pilot study and sometimes completely revamped (p. 90). This prevents major unseen problems and weaknesses from occurring during the actual interviews and analysis process. It also gives the researcher some experience when faced prior to meeting the

actual participants of the study and the analysis phase of the study.

A pilot study was conducted using two participants, Dru Meadows and Charles Bell. I first met these individuals while they were the co-instructors of the Globalization Class that was offered at OSU-Tulsa in the spring of 2001. Because of their awareness and knowledge of the topic of globalization, it was thought they might be good candidates for the pilot study. Because of their knowledge of globalization and its issues, it was also thought they might have some distinctive information since they had read the book that had initiated this study, The Lexus and the Olive Tree by Thomas Friedman.

The pilot study entailed 14 interview questions that helped answer the 6 research questions. However, in this pilot study, the researcher had been given only a half-hour. Since it was necessary to acquire their in-depth knowledge and information on the globalization aspect of the research, an abbreviated set of questions were used. These questions were adequate to gain the information needed from them. Bell and Meadows insisted on being interviewed together. It was interesting that after they were asked to participate in the pilot study, Bell and Meadows discussed the topic together. They said they came to the surprising realization that they

did consider themselves to be globalists.

The following questions were used for the pilot study, the questions were tailored for Meadows and Bell.

The pilot study confirmed the use of most of the interview questions. It also confirmed the realization that there are people who consider themselves to be globalists. The results and findings from the pilot study confirmed that people have opinions and ideas about globalization and working in a global capacity.

#### ATLAS

Assessing the Learning Strategies of Adults (ATLAS) is a recently developed instrument constructed to instantly ascertain learning strategy profiles (Conti & Kolody, 1998a, p. 109). Those taking ATLAS follow descriptive phrases on the color-coded, paper-bound booklet, or click on the mouse of their computer for their responses to questions regarding their learning. By the end of all the responses, the participants discover their learning strategy group. They find out if they fit into the category of a Navigator, Problem Solver, or Engager.

ATLAS is a valid instrument for measuring the learning strategy preferences of adults in real-life learning situations (Conti & Kolody, 1998). Validity is "the degree to which a test measures what it is intended to measure"

(Gay, 1987, p. 553). ATLAS was based on the research findings of the Self-Knowledge Inventory of Lifelong Learning Strategies (SKILLS) and carries with it the validity of the SKILLS instrument" (Conti & Kolody, 1999, 2001).

The three kinds of validity that are important are construct validity, content validity, and criterion-related validity. Construct validity means "the degree to which a test measures an intended hypothetical construct" (Gay, 1987, p. 131). The ATLAS achieved this type of validity by combining and focusing SKILLS results into the three groups of learning strategy patterns known as Navigators, Problem-solvers, and Engagers (Conti & Kolody, 1998, p. 28).

Content validity is "the degree to which a test measures an intended content area" (Gay, 1987, p. 129). The content validity of ATLAS was established by using discriminate analysis to determine the exact learning strategies pattern used by each group when compared to other groups (Conti & Kolody, 1999, pp. 18-19).

Criterion-related validity is "validity which is determined by relating performance on a test to performance on another criterion" (Gay, 1987, p. 543). The results from ATLAS confirmed that about "90% of the participants agree that ATLAS correctly identifies their learning strategies"

(Ghostbear, 2001, p. 82). This is consistent with "follow-up studies involving nearly 1,000 participants, approximately 90% of the respondents indicated that the ATLAS classification of their learning strategy preference is an accurate description of their actual behavior" (Willyard, 2000, p. 88).

Reliability is "the degree to which a test consistently measures whatever it measures" (Gay, 1987, p. 135). When a test is reliable individuals can be certain that the same outcome will be reached every time the instrument is given (p. 135). Within a time period of one-week to three-weeks with test-retest examinations, ATLAS has a reliability of .87 (Conti & Fellenz in Ghostbear, 2001, p. 90).

For this study, the ATLAS instrument was used to begin communication and initiate communication with the participants. The data gathered from the instrument helped in quickly categorizing participants in the analysis stage.

#### Procedures

The data for this research was gathered through interviews. The interviews were conducted over the phone or in person or electronically via the internet when it was not possible to conduct an interview in person. Most of the questions were open-ended, allowing the participants to expand whenever they wanted to.



The interview questions brought out the approaches, attitudes, and perspectives of the participants. There were certain themes that emerged from the data. The themes from the data produced the findings and information for the study. The data was analyzed through a comparative method which involves constantly and consistently looking for categories and similarities. The study was aimed at finding out other statistics about the participants such as gender, age, ethnicity, learning strategy, number of years of global involvement and amount of traveling they have experienced. The interviews also included questions that related to the participants' learning projects, learning strategy preferences, their perception of globalization, and global ventures. The themes that emerged from the data were motivation, attitude, approach, perspectives, traveling, critical reflection, cultural perceptions, learning, involvement, and globalization. From these themes came the ideas and concepts that brought about the main aspects of the findings which were global motivation, global cultures, the global mindset model, and global learning. The terms that respondents used were compared to terms and concepts used by authors writing about globalization to verify if the terms were compatible.

The following questions guided the interviews.

## Interview Questions

1. What projects have you been working on that involve interests and engagements beyond your local borders?
2. What are some of the resources that you use or have used in your learning projects?
3. Tell me about any traveling that you have done in your life?
4. How would you describe your international connections?
5. What cultures and communities, besides your own, have you been involved with and which cultures would you like to become more involved with?
6. How do you feel globalization has affected different cultures?
7. Has your involvement internationally affected your local involvement and if so, how?
8. In communicating with or in other cultures, describe your success in expressing yourself, understanding, presenting, exchanging or interpreting. What has been your successful expression, understanding, presenting, exchanging, interpreting? Do you feel the need to compare cultures when doing this?
9. In a world in which information seems to be coming at people at a faster and substantial level, what do you feel is your most efficient and effective way of looking at news and information today?
10. What would you attribute to be the contributing factor/s to your need or want to becoming involved on a global scale?
11. Have you always been interested in getting a diverse perspective? Has being globally minded been fulfilling and beneficial or has it been disadvantageous at times?
12. Do you feel that today's system of world wide technology and the ability to connect, communicate, buy and sell globally caused you to sacrifice or juggle your own traditions, family, and culture?
13. There has been a lot of speculation on the subject of globalization. What are your thoughts on globalization and its implications?
14. Where do you see the direction of

globalization for the future?

These interview questions were also used in the pilot study and found to be useful since it established that there are people who consider themselves globalists. The pilot study reiterated the fact that people had opinions and perspectives on globalization. The pilot study also confirmed the fact that the study was headed in an effective direction and that the interview questions were in fact advantageous.

## CHAPTER 4

### GLOBAL ORGANIZATIONS AND THEIR PARTICIPANTS

Never doubt that a small group of thoughtful committed citizens can change the world; indeed it is the only thing that ever has. --Margaret Mead

#### The Participants

Interviews were conducted with 22 members of 9 global organizations. These organizations included two local organizations in Tulsa, Oklahoma, and seven other organizations outside of the Tulsa area. Tulsa is located in mid-west America and can be found in northeastern Oklahoma. Tulsa is a midland, interior city, but its people are still part of the global community. Globalization is all around us and that is true of Tulsa, Oklahoma. The people follow the motto "think globally and act locally." You can find the elements of globalization everywhere as depicted in this study.

The local organization was the Tulsa Global Alliance (TGA). The TGA is a non-profit social organization that is involved on a political, economical, social and cultural level and information arbitrage. Twelve of the participants were chosen precisely because they belonged to this locally-based, global organization. The goal was to nominate and interview citizens and residents of Tulsa, Oklahoma, who were members or were on the board of the TGA. The purpose

was to find out how they operate in this local environment on a global scale; why they chose to belong to this local, global organization; and what their thoughts were on globalization, homogenization, global citizenship, and culture.

The other 10 participants were members and employees from eight other organizations involved on a global scale. One of these organizations, the Greenteam Incorporated, is an international environmental corporation located in Tulsa with clients around the world. Two participants came from this global environmental organization. The rest of the participants came from organizations outside of Tulsa.

Global organizations are expected to think and operate beyond their borders. In order to incorporate this concept into the research design, Tulsa served as the epicenter for the study, with other participants coming from varying distances and diverse settings. The site closest to the epicenter of Tulsa was the capital city of Oklahoma, Oklahoma City. Here, two participants were from World Neighbors, an organization that was founded in and located in Oklahoma City. The participants were from the World Neighbor's subgroups Global Education and Work of Women.

Moving to the outskirts of Oklahoma, Cameron University was included. Cameron University is located in Lawton,

Oklahoma. Cameron University was selected because it was holding an Academic Session on Globalization and the Human Experience. The University holds year-long sessions on various relevant topics. These Academic Sessions include working papers and lectures by experts on the topic. The topic for the year 2002-2003 was Globalization and the Human Experience. Lance Janda was selected as the participant from this area for this study. He is the coordinator and initiator of the Academic Session V at the Cameron University at Lawton. This was the fourth organization from the state of Oklahoma added to the study.

The data was then expanded from the state at the epicenter to a national level, beyond the Oklahoma borders. The two global organizations came from two opposite ends of the epicenter within the borders. One global organization from the East and the other was from the West of the epicenter of the United States of America. To the west, the research was expanded to San Francisco, California. The quest for answers and additional information to the research was presented to a global organization known as Grassroots Globalization Network (GGN). The participant from this organization was coordinator, James Phelan. The study was expanded to east to Washington, D.C., the capital of the United States. This is the location of the National Council

of International Visitors (NCIV), which has branches in most cities throughout the United States. The participant for this study is the President of NCIV, Sherry Mueller.

Finally, data was collected from organizations representing the international community. One of these organizations was the United Nations (UN). The UN has a base in both New York and Geneva, Switzerland. Having the UN as part of this study was significant because this is a major International organization that includes almost all of the countries that exist on the globe. The UN can have political, economic, social, and environmental implications on all nations around the world.

To make the study a truly global one, the research was then expanded to a global organization that is based outside of the country of the epicenter. One organization was selected and one participant was selected from that foreign institution. That organization was the Indian High Commission, which is an international organization that is based in New Delhi, India. The person selected from this organization was Pulluvanthidil Balarajan who is now an International Immigration Lawyer.

Finally, an organization that exists in cyberspace is The Globalist, which is found on the Internet as the Globalist.com. This Washington, D.C. based organization

offers on the internet a variety of updated information on every aspect of globalization. This organization and its staff editor, Marianna Childress, provided useful information for this study about globalists and globalization.

There are 22 participants associated with nine different organizations that radiated from the epicenter of Tulsa, Oklahoma in this study. These included the local organization of the Tulsa Global Alliance, the Greenteam Incorporated, World Neighbors, Cameron University and its Academic Session V; Globalization and the Human Experience, the National Council of International Visitors, Grassroots Globalization Network, the United Nations, the internationally based organization the Indian High Commission, and The Globalist. These 22 participants were distributed among the organizations as follows: 12 from the TGA, the 2 partners of the GreenTeam Inc., 2 from the World Neighbors with 1 leader from Global Education and 1 worker of Work of Women, the founder and initiator of the Academic Session V at the Cameron University, the President of the National Council of International Visitors, the coordinator from Grassroots Globalization Network, a long-standing employee of the United Nations, a former employee of the Indian High Commission who is currently an international



immigration lawyer, and the staff editor Marianna Childress.

The 22 participants were chosen by their employment or participation in the proposed global organization. The following statistics were compiled on the participants. There were 22 participants, 13 were women and 9 were men. Of the 22 participants 18 out of the participants were older than 50. Of the 22 participants 17 were American, while the other 5 came from abroad. Pulluvanthidil Balarajan is from New Delhi, India, Wolfgang Becker is from Germany, Leo Fonseka is from Moratuwa, Sri-Lanka, Yana Hestand is from Russia, and Paul Murad is from Azerbaijan.

#### Education

Education and inquiry into internationally related degrees was another requisite of the study. Three out of the participants have doctorates, Robert Lance Janda, Sherry Mueller, and Jessica Stowell. All three doctorates are internationally related degrees. Mueller holds a bachelor's, a masters, and a doctorate in International Relations. Stowell has degrees in Inter-cultural Communications. Even though Janda's degrees are in history, he has taken internationally related programs with the degree, such as World History and World Geography. Seven out of the 22 participants have internationally related degrees. These people are Paul Balarajan, Leo Fonseka, Yana Hestand, Sherry

Mueller, James Phelan, Jessica Stowell, and Emily Wood. Two other participants have degrees that have an international emphasis. Rosie Brown and Lance Janda completed bachelor's degrees in history, which included courses on world history and international studies.

#### Length of International Involvement

It was part of the research to find out how long the participants had been internationally involved. Emily Wood, who is 78 years old, has been involved since enrolling in college in a program that had an emphasis in international relations right after the end of World War II. She felt very compelled after the war and during the 1960's to help promote peace around the world. Two of the participants, the Byrds, have been internationally involved for about 50 years. They have traveled to about 70 countries and been members of Tulsa Global Alliance for about 20 years. Rodger Randle has been involved beyond his national border, the United States, since the 1960s' with the peace corp. Sherry Mueller shared that she has been involved on a global scale for 39 years. German participant, Wolfgang Becker, revealed that he has been involved globally for 34 years. Leo Fonseca has been involved actively in other countries with the United Nations for over 30 years. Pulluvanthidil Balarajan has been internationally involved since taking his first

assignment in Pakistan at the age of 26. Participant Kelly O'Bryan has been internationally involved for about 12 years when she went to Africa with the peace corp. Rosie Brown, who is 72 years old, accounted that she has been internationally involved for 10 years, but she has been a member and actively involved with the Tulsa Global Alliance for 25 years. Yana Hestand claimed that she has been involved internationally for 10 years but she has lived in several different countries and began interacting with different cultures at a young age. Lance Janda shared that he has been directly involved internationally and with the subject of globalization for 3 years. James Phelan has been involved with Grassroots Globalization Network for one year and a half but he has a degree in international relations which he received two years earlier.

These participants have been internationally involved from over 3 years to 50 years. Those involved for about 3 years are participants that are interested in the subject of globalization. Their involvements include the various organizations used in this study.

### Learning Strategies

The Assessing The Learning Strategies of Adults (ATLAS) was administered to the participants in this study. The expected distribution on ATLAS for the general population is

as follows: Navigators--36.5%, Problem Solvers--31.7%, and Engagers--31.8% (Conti & Kolody, 1999, p. 18). However, the breakdown for the group of learners in this study was Problem Solvers--63.6% (14), Engagers--18.2% (4), and Navigators--18.2% (4). This is a high percentage of Problem Solvers. This study had 31.9% more Problem Solvers than in the general population; that is, the number of Problem Solvers was double that expected in the general population. Consequently, there were fewer Navigators and Engagers than in the general population. The Engagers and Navigators in this study were all in Subgroup 1. Both of these groups like to use human resources in their learning (Conti & Kolody, 1999). The Problem Solvers were all in Subgroup 2. These individuals like to be assured that they are using the most appropriate resources for their learning (Conti & Kolody, 1999).

The discovery of a high percentage of Problem Solvers among these participants is significant. Even the participants who are Engagers and Navigators utilize Problem Solver strategies and techniques in their global approach and participated. This development is important since learning strategies affects how people interact with others; this includes people around the globe. According to the expected population distribution for ATLAS, there are two-

thirds of people who are not Problem Solvers and consequently do not initiate their learning activities with techniques and strategies that are very effective and successful for global involvement.

#### Tulsa Global Alliance

The mission of the Tulsa Global Alliance (TGA) is succinct. The mission of this global organization is globalization. This central focus is depicted in its purpose statement:

Globalization is Our Mission.

The world gets smaller all the time. We cross oceans in a few hours and information traverses the globe in a few seconds. A global economy is changing the way we live. The citizens of Northeast Oklahoma play an important role in building the understanding that is essential in an increasingly interdependent world. The Tulsa Global Alliance is a non-profit organization dedicated to increasing global awareness, understanding and opportunities in Northeast Oklahoma by hosting international visitors, facilitating Sister Cities activities, promoting global education, assisting with international trade development and cooperating with international organizations and serving as a resource for governments, businesses, educational institutions, organizations and residents.  
([www.tulsaglobalalliance.org](http://www.tulsaglobalalliance.org))

The Tulsa Global Alliance came about as the result of a merger between two organizations that had been bringing the world to Tulsa for over 20 years. The International Council of Tulsa and Sister Cities International of Tulsa merged in 1978. The merger brought about an organization that was

dynamic and vital, dedicated to promoting international programs which benefit the Tulsa area community. Tulsa Global Alliance programs are supported through the United States Department of State's Bureau of Educational and Cultural Affairs, the City of Tulsa, private contributions, and fund-raisers. One of the four main programs of TGA is the International Visitors Program.

The Tulsa Global Alliance has brought international visitors to Tulsa for more 20 years. Leaders and prominent citizens from virtually every nation have participated in the International Visitors Program sponsored by the Bureau of Education and Cultural Affairs. More than 100 councils for International Visitors in the U.S., including TGA, administer these programs in collaboration with the Education and Cultural Affairs and Washington, D.C. programming sectors.

Community Connections is a TGA program. As part of the United States' attempt to assist the former Soviet Union with its transition to a free market economy, the United States Department of State launched Business for Russia (BFR) project late in the 1993. The Community Connection Program is an expansion of BFR and includes other countries which were the former USSR. Through the Community Connections project, professionals from the former Soviet

Union learn about Western business and professional practices and apply this new information to build strong economies.

Kids' World is another program of TGA. Kids' World is a prize winning, multi-cultural experience for families that occurs once in two years. At this event "nearly 100 exhibitors, representing ethnic groups, public service organizations, civic educational institutions and businesses provide free hands-on activities as games, giveaways, and items available for sale at a small cost." ([www.tulsaglobalalliance.org](http://www.tulsaglobalalliance.org)).

The Tulsa Global Alliance supports many educational programs, and partners with other organizations having similar educational goals. TGA's global education programs are "in place in area school systems and among area residents to better prepare individuals for life in a multi-cultural world" ([www.tulsaglobalalliance.org](http://www.tulsaglobalalliance.org)). Educational programs include the Culture Box Program, the Global Youth Alliance, and the Sister Cities Young Artists Program.

Sister City Partnerships is an integral part of the TGA focus. After the merging of the International and Sister Cities International of Tulsa into TGA, the "City of Tulsa was entrusted with oversight, guidance, and assistance for

existing Sister City Partnership evaluation and recommendations of new International Cities offer Partnerships" ([www.tulsaglobalalliance.org](http://www.tulsaglobalalliance.org)). Under the advocacy of the Sister City International Program, TGA has the approval and the coordination of official Sister City relationships between the City of Tulsa and selected international cities in economic, cultural and educational spheres.

Currently, TGA has seven operating partnerships with Sister Cities. These seven are Beihai, China; Celle, Germany; Kaoshing, Taiwan; San Luis Potosi, Mexico; Tiberias, Israel; Utsunomiya, Japan; and Zelenograd, Russia. Through these educational, cultural, and economic activities and programs involving the various cities, the seven Tulsa Sister City Partnerships "have developed to their current levels through the dedication of volunteers, the assistance of other organizations and the support, coordination and facilitation of TGA" ([www.tulsaglobalalliance.org](http://www.tulsaglobalalliance.org)).

The TGA is a local organization with a global vision and extensive global ties. The 12 members who were interviewed have played various roles in this organization. Some have been members of TGA from its conception, some of them are on the board, and some of them were selected because they were presented with the Global Vision Award by



the TGA. The 12 participants were Wolfgang Becker, Judy Bolden, Rosie Brown, Charles and Mary Byrd, Priscilla Harris, Yana Hestand, Paul Murad, Rodger Raddle, Karen Schafer, Jessica Stowell, and Emily Wood.

In response to the question about TGA's role in international issues, Rodger Randle, a former mayor of Tulsa and the current President of the TGA, has the following posted on the TGA web site:

We want to promote greater understanding about world cultures and to stimulate interest in international affairs in Tulsa, as well as helping the community understand Tulsa's self-interest in being connected globally. The three top priorities of the TGA are:

1. More programming of talks and discussion on international issues, as well as offering special programs to allow people to learn more about specific countries.
2. Increase membership.
3. Promote understanding about cultures and peoples. This is, of course the reason why TGA exists. It has always been our motivating goal. The current world situation makes it clear why we must remember that this is our purpose.  
([www.tulsaglobalalliance.org](http://www.tulsaglobalalliance.org))

Randle is one of the participants of the study (Caucasian-American, Problem Solver). Randle is the current President of the TGA. He took over the Presidency from Priscilla Harris in 2002. He has, however, been involved as a member of the TGA for a number of years.

Randle is a native of Tulsa. Relatives on his maternal side came to Oklahoma in the Land Run of 1889 that

established the state. In the 1960's, Randle started his career in public service when he went to Brazil with the Peace Corps. At the age of 27, he was elected to the Oklahoma House of Representatives. In 1972, he was elected to the Oklahoma Senate and was re-elected three more times. During this time, he served as Pro Tempore of the State Senate, the Senate's top leadership position.

In 1988, Randle became mayor of the city of Tulsa. He brought about significant reforms such as the creation of the Oklahoma Ethics Commission and the introduction of the cabinet system in state government. He was re-elected for a second term in 1990. Then in 1992, Randle, along with another Tulsan, helped found the University Center of Tulsa, which was the beginning of the expansion of higher education in Tulsa. It is now known as Oklahoma State University at Tulsa and is geared for enhancing adult education. Randle has also served as Chairman of the Appropriations and Budget Committee and the Education Committee at this time.

Randle holds a doctor of laws degree. He is currently a Graduate Professor of Democracy and Culture at the University of Oklahoma. He is also still actively involved on different levels. He is the President of the TGA, Chairman of the Committee of Foreign Relations of Tulsa, he serves on the board of directors of the National Peace Corps

Association, and is President of the United Nations Association of Northeastern Oklahoma. He currently works for the University of Oklahoma International Program.

In 2002, Randle gave speeches in Mexico, Sri-Lanka and the Philippines on the shifting changes in culture and society. In addition, he has spoken at other conferences around the world on culture and modernizations issues. He has traveled to many countries in Europe, almost all of the South American countries, and most of the countries in Central America except for Costa Rica and Nicaragua. He has traveled extensively around the world including trips to some African countries, China, Hong Kong, Indonesia, Japan, Korea, the Philippines, and Taiwan.

Randle has been internationally involved since the 1960's. He has been globally involved through the Peace Corp, then as Tulsa mayor, through his professional travel and conferences, via the TGA and his own personal travel. He has been involved politically, economically and socially beyond the borders of his home, Tulsa, to the world since the 1960's. He was involved economically and politically as mayor of Tulsa and is now involved socially through his personal engagements and through the Tulsa Global Alliance.

Randle's idealistic nature and curiosity have spurred his international involvement and interest in cultures. His

global interest is also attributed to a sense of adventure and a great optimism for making the world a better place. Randle was in a unique position to help with the study. He has been the mayor of Tulsa for two terms. His experiences have given him deep insight into the city of Tulsa and its people, and the role it plays in the world. He is familiar with the people, culture, economics, and politics of the mid-west city. He has also traveled the world, spoken on culture and modernization, and currently educates students on culture and democracy. Randle has served as a member, board member, and the President of TGA, which brings a bottom-up and top-down approach. His unique insights and views greatly benefit the Tulsa Global Alliance. He is also a member of other international organizations such as the United Nations Association of Northeast Oklahoma which gives him a good comparison position.

The Executive Director of TGA, Karen Schafer, was also a participant in the study (Caucasian-American, Problem Solver). She cannot recall ever not being interested in international affairs and different cultures, but she realizes that this interest has evolved through her travels as well. She acknowledges that her international involvement became obvious and "began to emerge in my own thinking in the early 1980's when we started talking about the global

village, in understanding that we are also interdependent." She grew up in an American military family and moved around a lot as a child. She has been to Australia, England, and Thailand. She earned a bachelor's degree in finance. Since joining the TGA she has made many official trips overseas.

Schafer has been involved internationally since the 1980's. She believes that globalization is part of her work and TGA's purpose. She considers globalization as inevitable. However, to make globalization more realistic and accessible she speaks about it as the process of making local citizens in Tulsa comfortable and familiar with other cultures. In that process, she strives to build relationships with local residents and citizens of other countries. She does this on several levels--economically, politically, and socially.

Schafer's aim is to increase global awareness and understanding. She feels that through the programs, events, and activities offered through the TGA, people can be exposed to different cultures in "a quick and relatively casual manner."

Another participant in this study was Priscilla Harris (Caucasian-American, Navigator). She is the former President of TGA and is still actively involved as a board member. She has been involved politically and economically on a global

scale as International Protocol Officer at the Oklahoma Department of Commerce International Trade and Investment. The five goals of the Department of Commerce International Trade and Investment for Oklahoma are to:

- promote and expand Oklahoma's International trade
- expand foreign direct investment in Oklahoma
- increase Oklahoma's public awareness of and active support for globalization to ensure a workforce prepared for global competition
- build advocacy for international trade in the Federal, state, and local governments.

Harris's recent global involvement has been to make these goals a reality for the state of Oklahoma and Tulsa. She has worked closely with the Governor of Oklahoma in promoting Oklahoma's international involvement and participation. Some of the places she has traveled for the department include China, India, Mexico, South Korea, Taiwan, and Vietnam. She also traveled to Kyoto, Japan for meetings on the global environment. Some of her duties as Protocol Officer include officiating international dignitaries and other international business people.

Harris brings her expertise and knowledge as a past president of TGA to the table as she continues to serve as a board member. She is involved both politically and economically on an international scale. She works to promote

and expand Oklahoma's international trade, and to expand foreign direct investment. She further works to increase Oklahoma's "public awareness of and active support for globalization, to ensure a workforce prepared for global competition, and to build advocacy for international trade in the federal state, and local governments" (Oklahoma's International Strategic Plan, 2002, p. 1). Harris has a bachelor's degree in math and science. She also won the Global Vision Award for the year 2003.

Jessica Stowell (Caucasian-American, Engager) is another participant who is on the board of the TGA. She is the Vice President of the TGA Sister Cities Program and is on the board of TGA. In graduate school, she studied inter-cultural communication. She is a professor of East Asian Studies. She has also led educational group trips to China. Stowell lived in England during her early adult life, which she believes gave her a different perspective.

Jessica Stowell attempts to pass on the idea of globalization when talking to educators and leaders. She hopes to make them more familiar with the necessity of reaching out to teach and learn about others. Globalization is not only inevitable to her, but it is so real to her that as she educates people on globalization she keeps herself informed on this new international system. She says that she

finds it hard to find like-minded, open-minded people around her in the Tulsa area.

Emily Wood (Caucasian-American, Problem Solver) is another participant in this study with extensive experience. This New Jersey Native can trace her ancestry to the British migrants coming to the East Coast. Wood is currently in her 70's. She has been with TGA even before it merged and had much to do with the organization it is today. She helped to connect the Sister City of San Luis Potosi, Mexico with Tulsa, Oklahoma. Along with the TGA, she started both the international student exchange program at Eisenhower School, and the Culture Box program. The Culture Box Program is a way to educate students about other countries by compiling materials and resources on certain countries. Wood also taught at the Eisenhower International Exchange School. She has taught international subjects at other educational institutions, which included classes such as world history and geography. Wood has a bachelor's degree with an emphasis in international relations and a master's degree in social studies.

Wood has been on the board of the TGA for at least 20 years. She has served as the President of TGA and Chair person of the United Nations Association of Northeast Oklahoma. Her first international trip was to England and



Holland, and after having such a great experience she continued to travel to countries such as Finland, Jamaica, Morocco, Portugal, Russia, Spain, and the United Arab Emirates. She traveled with the TGA to Tiberius, Israel, for the official signing of the Sister City agreement. She finds many reasons to travel, including occasions such as anniversaries.

Wood was chosen for this study because of her role in TGA from its beginning. She has been involved internationally since the 1960's. She also serves on the board and was the 2002 Global Vision Award Recipient. She has written articles (1986) on global education and its importance. They are "Global View Stirs Patriotism", "Around the Nation," and "Social Education." In "Around the Nation," Wood wrote that the:

Attitudes developed are self-acceptance and self-knowledge, valuing of diversity, and human rights, as well as freedom of choice. The trust of the curriculum is to help a person develop a global perspective and a sense of responsibility to practice the implication of this perspective. (1986, p.3).

Wood first became involved internationally when she realized there was a huge need for peace in the world, for one-on-one contact with other cultures and because she was "young and idealistic." She wants to impart this open-mindedness and the desire to be internationally

involved to children. She argues that globalization is inevitable and thinks that it should be used in a positive way.

Wolfgang Becker (Caucasian-European, Problem Solver) is participant of this study who is on the board of the TGA and the President of the Tulsa-Celle Sister City Partnership. Becker is originally from a town near Koeln, Germany. He has a bachelor's degree and a masters degree in mechanical engineering.

Becker has been internationally involved for 34 years. He has been to Austria, Belgium, Brazil, Canada, Denmark, France, India, Japan, Korea, Mexico, Netherlands, Norway, Spain, Sweden, Switzerland, United Kingdom, and Venezuela. He has lived in Germany, Netherlands, Canada, and the United States and works in an international business capacity. Becker continues to work with the locals in his area to encourage and motivate them to become internationally involved and helps them maintain these relationships.

Judy Bolden (Caucasian-American, Engager) is a member of the TGA. She has been internationally involved for 45 years. Her family moved to Morocco when she was about six years of age. Two years later her family moved to and lived in Spain. She attended nursing school in the United States. She resides in Tulsa, Oklahoma. Bolden has traveled to the

Bahamas, China, Mexico, Russia, and most of the European countries. She enjoys hosting international visitors for the TGA and other groups. Bolden is a nurse by occupation.

Rosie Brown (Caucasian-American, Navigator) is originally from Minnesota. She is also a member who has been with TGA even before its merger from International Council of Tulsa and Sister City International. She served on the board of the TGA for about 20 years. Brown won the Global Vision Award in 1998. She earned a bachelor's degree in history later in life. She has been involved internationally for about 25 years.

As a child, Brown dreamed of being in the Netherlands, and finally as an adult she was able to make this dream come true. The first country she went to was the land of tulips and cheese. Aside from the Netherlands, she has also been to several other European countries including Austria, Croatia, France, Germany, and Spain. She has lived in a few countries including Russia. She spent time in Russia teaching English in a school living just as the locals there did. Later on, she spent time in Croatia as part of a peace effort. In spite of many obstacles and disappointments, she worked patiently and unwaveringly to bring a refugee from Kenya to the United States. She said the first time she saw a refugee she fully empathized and thought about what it might be like

to be homeless. She is a woman of global involvement and concern. On one of her trips to Cuba she realized that the women there needed a sewing machine, and in spite of certain regulations she helped provide them with one.

Brown considers herself as a doer, a social activist. She strives to transform people and to empower those around her. She "transcends philosophies." She argues that she does not have to buy into a philosophy or religion in order to get along with people from other cultures. She states that she is interested in the holistic view. She prides herself in being comfortable with just about any culture.

Participants of this study were asked why they were globally involved and Brown's rationale for this was:

I am interested in international affairs. We [Rosie and her husband] are both interested in, very much interested in communication between people because that is a secret to life, whether it is getting along with my next door neighbor or someone across the ocean. That is mainly my motivation, to build bridges with anybody that I meet, whether it is you, or whether it is someone from Kenya, Russia, or Mexico.

She said she cannot recall ever not being interested in the world beyond her own country.

Prior to the interview, Brown was already in the midst of reading the book on globalization by Thomas Friedman called the Lexus and the Olive Tree. To her globalization is a reality. Even though they had recommendations and

solutions, the participants that were interviewed for this study all struggled with questions on the future of globalization. Brown's answer to this was that "I honestly do not know what the future of globalization is going to bring, but I know what I hope is that it will become better."

Charles and Mary Byrd are both members of the TGA and have been with this organization for about 20 years. Charles Byrd (Caucasian-American, Problem Solver) holds a bachelor's degree in chemical engineering and Mary Byrd (Caucasian-American, Engager) holds a bachelor's degree in History and social studies.

The pair have been internationally involved for over 50 years. They host international visitors and take part in the programs and events of TGA. From their home in Tulsa, Oklahoma they have traveled extensively and have been to about 70 countries. Mexico was their first destination. Some of the other places they visited include Brazil, Costa Rica, Chile, England, Germany, Greece, Italy, Taiwan, Tunisia, Turkey, countries in Scandinavia, and several countries in Africa.

The Byrd's attribute their international involvement to their desire to help others, interest in meeting people from around the world, and desire to experience places. They want

to get the message across that it is extremely satisfying to help others around the world. They feel that globalization is inevitable, but they argue that communication and relationships around the world, whether they be political, economical or social should be left to the people because more often than not politicians "get in the way."

Yana Hestand (Caucasian-Russian, Problem Solver) is a member of the TGA. She is from Russia where she lived in a few of the former Soviet republics. She moved to the United States in the mid-1990s. She has worked in many international organizations, including Phillips Petroleum Company, which is an international oil company that works closely with Russia. Hestand translates for certain globally involved organizations and teaches Russian to business people.

Hestand holds bachelors and masters degrees in education. She is the only one in the study who said that she has some reservations about staying globally involved. However, she also talks about her desire to reside and work overseas.

Paul Murad (Azeri, Problem Solver) is one more participant on the board of the TGA. He is also on the board of the Tulsa International Relations Committee. He is from Baku, Azerbaijan where he spent the first 15 years of his

life. While living there he started traveling to other countries in the area first with his parents and then on his own for vacations and for business. He has traveled to Estonia, Kazakhstan, Latvia, Lithuania, Poland, Russia, Sweden, Ukraine, and Uzbekistan. He also spent a couple of summers at resorts on the Black Sea.

After coming to America at the age of 16, Murad resided in Rhode Island, Oklahoma, and Nevada. He currently resides in Las Vegas. He has traveled extensively throughout the United States and the rest of the world. In the Americas, he has been to Argentina, Brazil, Canada, Chile, Mexico, and Venezuela. Some of the European countries that he has been to are France, Germany, Italy, Spain and the United Kingdom. He has also been to Morocco, Africa. In Asia, he has lived in Hong Kong and Taiwan and has visited China, Japan, Korea, Malaysia, Philippines, Singapore, and Thailand.

Murad holds a bachelor's degree in business. His experiences have brought him a wealth of knowledge and background in international relations, international business, and international organizations, including the TGA and the Tulsa International Relations Committee. Murad believes that his own background and travels that has changed his life and inspired him to become globally involved.

## GreenTeam Incorporated

The GreenTeam Incorporated is an organization that is involved with sustainable globalization. The partners of the GreenTeam Incorporated are Charles Bell (Caucasian-American, Problem Solver) and Dru Meadows (Caucasian-American, Problem Solver). Bell and Meadows taught on the topic of globalization at Oklahoma State University. GreenTeam is an organization committed to sustainable earth's resources. This dedication goes beyond conforming to the law to making environmental stewardship, sustainable development, and eco-efficiency a major focus. Their aim is to keep improving the environmental performance of their company and clients. To this end they pledge to:

- Improve the environmental: implement the 4 R's- reduce, reuse, recycle, and renew-for building design and operation; address local, regional, national, and global community concerns for environmental quality.
- Improve Efficiency: help our clients identify hidden waste and quantify associated hidden costs; and develop appropriate options for improvement in the strategic areas of energy, materials, water and people.
- Raise awareness: educate the public, our clients, and our associates; support new markets and new technologies for environmentally friendly products; and facilitate a fresh look at operations and building programs.
- Take proactive approach: challenge community and industry leaders to achieve higher standards for quality, efficiency, and environmental integrity; and, address current and future environmental issues that may impact clients. ([www.thegreenteam.inc](http://www.thegreenteam.inc))



The GreenTeam aids companies around the world in addressing "sustainable design and environmental issues appropriate to their corporate goals, services, and products" (thegreen team.inc). The GreenTeam has a broad database of "green products, methods, and resources. Services include research, design, construction assistance, eco-audits, product development assistance, and education regarding eco-efficiency and sustainable building design, construction and operation" (www.thegreenTeam.inc).

Bell and Meadows provide "strategic Environmental Consulting" which focuses on eco-efficiency (www.thegreen team.inc). Their eco-efficiency improvements focus on energy, water, materials, and labor. The GreenTeam is the only U.S. company of its kind with an ISO 14001 registered with EMS, the Environmental Management System. They foster environmentally and socially responsible development of the environment.

Dru Meadows, AIA, CSI, CCS and Charles Bell AIA, NCARB, are GreenTeam partners who are recognized nationally and internationally in their field. They are both very involved with the ISO 14001 Environmental Standard. They both have received several awards.

Meadows received the 1993 City of Los Angeles Appreciation Award in recognition of her contributions to

green building. Meadows also developed the program which received the first annual Environmental Sensitivity Award from the Construction Specifications Institute in 1996. She is a contributing author for The Sustainable Building Technical Manual and the Facility Design & Management Handbook, and co-author of Green Building Materials, a guide to product selection and specification. Meadows was also the American representative for the ISO Committee on Sustainability and secretary for the committee on sustainability ([www.thegreenTeam.com](http://www.thegreenTeam.com)). These are just a few of her acclamations and positions.

Charles Bell has developed corporate design programs in the interest of aesthetic, yet functional, and eco-effective designs. Having twelve years general contracting experience, he has many years of experience representing firms before city governments. He is a member of the AIA Committee on the Environment and a citizen member of the EPA Region 6 Roundtable. Bell also represents the GreenTeam on the Committee responsible for the 14000 series standards ([www.thegreenTeam.com](http://www.thegreenTeam.com)). Bell is involved in many other environmental organizations.

Bell and Meadows co-taught a graduate class on Globalization in the year 2001 at Oklahoma State University in Tulsa, Oklahoma. Both have strong opinions on

globalization and are familiar with the subject from their experience in the classroom and from reading Thomas Friedman's book The Lexus and the Olive Tree (2000). Both believe that they are globalists.

#### World Neighbors

World Neighbors works with the rural poor in 18 countries in Africa, Asia, and Latin American to strengthen the ability of individuals and communities to solve their own problems of hunger, poverty, and disease. World Neighbor's programs integrates improved sustainable agriculture, community-based health, reproductive health, environmental conservation, water and sanitation, and livelihood strategies, including savings, and credit with local cultural ways. The purpose of World Neighbors is to strengthen the capacity of marginalized communities to meet their basic needs and to determine and sustain an equitable and inclusive development process ([www.wn.org](http://www.wn.org)).

The mission statement emphasized that World Neighbors is a people-to-people nonprofit organization working at the forefront of worldwide efforts to eliminate hunger, disease, and poverty in Africa, Asia, and Latin America. World Neighbors affirms the determination, ingenuity, and inherent dignity of all people. By strengthening these primary resources, people are helped to analyze and solve their own

problems. Success is achieved by developing, testing, and extending simple technologies at the community level and training locals to sustain and multiply results.

Program priorities are food production, community-based health, family planning, water and sanitation, environmental conservation, and small business ([www.wn.org](http://www.wn.org)).

### Global Education

World Neighbors Global Education Program brings the world home through a multi-cultural understanding of customs and cultures to today's and tomorrow's community and world leaders ([www.wn.org](http://www.wn.org)). Their Study Tour, Partner in Residence Programs, Global Educational Institute, and World Neighbors in the Classroom curriculum, and Village Tours seeks to increase understanding and bring neighbor to neighbor.

Kelly O'Bryan (Caucasian-American, Engager) is the coordinator of Global Education. She has worked there almost 2 years. She has been involved with the Peace Corp in Africa and has traveled extensively to Mali, throughout Africa, and Europe. She has been to India and Nepal with World Neighbors and has plans to go to Haiti and West Africa next. O'Bryan earned a bachelor's which specializes in history, philosophy, and religion. She speaks French and a West African language.

O'Bryan attributes her desire to be internationally

involved to the need to help those in need around the world to come up with their own solutions. She further credits her Catholic up-bringing for her interest in different cultures and her desire to care for others everywhere. In her local international involvement she sees herself as "helping Americans learn more about other countries, particularly about the countries we work in, to share the experiences that we have to offer."

#### Work of Women

At Work of Women they assert that "no woman should feel like a stone when she has the innate capacity to be a statue" ([www.wn.org](http://www.wn.org)). They believe that "women throughout the world share perspectives that are important in shaping not only our communities, but also our world" ([www.wn.org](http://www.wn.org)). WOW was formed in the spirit of women encouraging women and in the belief that together, women can push beyond societal barriers and self-imposed limitations. WOW helps women become statues of strength and ability in their communities. ([www.wn.org](http://www.wn.org))

In May 2000, WOW was formed by a group of 24 North American women who had traveled to World Neighbors programs and connected with the women they met around the world. "Although all World Neighbors programs include women, this group saw a need to do more to provide women with access to

education, health care, and small business opportunities" (www.wn.org). Each of those involved with launching WOW have visited World Neighbors programs and have met the women involved. They contend that they have been inspired by "their determination and talents and amazed at their ability to accomplish so much with so little and we are sure you will be too" (www.wn.org).

The participant from WOW for this study was Marilee Hattendorf (Caucasian-American, Problem Solver). She focuses on health in under-developed areas. She earned a bachelor's degree in math and a masters degree in elementary education.

Hattendorf had always wanted to work with World Neighbors since she was a child and has now been with WOW for more than 2 years. She has lived in Australia and the United States. She currently resides in the Oklahoma City, Oklahoma area. She went to Honduras five different times with her church. Part of this effort is to go up to the mountain villages, work with children and set-up medical clinics. Her attitude as she works and travels to developing areas is:

It is not like--oh, we go down there and we do something for those people. Instead, it is a sharing on an equal basis because even though we are able to help them help themselves with things they might not be able to. We get so much more out of it than what they get out of it.

Hattendorf's aim is to "spread the word so that people

can be more aware. I just hope people's awareness grows." She regards globalization as interconnectedness. She said, "Personally, I think interconnectedness in globalization is a good thing. With the Internet, people, especially younger people, are chatting with people from around the world. I think that is great."

#### Globalization and the Human Experience

In 1991 Cameron University initiated year-long events which studied academic themes and issues through certain special programs and activities. Cameron University is located in Lawton, Oklahoma. It is a regional, state university which serves the Southwest Oklahoma region. Lawton and Fort Sill is Oklahoma's third largest metropolitan area. Fort Sill is a base for the U.S. Field Artillery training center that has soldiers from about 40 countries come and train. It is also home to Lance Janda, another participant.

Lance Janda (Caucasian-American, Problem Solver) is the coordinator of Academic Session V: Globalization and the Human Experience. Janda is an assistant professor in the Department of History and Government at Cameron University. He has a bachelor's degree in history, a master's degree in American history, and a doctor of philosophy degree in American history. He brought in Fareed Zakaria who is a

foreign policy analyst, as a guest speaker to speak on globalization and how it applies to people personally as part of the Academic Session. Other speakers who have been included as part of the Globalization Academic Session are Oscar Arias, Nobel Laureate and former President of Costa Rica; Jared Diamon, who wrote the Pulitzer Prize book Guns, Gems, and Steel: The fates of Human Societies; and Paul Krugman, Professor of Economics, an internationally recognized expert of world economics.

This initiator of the academic seminar on globalization perceives the new international system as having "advantages and disadvantages, and our task as human beings is to maximize its upside and try to mitigate the problems which globalization brings us."

To Janda the best thing about getting involved internationally is:

Meeting people from diverse cultures and learning more about the world around us. I consider travel and international knowledge to be the most important means through which we can deal with the collective ignorance so many people have about the rest of the world, and both are vital in the quest to promote a sense of justice and equity among people and even countries in the years ahead.

Lance Janda has traveled outside the United States to Austria, Canada, Czech Republic, England, France, Germany, Mexico, Poland, and Scotland, but his work with other cultures has come primarily through academia. He has



studying the topic of globalization for 3 years.

Janda's position in education as well as his knowledge of globalization has given him opportunities to promote his global views and the views of others, even in the outskirts of Oklahoma. He booked speakers like the former President of Columbia and the well-known foreign policy analyst Fareed Zakaria for this Seminar on globalization.

#### Grassroots Globalization Network

The mission of Grassroots Globalization Network is to promote "locally-based, participatory economic institutions and practices that empower people to create and nurture sustainable and equitable communities" ([www.ggn.org](http://www.ggn.org)). This organization boldly:

Aims to advance positive alternatives to the dominant, conventional process of corporate-led globalization by challenging it as a specific historical and cultural project with adverse sociopolitical consequences for human communities and by focusing on issues of economic justice as foundational to any sustainable society; by highlighting successful examples of community-based endeavors; by building local and global ties between groups and citizens involved in grassroots economic campaigns; and by furthering policies that support socially and environmentally accountable economic structures and livelihoods. ([www.ggn.org](http://www.ggn.org))

Grassroots Globalization Network was created as a result of the concerns and problems raised among a small group of students in Humboldt State University's Globalization and the Environment Social Science Graduate

program. This organization then re-located to San Francisco, one of centers of social and environmental advocacy.

([www.ggn.org](http://www.ggn.org)). Over the course of their first year

(2001/'02), GGN has:

- Co-organized a people's assessment of globalization the World Sustainability Hearing ([www.worldhearing.org](http://www.worldhearing.org)) which was held in conjunction with the U.N. World Summit on Sustainable Development in Johannesburg, South Africa;
- Launched GGN's Community Solutions Campaign highlighting bottom-up approaches to sustainable development with the release of Working Paper 1, Economic Democracy in Practice: The Promise of Cooperatives, Community Solutions 1: Community-Based Resource Management in the Philippines, and our electronic newsletter, GGN Wire (now boasting hundreds of readers);
- Initiated public discussions on the community-enhancing and local development potential of creating an area Independent Business Alliance in Northern California;
- Published articles on globalization and community solutions in the Earth Island Journal, Grassroots Economic Organizing Newsletter, and Z Magazine and online at Beyond Mainstream, CommonDreams.org, and the Global Policy Forum;
- Secured a Global Greengrant for the Environmental Legal Assistance Center of the Philippines to bring grassroots witnesses to testify at the World Sustainability Hearing;
- Presented to university students (Humboldt State University) and local development advocates (Humboldt Economic Forum) on community responses to globalization;
- Served as a featured guest on a number of radio stations, including KHSU (Arcata, CA), KZYX (Mendocino County, CA), and KMUD (Humboldt County, CA); and Participated at various public conferences (Environmental Law Conference in Eugene) and official policy fora (the United Nations PrepCom II in New

York City). ([www.ggn.org](http://www.ggn.org))

GGN explicitly recognizes and acknowledges that the threats to the basic social welfare and the environment are a result of the existence of so "many undemocratic institutions, unaccountable decision-making processes, and an uncritical acceptance of conventional economic notions that justify such threats" ([www.ggn.org](http://www.ggn.org)). GGN argues that all too often corporations and governments get away with putting onto society on the whole the social and environmental fees of their activities. To counteract this, GGN vigorously encourages:

- Public dialogues and education campaigns aimed at challenging narrow economic concepts by focusing on the social and ecological outcomes of different socio-economic arrangements.
- Open conversations on economic justice with an emphasis on its relationship to sustainable community development.
- The growth of cooperatives, worker--and community-run enterprises (structures that have an impressive track record of providing equitable income-generating opportunities and a greater direct stake for people in sustaining their livelihoods).
- Creative, democratically-minded policies aimed at conservation, land reform, and accountable asset use aimed at sustaining ecologically appropriate livelihoods; and
- Full-cost pricing for the use of natural resources. ([www.ggn.org](http://www.ggn.org))

As the global divide widens in terms of access to essential natural resources and social services, promoting and advancing economic justice will become increasingly

important to the aim of a sustainable society, from a social and environmental viewpoint. Those at GGN believe that current social systems and corporations are unequipped for the task of teaching citizens for a sustainable society. According to GGN the "non-democratic, corporate enterprises and unresponsive, governmental bureaucracies are revealing themselves as inadequate to the task of forging a just and ecological future" ([www.ggn.org](http://www.ggn.org)).

GGN was created with the specific purpose of providing alternative policies and institutions that are not readily available today, especially with policy elites in the so-called developed world. The GGN has public dialogues including educational campaigns, and policy initiatives and alternatives. This unique organization provides scenarios and relays true stories of community-centered strategies. The people at this San Francisco based organization believe that it is just helping and pushing other community-centered strategies and solutions that are already occurring around the world today. They are also helping to create better and more sustainable and balanced development. GGN is challenged by the fact that these alternative ideas and solutions which are economically just and eco-efficient exist but are not given a voice and are ignored. This is reiterated on their web site that declares that:

GGN is focused exclusively and decisively on promoting solutions-oriented, grassroots approaches to economic justice and sustainable community development. GGN will focus on highlighting and supporting community-based economic successes and emphasizing the under-recognized relationship between issues of economic justice and environmentally sustainable development. (www.ggn.org)

Their community solutions Campaign is for:

Outreach and advocacy publications include our quarterly Community Solutions series highlighting local, participatory approaches to sustainable development; periodic working papers covering critical globalization and development issues in as well as positive community-based strategies and measures being taken around the world to chart environmentally sound and equitable directions: and GGN Wire, our monthly electronic newsletter focused on GGN's organizing, publishing, and education efforts plus related globalization news, events, and alerts. (www.ggn.org)

James Phelan (Caucasian-American, Problem Solver) is GGN's program coordinator and works with the organization's ongoing program endeavors, publications development, and the overall public outreach. According to the GGN web site biodata on Phelan, he is involved with researching and creating policies that are innovative and people-centered. His most recent articles have been published in the Earth Island Journal and on the Common Dreams News Center's web site.

Phelan has two degrees, one in International Relations and one in History, which he received from Carroll College in Helena, Montana. After working and studying in Chile, he

then moved to Northern California to begin graduate work and teach Spanish. While in the midst of finishing his Master of Arts degree in the "Globalization and the Environment" Social Science program at Humboldt State University, he also worked as the Web site Content Administrator for Earth Island Institute's community of projects. He is very "concerned with issues of economic justice and security as the basis of sustainable communities, he helped found Grassroots Globalization Network as a non-profit addressing the need for new conceptual tools, expanded public policy options, and more accountable institutions" ([www.ggn.org](http://www.ggn.org)).

Phelan also helped co-organize the World Sustainability Hearing 2002 in Johannesburg, South Africa. According to him the people at Grassroots Globalization Network generally focus on the economic aspects of globalization, which they see as corporate-driven and want to transform that to socially just and environmentally sound aspects. He writes that they provide an alternative material and information in which globalization specifically includes concerns over issues such as human rights, poverty alleviation, and ecological concerns ([www.ggn.org](http://www.ggn.org)). The organization aims to highlight those successful models and alternative socioeconomic arrangements from around the world that do provide people with sustainable livelihoods and economic

security without destroying vital ecosystem services as opposed to the reductionist profit-at-all-costs model promoted by transnational corporations.

Phelan contends that GGN upholds democratically-minded economics, promotes accountable institutions, and fosters social innovations and people-centered practices that encourage sustainable livelihoods and economic security for communities world-wide. Organizing for the World Sustainability Hearing and Project of Earth Island Institute, with the motto "empowering People-Centered, Sustainable Community Development" are two of the projects of GGN. GGN has recently finished its work with the World Sustainability Hearings Project in helping to organize a parallel conference to the United Nations' Rio +10 Summit Development (WSSD) in South Africa in 2002. This event brought speakers from communities and grassroots organizations world-wide to discuss the effects of corporate-centered globalization while documenting the wealth of positive examples of locally-centered approaches to sustainable economics that citizens are utilizing to reassert democratic control over the development of their communities. Phelan's argument to be globally concerned is that it is an "inevitable extension of our civic rights and responsibilities that we must think about the consequences

of our activities both here and abroad" ([www.ggn.org](http://www.ggn.org)).

It is his understanding that pressing social and environmental issues are "transnational or transboundary in nature, necessitating cooperative, multilateral approaches toward their resolution is my reason for my international involvement. I have a strong social justice world-view [and] modern convictions that we can improve the conditions of the poor" ([www.ggn.org](http://www.ggn.org)).

Phelan wrote a masters thesis on globalization and works inside the grassroots globalization organization. He also has a degree in an internationally relevant field and has already worked and traveled overseas. He has also already published articles on issues relating to globalization.

#### National Council for International Visitors

The National Council for International Visitors (NCIV) was founded in partnership with the United States Department of State and incorporated in the District of Columbia in 1961 with the mission to bridge cultures and build mutually beneficial relationships through person to person international exchanges ([www.nciv.org](http://www.nciv.org)). It is a national network of program agencies and 95 community-based organizations. These non profit groups design and implement professional programs and provide cultural activities and



home hospitality opportunities for foreign leaders, specialists, and international scholars.

Their main motto is "bridging cultures through person to person international exchange..." ([www.nciv.org](http://www.nciv.org)), and they strongly support Margaret Mead's position to think that a group of thoughtful committed citizens can make a difference ([www.nciv.org](http://www.nciv.org)).

NCIV now includes 95 private, non profit organizations around the country, representing communities in 43 states, as well as 15 program agencies, 13 associate members, and numerous individuals. The NCIV network of citizen diplomats is strengthened by its reliance on dedicated community volunteers committed to increasing international understanding by opening their homes, schools, businesses, local government, and non-governmental agencies to leaders from abroad. Each year over 80,000 volunteers working with the NCIV's program agency and community members provide short-term professional and cultural programs for the visitors who are prominent leaders in business, academia, the arts, science, agriculture, politics, and the media. The International Visitors served by the NCIV network are participants in the U.S. Department of State's International Visitor Program, other international exchange programs and are guests of local governments, corporations, universities,

medical, and research centers and other professional organizations.

For more than 60 years, the International Visitor Programs have brought foreign leaders and specialists to the United States for firsthand exposure to their professional counterparts and U.S. society. It is described by U.S. Ambassadors as one of the most effective foreign policy tools of American diplomacy. The program's distinguished alumni include such individuals as Oscar Arias, F. W. deKlerk, Giscard D'Estaing, Indira Ghandi, Julius Nyerere, Anwar Sadat, and Margaret Thatcher. NCIV members have served as the U.S. Department of State's private sector partners since the inception of the International Visitor Program.

Their Belief statement is:

- We believe that the peoples of the world are interdependent and that our future is secured through collaborations nurtured by free, open and respectful communication;
- We believe that face-to-face meetings are the most effective means of communicating and that their success require knowledge, information and the skills to embrace and surmount cultural differences;
- We believe that international exchange programs should engage all peoples within and across nations, spanning ideologies, cultures, ethnicities, age, gender and economic state; we believe these experiences are essential for those who hope to lead the communities and nations of the world;
- We believe that the National Council for International Visitors and its member organizations must at all times meet rigorous and measurable standards and excellence in

our programs, services, leadership and management.

- We believe that the pursuit of excellence requires commitment and competence and that it should be marked by flexibility, risk taking and an enthusiasm that is infectious and invigorating to our boards, staffs, and volunteers and obvious to those we serve;
- We believe that volunteerism is a unique trait of American society that must be reflected in our organizations and programs, and we believe at the same time that it is incumbent on us to generate and manage with wisdom and care the financial and human resources that will keep us vibrant.  
(www.nciv.org)

Sherry Mueller (Caucasian-American, Navigator) is the President of the National Council for International Visitors. She joined this organization in 1996. Before that she worked for eighteen years for the Institute of International Education. Prior to that she worked as the Experiment Leader to the former Soviet Union; a consultant to various organizations, including the U.S. Department of State; and an Escort Officer for the U.S. Department of State. She is on the Board of Trustees of World Learning. Mueller has extensive experience and expertise because of her position in this area of globalization. She has bachelor's, masters, and doctoral degrees in the area of International Affairs. Mueller has been internationally or globally conscious since she was a teenager in the Indiana farmlands. She has been to several countries and has been an exchange student. She has also traveled to Brazil, East

Asia, Europe, New Zealand, Russia, and Saudi Arabia. Mueller has written a book called Careers in International Education, Exchange and Development. A native of northern Illinois, she has been involved internationally for 39 years. She contributes her open-mindedness and global involvement to her curiosity, idealism, and idealistic nature to change the world.

Sherry Mueller perceives that globalization is inevitable and that it is getting more and more integrated and interdependent. She characterizes herself as idealistic and curious. She claims to have a strong desire to learn, genuine desire to learn to learn, not be judgmental, and look inside out. Her aim is to "save the world. I still want to save the world, but now I realize that the world does not really want changing always." She does have a desire to make things better for everybody around the world. She also provides leadership for international programs, especially exchange programs. Mueller's continuous motivation for her international involvement relates back to the long-term relationships that she has made around the globe. Mueller has extensive experience and expertise in this area of globalization.

#### Indian High Commission

The Indian High Commission has offices all over the

world but its headquarters are in New Delhi, India. It provides services to its citizens that reside outside of India and to people interested in visiting India. It serves to strengthen ties between India and the countries in which it has Commissions.

Pulluvanthidil Balarajan (Indian, Problem Solver) has been an Indian High Commissioner for 25 years. He has worked in India, Pakistan, Sri-Lanka, Nigeria, Chile, Bangladesh, Ireland, and Washington, D.C., with the Indian High Commission. Besides the countries that he has worked in, he has also traveled around the world. Now he is an international immigration lawyer in the East Coast. He has been internationally involved since the age of 26. Balarajan contends that globalization is inevitable and necessary. However, he believes it should be universal, which he argues it is not today. His experience through traveling and living and working in different cultures for a significant amount of time has given him valuable insight into globalization and global involvement.

Balarajan is undeniably frustrated, as are many of the participants, with the current state of globalization. He says it is lopsided because developed countries are taking advantage and exploiting the poorer, under-developed countries. This current international immigration Lawyer

gives his perspective on globalization as:

Necessary, inevitable, but it has to be without the restricted, without constraints of self-interest, it will have to be more generous and universal. Those who are endowed with faculties will have to impart that to others. Let others learn and others follow.

#### United Nations

The United Nations (UN) was created and founded in 1945 by 51 countries. The United Nations was established as "a commitment to preserving peace through international cooperation and collective security" ([www.un.org](http://www.un.org)). When nations become members of the United Nations, they agree to accept the obligations of the UN Charter, an international treaty that sets out basic principles of international relations. According to the Charter, the UN has 4 purposes; to maintain international peace and security; to develop friendly relations among nations, to cooperate in solving international problems and in promoting respect for human rights; and to be a center for harmonizing the actions of nations. The United Nations is not a world government and it does not make laws. It does, however, provide the means to help resolve international conflicts and formulate policies on matters affecting all of us. At the UN, all the Member States—large and small, rich and poor, with differing political views and social systems have a voice and a vote in the process.

The United Nations has six main organizations. Five of them--the General Assembly, the Security Council, the Economic and Social Council, the Trusteeship Council, and the Secretariat--are based at UN headquarters in New York. The sixth, the International Court of Justice, is located at the Hague, in the Netherlands ([www.un.org](http://www.un.org)).

Leo Fonseka (Sinhala, Problem Solver) has been employed at the United Nations for 20 years as a United Nations International civil Servant and 4 years as an accredited Advisor to the various UN agencies, such as UNICEF, UNDP and UN Habitat. He has worked with the United Nations in India, Nepal, Sri-Lanka and is currently stationed in Tajikistan.

Fonseka has worked outside of his country for over 20 years since 1979, mainly in India, Nepal, Pakistan, Maldives, Liberia, Malaysia, Cambodia, Uzbekistan and Tajikistan, promoting child rights, women's rights, urban social planning and good governance. In the past several years, he have been involved in various regional and international dialogues on globalization, especially as a resource person.

It was important to pick someone from this international organization, the largest international organization with the most validity around the globe, the United Nations. Fonseka's perspective and experience come

from years of international involvement on his own and through the UN. This Sri-Lankan and long time UN employee is also a resource person on globalization. Fonseka shared his knowledge on the topic of globalization through his interest on the topic for the UN international conferences. He has a bachelor's degree in Social Service. He attributes his desire to be internationally motivated to his "need to change the world's vicious ways" and through his "personal desire to be a useful and leading part of that initiative." He believes that globalization is inevitable and a reality but he is unhappy with the "current manifestations" of this new international system.

#### The Globalist

The Globalist is an organization based in Washington, D.C.. The main component of this organization is its on-line magazine. It is an on-line feature on the global economy, politics, history and culture. It is made for "global citizens by global citizens" ([www.theglobalist.com](http://www.theglobalist.com)). Their aim is to "present independent, up-to-date insights into key global trends in a non-ideological, non-partisan manner. We are neither advocates nor editorialists for any particular view, political persuasion or commercial interest" ([www.theglobalist.com](http://www.theglobalist.com)).

The Globalist's focus is:



On exploring the human dimensions of globalization as reflected in original stories and commissioned features that highlight the under-reported, the overlooked and the unexpected developments shaping our daily lives. Through a combination of first-rate storytelling, humor and cutting-edge analysis, our aim is to engage a much larger share of the public in a debate over the key issues from the ground up-not from the top down.  
([www.theglobalist.com](http://www.theglobalist.com))

The site features different sections such as the Globalist Bookshelf, Global Economic Minute, and Global Bite just to mention a few. This site that has readers in 120 countries around the globe, contains various aspects related to globalization. These aspects include globalization and children, companies, culture, development, environment, health, history, and security. The site also sells CD's, photography, and books related to globalization. Every week they review the latest literature on globalization. The unique site also gives updated information on the latest hot topics on global affairs and has a section on globalization and the different regions around the world; Latin America, Middle East, Europe, Asia-Pacific, Africa, and the United States. Their other motto besides for "global citizens, by global citizens" is "illuminating, innovative, and independent" ([www.theglobalist.com](http://www.theglobalist.com)). Their editors and contributors, whom they call "Our Team," include Alexei Bayer, the author who relates globalization to daily life, social commentator on globalization Anthony Giddens, former

Secretary of State Henry Kissinger and well-known global economist who has worked for the American Administration under Former President Clinton and worked for the World Bank.

Marianna Childress (Caucasian-American, Navigator) is one of the staff on the Globalist team and someone who gave her opinion on globalization and global citizenship for this study. Her views are not a direct representation of The Globalist. Her specialization is the Exploration Channel and the University Channel on the web site. Both these are their "daily global e-learning solutions" and help students learn about other countries without making them leave the classroom ([www.theglobalist.com](http://www.theglobalist.com)). The web site editors and writers also help students and educators to look at global issues through different angles. Marianna earned a bachelor's degree. She contributes her broad mindedness to her three year stay in France, where she realized that people in Europe tend to be concerned with countries beyond their borders, including other European countries and Africa.

The Europeans seem more attentive to the world at large than Americans. This inspired me to be more internationally involved in turn. I spent three years living in France just to see the European perspective on the world and to discover their concern. Their attention to other countries within Europe, Eastern Europe and especially Africa really inspired me.

## Summary

Nine global organizations were selected for this study. One of these organizations, the GreenTeam Inc., was a globally involved environmental organization from which two came two of the participants, Dru Meadows and Charles Bell. The World Neighbors has no political affiliations but is mainly a social organization. Two participants, Kelly O'Bryan and Marilyn Hattendorf work for World Neighbors. Cameron University was the only educational institution for this study, mainly with a social aspect to it. The Indian High Commission is a political institution that represents India in other countries. It helps Indians and others interested socially over the world. The rest of the organizations have political, economic, technological, social, and information aspects to them. Two of the nine organizations are directly involved with globalization; The Globalist and Grassroots Globalization Network.

The 22 participants for this study are globally involved in various ways both personally and professionally. The organizations chosen for the study are appropriate and relevant that are involved globally, some specifically involved with globalization.

All but 3 of the 22 participants have worked professionally in international settings; however, those 3

have traveled and belong to different international organizations, such as the Knife and Fork. Two of the participants have worked in an international setting professionally but are now retired. They still belong to international organizations and are still involved internationally. The rest of the 19 participants are employed and work in a global organization professional setting.

Of the 22 participants 13 are women and 9 are men. Americans comprised the larger portion with 17 participants. There were 5 from other countries. Paul Murad is from Azerbaijan, Yana Hestand is from Russia, Wolfgang Becker is from Germany, Leo Fonseka is from Sri- Lanka, and Pulluvanthidil Balarajan is from India.

The participants were asked about their formal education. Only one of the 22 participants did not receive a bachelor's, but has training in nursing and so has more than 12 years of formal education. Of the 22 participants, 13 earned bachelor's degrees, 5 earned masters degrees, and three hold doctoral degrees.

For this study it was important to go on a global scale and get a number of different global organizations involved. The information that these participants provided, from the epicenter to cyberspace, were combined to determine the

findings for this study.

## CHAPTER 5

### GLOBAL MOTIVATIONS

Globalists are the doorway to the world.

--John Lamberton

#### The Motivations of Globalists

The purpose and aims of the participants are to be involved both locally and globally. Their international involvement is 4-fold; locally, globally, personally, and professionally. They are also involved in both a professional and personal level. The 22 participants in this study have had to be motivated by something in order to become globally interested and then globally involved. The things that motivate or captivate one's interest varies. The discovery and insight into these motivating factors or triggers is the beginning into the insight of a globally involved citizen. The 22 global participants shared their motivations for global concern and what sparked them to get involved beyond their borders. It was beneficial to find what caused these participants to be globally involved. These motivations work in combination with the participants' attitudes and environmental motivators, such as the need for global peace, international background, and spiritual motivations. The appropriate mindset and attitude is critical for genuine and effective involvement beyond their borders. Without the right mindset and attitude, the

triggers such as church international outreach programs or international documentaries would not make a difference. The motivating factors for the participants are not independent of the mindset and attitudes that are globally conducive and appropriate. An individual can have more than one motivator or more than one instigator for global involvement. "I am blessed with energy and a strong desire to make things better. I want to leave a legacy, an improved human condition. I got a lot of my motivation from parents, from teachers, and from living through experiences" (Sherry Mueller). Some of the participants have had more than one motivating factor and the various triggers only reiterated and confirmed the fact that they should get involved beyond their borders.

There are two types of motivations. The first type of motivation includes factors that sparked the participants' interest. It is what initially instigated the participant to become globally interested. It is usually a defining moment in their lives that transformed them from local thinking to global consciousness, from local involvement to global involvement, from local travel to global adventure, from local communication to global relationships and interaction, and from local learning to global enlightenment. The second type of motivation is the one that keeps them globally

involved.

Discovering what triggered the participants to become globally involved was challenging since the participants felt that they have always been interested. Internally they feel as if they have always been interested and involved. "I just know I was always interested as long as I can remember. And then somehow I got the opportunity. You know when you do something it just builds from there, so that is how" was Brown's reflection when asked about her motivation for global involvement. This is resonant of how the participants initially reacted to the question. "It is hard to say what exactly motivated me and when. I feel as if I have always been interested and involved globally" (Sherry Mueller).

#### Initial Motivations

These are motivations that have initiated the participants' involvement and interest beyond their borders. These include dreams of a far off place, an international background, immersion in another culture, or spiritual persuasion, travel, an international environment, global justice and for humanity, and business.

#### The Dream

Rosie Brown is someone who as a child had dreamed of going to another country, the Netherlands. She said that she "grew up poor on a farm. I was in a play about the



Netherlands or something, and ever since I dreamt of going there." As a child growing up in Wisconsin, she dreamt of being in the land of tulips and windmills. Brown felt that these continuous dreams of a far off place inspired her global interest and involvement. It is what sparked her global travel and involvement.

It is sometimes these dreams and desires that drive someone to start getting involved in a global capacity locally or globally. When Brown went to Holland, she thought it was like heaven. Her motivation has also stemmed from her Christian faith and some of her motivation comes from her interest in other cultures." She desires to build bridges with other people, which may be her neighbor or someone across the ocean, because that to her is the secret to life.

#### An International Background or Immersion

In some cases, the participants' background was a significant factor to their international involvement. These participants were moved from the country in which they were born, or they had parents from another country than the one in which they resided. This is true of a few of the participants. When people have an international background, they are more likely to become internationally involved as an adult. Paul Murad is one such participant. "My own background and travel experiences compelled me to become

more international and be able to feel comfortable to live and work in many places around the world." Murad and his parents are from Azerbaijan. They left their home country when he was a child, traveling to other countries and eventually ending up in the United States.

Judy Bolden is another participant whose parents worked overseas when she was born. Her background and what she saw and experienced as a child triggered her global motivation as an adult. "Just growing up in other countries and having parents who looked at those opportunities as adventures shaped my interests and perspectives." This international background is seen as exciting and adventurous to the participants who have been fortunate to experience it.

Yana Hestand moved around to several different new areas as a child. "I lived a several Eastern European countries as a Russian military officer's family member. I [also] traveled to South America and Western Europe." She believes that this has given her the ability to interact effectively with people from other cultures and in turn teach these techniques to others interested in traveling to those areas. She feels that cultural communication and interaction comes naturally to her because of her upbringing being immersed in other cultures (Yana Hestand, personal communication).

Sometimes immersion into another country for a certain amount of time has motivated participants to their global involvement from their countries of residence. Marianna Childress is one such participant. She attributes her time overseas, immersed in another country, to her present global involvement.

I spent three years living in France and just to see the European perspective on the world, their concern and attention to other countries within Europe, Eastern Europe and especially Africa, really inspired me. Whether it is due to the geographic proximity or ex-colonialism, the Europeans seem more attentive to the world at large than Americans. This inspired me to be more internationally involved in turn.

Jessica Stowell is another participant that credits her immersion in another country to her current international involvement. Her international background gave her a perspective that she would not have gained or adopted otherwise. "I lived in England for 3 years when I was a young adult. This gave me a perspective of the United States that I did not know existed."

Some of the participants of the study attribute their global motivation to their international background or immersion in another country. The participants feel they have had the unique and splendid opportunity and experience of an international background or immersion. An international background or an immersion in another culture

or country can be a motivating factor for future global involvement. This has given them a perspective that has motivated them to get involved.

#### A Trip Beyond Borders--An Adventure

Adventure and exploration beyond nation borders is a major motivator. Before making their travels overseas, the participants had a sense of adventure and exploration. "I think a sense of adventure is what motivated me initially" said Roger Randle. He decided to venture beyond his country, the United States, because of his spirit of adventure.

Sometimes it is merely a trip overseas that instigates someone to get involved internationally. Motivation to become globally conscious and globally involved can begin by a simple trip overseas that inspires them or incited them. When someone ventures beyond their borders and they actually take a step onto a foreign territory there is a certain motivation that can be instilled within them. Charles and Mary Byrd are two such people. Their sense of adventure and desire for exploration has caused them to go to places all around the world. They have traveled for about 50 years and have been to about 70 countries. "We love to travel. Our first trip was to Mexico, all the way driving down in 1951. We love to explore and have a sense of adventure" (Charles Byrd). They had even planned out the trips they planned to

take in the new future. They have no intention of slowing down in their international travel. They feel they have had amazing experiences, and each adventure has motivated them to keep traveling and to keep experiencing different cultures.

### An International Environment

Sometimes it takes an international surrounding, or environment, that triggers a motivation to become globally involved locally and expand that involvement beyond the national borders. Dru Meadows was brought up in Washington, D.C., the capital of the United States. This city hosts most of the embassies from virtually every country in the world. There are many political, economical, social, and environmental organizations that are based in this capital city. Many of the residents in Washington, D.C. are foreigners representing their countries in America.

As a child Meadows lived in this international city and went to a school with many international students. This environment of international influences motivated her to get involved on a global scale. "I was brought up in an international environment and that was one of the reasons that I became globally involved." Calling herself a "unique bear" because of her unique background and experiences. Meadows was inspired and influenced by the international

surrounding in which she was brought up.

### Spiritual Motivation

Some of the participants credited their international involvement to their spiritual upbringing. When Kelly O'Bryan was asked about her motivation, she answered:

I am going to have to give credit to my religious upbringing. That is where it came from. That is where it was constantly reinforced through the church, and my parents had a strong service component. They really believed in serving and helping others and then through the church. They just talked about it all the time, and the Catholic church is really into that, helping other people. A lot of people I work with are Catholic, and I know that is [how] we get ingrained as young children. It is a high priority. We hear about it all the time, to help other people and serve other people.

Marilee Hattendorf also got involved through her church. The church had programs that reached out beyond its borders. She recalled how she got involved.

Well, in our church every year in our Women's Studies, we used to focus on a different country and mostly missionary related to them but not entirely because we did study the culture and everything. Then through that I went to some conferences that had women come in from different countries. I remember one lady from South Africa. She was a black woman from Suweto, and this was when apartheid was still in effect. She was a sponsored international guest by our denomination. She came to Oklahoma and spoke of what it was like to live in those conditions. She said to me that she wished she had her camera to take a picture because she said nobody back home would believe that you are being nice to me because you are white. I was just having her over for lunch with everyone at my house. I just could not believe it. I think that was one thing right there. Then we

sponsored some refugees. They were from Ethiopia, and when they arrived at the airport with a box that was all coming apart, dirt was falling from it. They came and they did not even know who we were. We could have been the most horrible people in the world, but they came to us to have a better life away from the refugee camps. We also had some refugees come in from Poland.

Hattendorf has continued her international involvement by going with her church groups to areas such as Honduras where they help by providing medical supplies and education. She has also expanded her international involvement through her employment in the global organization, World Neighbors, and its program, Work of Women.

Sherry Mueller also credits her spiritual upbringing for her global concern. "I was raised with a strong value system, with a Christian, gospel message. I was told to love the rest of the world. My international motivation has dimension." She credits her international involvement to this spiritual ideology which was impressed upon her through her parents.

Judy Bolden, is another participant whose continuous international is motivated by her faith. She is challenged by her religion to reach out to "all people because they have the same basic needs of adequate food, shelter, and clothing." Bolden also feels that "everyone has a void inside and how we fill the void is greatly influenced by our culture and the prevailing religion of the region." She is

involved with different cultural groups around the world and hosts visitors at her residence.

Pulluvanthidil Balarajan is someone who is influenced and inspired by his religion. Throughout his discussions Balarajan brought up his faith and the philosophy of Hinduism. When asked about his international involvement he stated that his religion made him embrace the world as his family and to think beyond his motherland India. It was natural for him to be involved around the world, to him it was the same as working for his own country. He quoted one of his favorite philosopher and leader, Mahatma Gandhi, as saying "that he wanted the whole world to be a boundaryless world." He has always thought that he was a part of one big global family and that he is but a mere part of the universe. His motivation and involvement is due largely to his religious philosophy and ideology.

Some of the participants have used various avenues to be internationally involved, and this includes their spiritual institutions. They have sought out church programs that reach out internationally. Some of the participants' religion and spirituality inspired and compelled them to become globally involved and globally conscious. The church programs did not necessarily instigate the participants, but very often the participants sought out these international



programs and activities run by their religious organizations. They sought these religious programs as an extension of their global interest and involvement. Their spiritual dimension has triggered within them the need to think and act globally. Their religion has taught them to help people even when "neighbor" meant someone all the way across to the other side of the world. Their religion has compelled them to think of the world as a family.

#### Motivated Locally Global Justice and Humanity

Some of the participants were inspired to become involved beyond their borders while in the country of their residence. This inspiration and motivation, however, compelled them to venture beyond their borders. These local triggers were global motivations because it made them step beyond their national borders whenever possible. There are many factors that impact someone locally to become involved globally. The following participants were motivated by their desire for a universal justice and for the concern for the whole of humanity. Global justice means taking the ideas of local justice and fairness to a global scale. Motivated for global justice and humanity means working toward making the world a better place for everyone not just for those in your local community. It involves being motivated for the betterment of human condition around the globe.

Emily Wood is a participant that was impacted in her young adult age by World War II. After the end of the war, she wanted to promote peace around the world. She said, "Back in college there was a huge need for peace, which now a-days there is also a real need for, but since then I found all these things [international involvements] pretty interesting." Since there were not any international bachelor's degrees available, she earned a degree with an emphasis in international relations. She then started to travel and get internationally involved by joining local international organizations. Through her global organization and other global activities she continues to be involved in her original motivation, the promotion and desire for peace.

During the 1960's while living in Tulsa, Oklahoma, Roger Randle was also motivated by the impact of war and the mood of society for peace and stability around the world. The mood during this decade in America was one of desire for peace, optimism, and idealism. People such as Randle felt they could make a difference. Randle is motivated to make the world a better place. "I had sense of being motivated to help people, but that was the era (time) that people had a great optimism about making the world a better place." This motivation to promote peace and make a difference prompted him to join the Peace Corps, where he immersed himself in

the culture for a significant amount of time.

Randle has been back to South America several times since. His experience in Brazil motivated him to continue in an international capacity all around the world. South America continues to have a special place in his heart though as he continues to be involved in that area. He has maintained his interest in Brazil by learning the language and watching Brazilian Television whenever possible.

When asked about his motivation, James Phelan said "I have a strong social justice world-view. I have a modern conviction that we can improve the conditions of the poor. The fact that there are multilateral approaches toward resolutions is my reason for my international involvement." The conviction of social justice on a universal scale is a major motivator. When the participants became aware of the needs and plight of people around the world they were motivated to get involved and make a difference. The motivation for social justice and humanity is compelling and has stayed with them throughout their lives. This is true for those who were originally motivated spiritually or through their international immersion. Social universal justice and the plight of humanity around the world is a huge motivation and it has driven the participant to get involved for change around the world.

O'Bryan and Hattendorf are two participants who were motivated locally to get involved on a global scale for global justice and to help humanity. Hattendorf got involved to make a difference and "to send a global message, that we care and want to help." O'Bryan said that:

In terms of my motivation, I remember clearly this is something I discovered for my work, being aware of other people's need when I was like 5 or so. We used to have the milk carton on our table that the Catholic charities used to send that had the pictures of kids faces from old over the world and the money we used to save we used to put in there. The cartons mentioned how many kids around the world and in the United States did not have enough to eat and how we were to share with them. We used to talk about how important it was to help others. We also always talked about Mother Theresa, so I was aware of her work in helping others. (Kelly O'Bryan)

Mother Theresa is someone who has helped the underprivileged and poor in Calcutta, India. She is someone who O'Bryan looks to for motivation and inspiration. O'Bryan from a young age has searched for ways to help people within her borders and beyond. The World Neighbors is an organization that is involved in helping people in developing areas with issues such as water extraction, food provision, agriculture, sanitation, and education. Kelly O'Bryan was about to go "to Haiti in two weeks and we will go to West Africa in February to see how we can help and make a difference."

## Business

A compelling reason to go global can often be financial. People are often motivated to go global for financial or business reasons. Global business expansion for financial benefits and monetary profit is a major motivating factor for people and companies. Some of the participants of this study are motivated and involved globally for business reasons. When asked about what motivated him, Becker initially answered "business, mainly business." These participants have expanded their businesses and interests to a global level. Sometimes they have started their businesses overseas. The participants who have been motivated due to business are Wolfgang Becker, Charles Bell, Priscilla Harris, Yana Hestand, Dru Meadows, and Paul Murad. Becker is involved in America, Europe, and South East Asia with his thermal energy projects. Charles Bell and Meadows are involved globally with their environmental standards and environmental concerns. Priscilla Harris is involved through the Oklahoma Commission of International Trade and Export. Paul Murad has business interests in different countries throughout the world. However, money or business was not the main motivator for these participants and is not the motivation for staying involved.

### Continuous Motivation

There are many motivating factors that keep the participant continuously involved and interested. These are both external and internal motivations. This continuous motivation keeps them persistent, determined, and undeterred in their global involvement. These motivating factors include relationships, the satisfaction and rewards they get, and the positive results that occur and the learning.

### International Relationships

Many of the participants spoke about the relationships, connections, and friendships that they have gained throughout their international involvement. All of the participants appreciate their international connections both locally and globally that keep them doing what they love to do, which is their international work. Through their global involvement they have made connections both in their own country and abroad. Many of these connections include people with similar views and aims.

Sherry Mueller explained that what keeps her motivated are the relationships and connections that she has made around the world. Some of her business connections have turned to friendships. Sherry Mueller raved about her international connections saying, "I have wonderful, long-term enduring friendships that I treasure because of my

international involvement. I have made many good friendships with people from it." Mueller's motivation and what keeps her traveling overseas and working for greater communication abroad are her international connections. "My motivation is the wonderful, long-term enduring friendships that I have made across the globe."

Their international connections and relationships both in their country and abroad is a significant motivator to the participants. These relationships are indispensable and these connections are ones that they depend on throughout their life. They are very satisfied with their relationships. "The connections around the world that I have had the opportunity of gaining, have been so satisfying that keeps me involved" (Priscilla Harris).

Emily Wood spoke over and over about her international connections. She remarked, "I have met tons of interesting people and found it [global involvement] exciting." She gave an example of two people that she had in her own life. She said that she found it easy to get along and had more in common with her friend from the Middle East than her friend who was from back home in New Jersey.

The participants interact and engage with people abroad as they would with people in their local community. Marilee Hattendorf is someone who feels that her

international relationships are just like the ones she has in her own town. "My international connections are like from here [Oklahoma]. They are just like connections I have as if they were here and the ones I have here." Karen Schafer agreed with this sentiment on international connections saying:

My international connections have been like the ones I have here in Tulsa. Some of my international relationships some of them have been difficult, some of them have been wonderful, some of them are still on my e-mail list and we continue to communicate. I think that is probably true of most of the people in Tulsa. Sometimes you click and it does not matter what the areas are. You click and you just click, and we all make that effort to keep in touch.

These participants perceive their international relationships as if they were as close as their local connections.

The Byrds are people who have traveled widely and made many friends around the world. That is the main reason they keep traveling. Charles Byrd shared that "we love people, meeting people. We always try to interact with the locals so that we get to know them and visit with them." He also stressed that "it is so important to follow-up too." By this he meant that it is important to maintain these relationships just as one would somebody in one's own town. He said that "I try to meet a lot of people and when we get home all of the people I have the addresses of I will write them a letter." They have traveled back to some of the same



places to meet with the people they met on previous trips. Mary Byrd said that "we take back pictures of the people that we took pictures with on our earlier adventures and give these photographs to them."

The participants noted that these connections that they have made throughout their international involvement have been mutually satisfying and beneficial. The Byrds both clarified that "we would hasten to say that we do not interact and meet with other people [in order] to wonder what we can get through them. We do not entertain people who have positions [while] wondering what we get out of it, except that to enjoy them. We have got a lot of experiences from it." For them it was important to have mutually satisfying relationships around the world. They do not seek out certain influential political or connected business people intentionally. They are very friendly and reach out to people when they travel. Rosie Brown is another participant who emphasized this point about her international connections. "I have many of them [international connections]. They are mutually satisfying. I think the people my husband and I relate to are satisfied with our relationship, and I know we are satisfied." The participants said that they receive good responses and feedback from their connections across the globe. "Our

connections tells us all the time what they think of us and our work and we are very happy with the relationship and what has come out of it" (Karen Schafer). Mueller is responsible for the involvement of the National Council of International Visitors said, "I know because of our global communication and feedback that the relationships we have made around the world are satisfying and pleasing."

Roger Randle asserted that "making friends and acquaintances" has been one of his main motivations for his continued international involvement. His international connections "have varied, but some have become friendships and some become work relationships."

The participants and organizations are involved in motivating others. However, they believe that "people originally need to be motivated by their own interest for themselves; they have to see a benefit in it for them" (Karen Schafer). People should be interested for themselves. They should have that initial interest. As Schafer said, "It is the connections that I have formed everywhere that keep me motivated."

#### Results, Rewards, and Satisfaction

Some of the participants feel a sense of great satisfaction in their global involvement which keeps them motivated. "I have a strong sense that I am doing a good

cause. It is a really rewarding place to be. I get tremendous pleasure and that is what keeps me motivated" (Sherry Mueller). She, however, stated that she does not always feel satisfied in her global effort because it seems endless and the world does not always want to change from the status quo. Satisfaction in one's work is essential to keep the person involved and motivated. "We get a great sense of satisfaction from empowering women around the world and that keeps us going" (Marilee Hattendorf).

Sometimes it is the rewards and results that keeps the participants involved. "Every once in a while, I do get a glimpse of the good that comes as a result of my involvement and that keeps me motivated" (Kelly O'Bryan). Karen Schafer is the executive president of the Tulsa Global Alliance. She has the responsibility of planning the events and programs that motivate people to get involved. She said "sometimes, it is hard to measure what influence [our programs and activities] has on the long term but we all do strongly believe that it is important to continue what we do." Sometimes, she sees the difference and the results of her and the alliance's work and "when they do they feel a great sense of satisfaction." Even when they do not get rewarded or see concrete results, they plow ahead in their global involvement. The participants indicated that they would

plough ahead with their international involvement even when the results or rewards were not evident.

### Learning

The participants have used adult learning principles in their global motivation.

### Real-World Learning

The participants were motivated through real-life, real-world situations. Most of the participants were motivated through real-life international experiences. Even those participants who had a local real-life experience which motivated them were motivated to experience real-life global situations. It has motivated them and keeps them motivated. Adult learning is often taken on to instantly apply to real-life situations (Conti & Fellenz, 1991, p. 35). The participants of this study are motivated through real-life factors and triggers and put this real-life motivation to use in their real-life situations and involvement. They learn through real-life situations and experiences and they put this real-life learning to practice to help others around the world. Their real-life learning has expanded to a universal level. Their real-life learning influences and stimulus comes from across the globe.

Motivation in adult learning is problem-centered, life-centered or task-centered (Knowles, et al., 1998). This is

true for these participants. Their motivation for learning comes through a problem-centered, involvement, and duty orientation. It is life-centered. It is the reality of life around the globe that teaches them. It is the reality of their experiences that enlightens them. The learners have had use real-life learning skills to identify and determine the problems by themselves. They also have to be to employ real-life learning to realize how to put their motivation to practice. The real-life learning motivations have caused the participants to create real-life learning situations for others around the world. "We like to create learning situations that are real-world experiences for people everywhere" (Karen Schafer).

#### Self-directed Learning

None of the participants were initially motivated by a formal educational setting. Their motivation came from within, sparked by some kind of trigger. They all motivated themselves instead of being forced or pushed by people or external forces to become internationally involved. After gaining an interest to be internationally involved, some of the participants then enrolled in formal educational or international programs.

The participants remain motivated today because of their own internal or intrinsic motivations. Adults are

motivated by internal rather than external factors (Knowles et al., 1998). Knowles argued that internal motivations include a better life. This motivation for these participants, extends to a better life not just for themselves but for others around the globe. To these global citizens it means motivated to empower others across the world. The participants were self-directed in their continuous global motivation. The participants were self-directed in their efforts to stay motivated and to use their motivation to be involved globally.

#### Empowerment

Motivation can be an empowering tool. Motivation empowered the participants to get involved on a global scale. The participants were empowered by their motivations such as peace and fairness to believe that they can get involved and make a difference. Their motivation empowered them to believe that a better world was possible if they got engaged and interested beyond their national boundaries. They were then empowered to make a difference in the world through self-directed efforts, educational experiences, and empowerment.

Myles Horton and Paulo Friere believed that empowerment is a "tool for making sense of the world and for preparing people to take action" (Conti, 1977, p. 42). These two

people have been leading adult educators in the field of adult learning. The participants' motivational factors prepared them to make sense and then to get involved taking action around the world.

### Critical Reflection and Transformation

Once motivated the participants have had to critically reflect on their current state. This reflection has made them question whether they want to continue living and thinking the way they have been or to expand their work to a global scale. After critical reflection instigated by their motivational factors the participants chose to accept and live a globally involved life. Through critical reflection, which has led to a transformed person, the participant opted for a globally motivated life. They have made a conscious decision to be globally involved instead of domestically inclined.

The participants were transformed in their moment of motivation. They were transformed from locally involved, locally motivated to globally involved citizens. Their self-directed and real-world learning motivation, which they reflected over, has transformed them. After being motivated these participants said they were never the same. "I could not go back to living and thinking locally" (Sherry Mueller). These motivational moments can be a continuous

influence and impact on the lives of an individual. Following their transformation, they expanded their sphere of influence from just their local neighborhood or from just their own country to a broader international scale.

#### Summary

The 22 participants have been motivated by several factors. The participants' motivational factors included a dream or wish, an international background or environment, immersion in another country, a trip overseas, spiritual influences, global justice and humanity, and business. These motivations triggered an interest in the participant. These triggers compelled the participants to become involved on a global scale, to accept the world as their community or neighborhood. The factors that keep the participants of this study continuously motivated are their international connections, their level of satisfaction, the results they see, and the rewards they receive.

In order to be motivated by external factors the participants first possessed internal motivation to be open and interested. As Karen Schafer revealed, people originally need to be motivated by their own interest for themselves and see advantages. If someone is not interested for themselves, organizations like the Tulsa Global Alliance would find it hard to promote international concern and



involvement.

The participants have been self-directed in their learning process. Their motivational factors have caused them to reflect on the state of the world and realize there is a whole world beyond their borders. Their motivational factors have given each of the participants a chance to critically reflect on their decision and choice to be or not to be internationally interested and involved. When the participants chose to be motivated and globally involved there was a transformation that took place. The participants' motivation empowered them to believe that they can get involved and make a difference around the world.

Real-world learning was a significant adult learning principle to the motivation of the participants. It is real-world learning taken to a global, universal level. These learning experiences occurred within and beyond their borders. What happens around the world is real and these participants were motivated by what they saw, heard, and felt which was very real to them. They were motivated and inspired by what is real, by what they experience around the globe, and by the belief that they can make a real impact on the world. There is no other way of living and there is no turning back for them.

## CHAPTER 6

### GLOBAL CULTURES

No culture can live, if it attempts to be exclusive. --Mahatma Gandhi

#### Introduction

A major aspect of globalization is communication and interaction between people in different countries and cultures. People all over the world are affected and impacted by globalization. Their perception of culture is integral to the process of globalization. Globalization is about the interaction, communication, interconnectedness, and interdependence between people all around the world and between people of all races and cultures. The impact and outcome of globalization on culture is known as homogenization.

Globalization has helped to create greater interaction both within and outside of one's own culture. First of all, it has created a larger movement of people. Second, with the invention of the Internet, people all around the world can have the capability to communicate more frequently, further away, and less expensively than they could otherwise. Thirdly, globalization has brought outside cultures right to one's doorstep. Restaurants, imports, and organizations of other cultures have grown rapidly and today it is not hard to find products from almost any country of the world.

Globalization has caused homogenization.

The participants had insights and opinions on perceptions and interactions about different cultures and international people. They also had views on the manifestation of globalization, which is homogenization. The participants have been experiencing the differences and similarities of cultures in their global interaction and travels and through their professional and personal encounters. The participants' opinions and ideas about culture have been shaped by their interactions and travels abroad and by their education, formal and informal education.

#### Cultural Perceptions

A major aspect of globalization is the interaction with and exposure to different cultures and countries. Knowing how to efficiently and effectively interact, adapt, and communicate with different cultures is key to succeeding in this new international system. It is apparent that analyzing, comparing, and coming to conclusions about cultures and cultural interaction is a precarious matter. In spite of this complicated subject matter the participants' views had many similarities. As they spoke, they reiterated what others were also saying. The participants' comments and statements on culture were insightful, sensitive, and

respectful. They responded from the heart and from their own personal experiences, which included being immersed in and being exposed to different cultures around the world.

### Cultural Differences

An element of globalization is recognizing that people all over the world share more commonalities and similarities than differences. This recognition is necessary to the efficiency of the system of globalization. The differences that do exist are superficial and on the surface. Roger Randall, who is known in Tulsa as the ex-mayor that traveled, is someone who has had a great deal of experience interacting and working with other cultures and with organizations such as the Peace Corp. He argues that cultural differences are superficial but obvious. He suggests that people should not overlook the differences but deal with them. He summarizes the views of the participants in saying that:

Because the differences are almost all superficial and visible, so you are constantly aware of the differences. Obviously, there are cultural differences and orientations that are not visible. I do not think it is a matter of getting past the differences because you are not going to get past the differences. You have to deal with the differences in terms of trying to understand where the other person is coming from.

Based on the outside appearance of differences on the

superficial level, people assume greater, deeper differences. The similarities include basic values and needs which are universal. Basic needs of any individual around the world include food, shelter, and water to name a few. Basic values of any cultural group may include human rights, social justice, an infrastructure and a stable society with a functioning economic, political, and social system. The outside differences and the deeper differences have to be acknowledged and "dealt" with as Randle suggests, in order to understand where the other person from the other culture is coming from. Randle reminisced about certain historic leaders, who advocated and fought for the same universal values and beliefs. Their message and mission might have appeared different because of the cultural contexts in which they were set. Often leaders and people may strive for and advocate similar universal values and beliefs which may appear different because they are given under a different cultural, political, religious, and social context.

But, we presume beyond the superficial clues. So if you are superficially different, you assume that you are different in all other ways. On that level of cultural orientation, then there are big differences. In terms of basic values there almost never are, I mean they are just universal. If you look at the great religious leaders of all time, it is all the same message, just a different cultural context for explaining the differences. So all those basic values are all the same, sort of the bedrock values are the same. The mid-level values are going to be different, but we are going

to have expectations based on those superficial appearances. (Roger Randle)

Expectations based on superficial differences may not be detrimental if they are tested and researched, rather than being based on negative, unsubstantiated assumptions, discriminations, and stereotypes.

Misinformation can cause people to think that people around the world are all the same in most aspects, or are not the same at all. Wolfgang Becker, who is from Germany speaks from his own background knowledge of German culture and experiences when he discusses cultures. He works daily as a TGA board member and President of the Tulsa Sister City Celle in order to bring about closer ties between locals here and those abroad. He conveys that people may appear similar since "people from almost every country have very similar and common interests, although their cultures and political or geographical surroundings vary greatly." People's culture, politics and surroundings can vary. Although People around the world may have more similarities and commonalities than differences, the differences can be extreme, obvious, and important. As Phelan recalls, these differences can be large. "In 1969 is when I started realizing that there are common human aspirations in spite of large cultural differences." Common human aspirations can

help to overcome the differences.

Karen Schafer, executive director of TGA, possesses similar views as Wood and the other participants. Her impression is that people should examine and look at cultural differences since this generates learning, sensitivity, and accepting each other.

Well, I think one of the cliches that a lot of people say is that people everywhere are the same, that they have the same concerns, love their family, etc. and that if we just need to understand how we are the same that is what we need to do. While I believe that is true, I believe that there also needs to be an emphasis on how we are different because it is in the understanding of how we are different that we really truly come to understand and accommodate one another. So I think one of the things you learn from working with, for example the sister cities, is that you can pick up the subtleties of the differences in the cultures. (Karen Schaffer)

Recognizing and accepting that citizens of different countries and cultures are different can help people better accommodate each another. Realizing and recognizing differences between cultures involves being sensitive, aware, open-minded, and tolerant of other ideas and systems.

Jessica Stowell is in agreement with this thinking. She has lived and worked in several different countries and she educates others on culture with a focus mainly on East Asia. She said there are certain similarities but the drive and aims of societies around the world are different. She warns

that to presume and focus on the commonalities is a barrier to successful and productive global cultural communications and relationships.

We have learned as people worldwide have the same basic goals--food, shelter, care for family, and need to do meaningful work. But that is where the likenesses end; our cultures that drive how we accomplish the above are different; to assume too much similarity is a barrier to good communication. (Jessica Stowell)

Wood urges that "it would be nicer if people accepted differences. There were definitely cultural differences that you have to figure out, but I had good experiences with my international involvement." Wood feels that through her international travel and involvement she has become aware that there are differences and she has become aware of what those differences are.

It is people more than cultures that is the forefront of the participants' focus. former President of the international organization, TGA, and current International Protocol Officer in Oklahoma, also reiterates Wood's sentiments by saying:

It is meeting someone from another place and knowing you are the same. I think that is going on in the world today. People, you know, people. They have the same concerns, so you have to make friends one person at a time. (Emily Wood)

She argues that people have the same concerns and that it is



important is to remember that people are just people. Judy Bolden, someone who grew up overseas, agrees with this perspective saying, "in short, people are just people where ever you find them."

The participants have spent time traveling and living in other places. Rosie Brown is someone who has lived and worked in a few other countries and in the process has learned about people of different cultures. While teaching in Russia, she wanted to live and do as the locals around her. During the Kosova conflict within that Balkan region, Brown spent time there trying to help feed the people and bring about peace and stability. She also spent 5 years working to bring a stranded refugee, who was originally from Kenya, from Russia to Oklahoma. Brown has been with the Tulsa Global Alliance (TGA) for more than 20 years. It is an organization which has worked with various cultures and diverse groups that come to Tulsa for economic, social, environmental, and political reasons. This has given her the opportunity to host, interact with, and guide international people when they come to the United States of America. All of these experiences have given her a unique expertise on culture and on people from different countries. Her take on the differences and similarities are that:

We are all one. We are created as one. We are all

one and the same. We are connected. I have felt like that for a long time. We should not be isolationistic. I am my sister's keeper. I am an action person, a doer. (Rosie Brown)

They relish and appreciate both the similarities and differences between cultures all over the world. This acceptance and understanding leads the participants to a greater cultural appreciation.

### Understanding With An Appreciation

The participants in this study believe that accepting and understanding differences among people around the world is important. Emily Wood, the recipient of the Global Vision Award in 2002, felt that "in spite of cultural differences, which are pronounced at times, we are all very similar. It would be nicer if people accepted differences. There were definitely cultural differences that I have had to figure out, but I had good experiences." Yet, understanding these differences and realizing commonalities is essential to the relationship. To understand a culture one needs to know about it. Knowledge about global cultures is integral to understanding and developing relationships around the globe. "I incorporate global education about cultures so that students learn to understand" (Emily Wood). One has to learn in order to gain an understanding of the world and the different cultures in it.

Understanding differences and similarities is essential to interacting and communicating with various cultures. It is necessary, according to Globalization Seminar Coordinator Lance Janda, "to be understanding when interacting and working with other cultures." He determined that people are "basically the same, regardless of race, ethnicity, or national background, and one has to be willing to understand the context of other peoples' lives in order to really understand them." Understanding the context of someone else's life involves considering their background, their beliefs, their social environment, and their national identity. It involves realizing that people are brought up differently. Their upbringing is dependent on their culture, family, religion, and education. Understanding involves not judging people from another culture by the standards, perceptions or judgments of one's own society.

Judging and stereotyping another culture is a barrier and an obstacle when interacting and communicating with people from other cultures. Balarajan, who has lived and worked most of his life outside of his own country, argues that there is "good and bad in every society." He has worked several consecutive years in one country, bringing about a greater interaction between his own country, India, and the country in which he was stationed. He believes that cultural

understanding can be developed through education and knowledge about the world. He has his own idea of cultures:

My own idea about cultures, for example, is that each society is evolving, some people have reached the highest level of understanding; some people are in the middle of the understanding; others have yet to start understanding. So I have no set dislike or like, because of my knowledge. Some have not reached mine; I have not reached theirs. So I am tolerant. I have no criticism about everybody, because each one is slowly progressing.

Societies are constantly evolving. Some societies are aware of the weaknesses and negatives of their society and aim to make the necessary changes. Understanding is not only important when assessing cultures but also important to evolving. The participants are involved in a process of evolving for the better and believe that understanding is key to this process. Fonseka described the appreciation the participant's had about cultural similarities and differences saying, "The world is divided since then into races, castes, and creeds. Under the circumstances, our responsibility is to accept these divisions as a fait accompli and promote mutual respect and peaceful co-existence." They also believe that leaders and citizens in different societies should promote understanding and appreciation. Understanding differences leads to an appreciation.

The participants of the study alluded to a need for

cultural sensitivity and respect. They argue that people should be aware of cultural differences, taboos and offences. "We are very careful to try and work within the culture" (Marilee Hattendorf). The participants appreciate the many cultures and cultural differences in the world. They feel their understanding culminates to an appreciation of global cultures. "I understand the need for and, therefore, respect different cultural positions, expressions, and divisions. Without such variety, the earth will be a dull and drab planet" (Leo Fonseka). The Byrds have been exposed to and have interacted with people in many different countries expressed their appreciation for global cultures. "We love to interact and meet people in different cultures. We appreciate the people and their cultures. We appreciate the real culture" (Mary Byrd).

#### Culture and Globalization--Homogenization

The impact of globalization on culture is known as homogenization. It is impossible to discuss globalization without including homogenization. The dominant culture of globalization is homogenization (Friedman, 2000, p. 9). An example of homogenization is the appearance of the American fast-food chain, McDonald's, in every country.

Homogenization is the evidence of globalization in a local manner. It is the manifestation of globalization in one's

own community, at one's doorstep. A major consequence of economic globalization is to "integrate and merge the economic activity of all countries into a homogenous model of development-a single, centralized supersystem" (Committee, 2001, p. 23).

Countries with culture, economies, and traditions as varied as those of India, Sweden, Thailand, Kenya, Bhutan, Bolivia, Canada, Russia, and close to two hundred others are all meant to adopt similar tastes, values, and lifestyles. They are to be served by the same few global corporations, the same fast-food restaurants, hotel chains, and clothing chains, wear the same jeans and shoes; live in the same kind of urban landscape; and engage in the same kind of agricultural and industrial development schemes, while carrying the same personal, cultural and spiritual values-- a global monoculture. This trend is already visible to any traveler. Every place is becoming more and more like every other place. (p. 23)

It is becoming harder to "leave home," especially for those who travel from America since the American culture has penetrated and spread throughout the world. The American culture has reached outward with the expansion of multinational companies, fast-food restaurants, malls, factories, stores. When someone who lives in America leaves the country to go abroad, depending on the country, they could easily end up in a location that has the same restaurants, stores, malls, banks, businesses that they have where they reside.

The participants acknowledge and accept cultural differences. They accept and appreciate the differences. They have a global appreciation. They believe that strength in global relationships can be established by knowing about and understanding cultures. Thus, it was pertinent to find out what the participants thought about the changes that globalization had on different areas around the world. These participants have interacted with and been internationally involved with other cultures for many years. Some have been involved for over 50 years and have been able to personally observe the changes that have taken place due to globalization.

When countries are faced with the influences and the trappings that come with globalization, participants urge that culture and tradition be a priority and retained. As the well-traveled Balarajan insisted, people should keep their culture with an openness to other cultures, otherwise one cannot gain anything beyond that for themselves or their country. What is evident from what the participants relayed is that countries have a desire to hold onto their uniqueness. "Even though countries and people are keen to modernize and progress they should keep their culture, identify, and uniqueness" (Pulluvanthidil Balarajan). The uniqueness and tradition of a country is reflected in the

local culture. The key is to be a part of the world and involved in the world of globalization, while maintaining culture and unique characteristics. "Culture should not keep countries from progressing and globalizing" (Paul Murad). If and when countries globalize "they are accepting and should expect homogenization" (Dru Meadows).

### Homogenization--an Inevitable Reality

Just as globalization is inevitable, so is homogenization to a global citizen. Globalization and homogenization are integrated, each causes and creates the other. In today's society, it is impossible to ignore the evidence of globalization which is homogenization. It is difficult to ignore the proof of the existence of globalization because of its manifestations around the world. These manifestations are outside influences from foreign countries in the form of buildings, foods, products, transnational corporations, businesses, ideas, and ideas.

Murad summed up the arguments of the participants on homogenization.

Globalization is a growing trend and we will see more of it. However, I think that maintaining national identities is very important. For example, I would like to see EU members maintain their national currencies and other unique national institutions in order to preserve centuries of history and heritage. The negative effect of globalization is the loss of unique



features and differences that make this world an interesting place. There has to be a balance.

(Paul Murad)

The European Union (EU) and its member nations are a great example of countries confronted with homogenization. The EU members have been struggling with this issue since deciding to join this large, regional organization which requires adjustments and sacrifices. There are several issues on standardization and hegemony with which European countries deal. There are standards that may force a country in the EU to modify the way it is accustomed to doing things. This "way of doing things" comes with many years of tradition and cultural background. The traditions and their cultural background are something EU members have to consider much of the time in their involvement and participation in this union. "The European Union navigating the divide between sovereignty and global interests is an easier problem. They have already given up considerable sovereignty" (Hirsh, 2003, p. 1). Unfortunately, with priorities on global interests and adherence to global organizations countries must give up a certain level of sovereignty. The Union affects the social, political, economic, environmental, and culture traditions of its members. The countries in the European Union, however, believe they have managed to maintain a balance culture, identity, and tradition with

regionalization, globalization, and change.

As a globalist, Charles Bell, confronts the aspect of homogenization as an established and existing reality and something that continues to be inevitable. He puts his perspective on homogenization in a positive light. Bell argues that globalization in fact is not only necessary, but integral in enhancing a culture. To him, homogenization is a way to appreciate the local culture better.

Trade and economic harmonization are necessary. I do not buy into the negative reaction to homogenization. I feel it accentuates a culture. It is an anti-thesis of the market. It is like a backwards mirror and a way to compare. Of course, I prefer to eat from the local culture, but it makes it very interesting. (Charles Bell)

To Bell, homogenization is a part of globalization. If one accepts globalization, one has to accept the changes it brings. Bell enjoys the local culture and the international chain restaurants, services, and products that he finds when he travels overseas. Bell's partner at GreenTeam, Dru Meadows, also shares similar views on homogenization. She argues that people can choose to focus on one negative aspect of globalization or homogenization, which is not how a globalist views it. "There are lots of negative reactions to see cultural differences. Globalization is a good thing internationally. People do not understand the value of it

right now. Travel and globalization should become more peaceful" (Dru Meadows). The negative reaction of homogenization has been evident around the world through riots, protests, regulations, and leaders of countries scurrying to block off the influences of globalization through laws and negative press.

Global citizens involved around the world view homogenization and globalization as inevitable and necessary. James Phelan is someone who deals with aspects of globalization on a professional level daily. He believes that homogenization is not necessarily a negative thing and that it can and should be viewed as advantageous.

I guess I see some superficial homogenization in terms of material life (clothes, technology, foods, industrial products, etc.) but am unconvinced that cultural differences are on the wane. Certainly our world is more tightly knit due to technology and commerce, but with less superficial and more rooted cultural traditions, assumptions, and patterns remain and evolve just as they have always done. (James Phelan)

Cultures are not in danger of extinction but many cultural aspects have been able to spread because of globalization. People have been able to find out and learn about other cultures through the benefits of globalization, such as the Internet, easier mobility and travel, global media availability, and global products. "Homogenization is

an already existing reality," said Mueller as she recalled her experiences from her last trip overseas. She reasoned that original cultures are not in danger. "I was in China recently, and I did not feel like I was at home. Even though I had Starbucks, the fundamental things were different. There was still fundamental difference. We are still the same inside out however." James Phelan thought that the advocates and instigators of the economic aspect of globalization are the most appreciative of homogenization.

Of course, on the flip side, the rules governing international corporate and financial activities may be seeing greater homogenization (through greater institutional integration and rules guiding investment internationally) which may be enforcing similar patterns of industrial and post-industrial labor, expectations, social limits and opportunities that could be seen as promoting greater economic homogenization. (James Phelan)

Some participants were concerned about extremity of homogenization. Rosie Brown vocalized her thoughts on the subject saying "homogenization--do not like it completely. I like cultures to remain with their own uniqueness." That said, however, the participants do not want to see globalization or its manifestations disappear. Both homogenization and globalization are an evitable reality. "I do understand, however, that cultures have to be confronted and examined in the light of globalization because both are a reality" (Rosie Brown). Charles Byrd feels that

homogenization is "a part of universal democracy. It enables us to express ourselves when traveling." He also shared that "we love to experience the place, the real parts, the more isolated places." The participants all expressed a desire to experience the real local culture. "We prefer to see and go to the local areas" (Dru Meadows).

The participants are not worried about homogenization. Cultural educator, Stowell, agrees with the rest of the participants on homogenization when she gave her perspective on it. She thought that instigators and those responsible for homogenization so far have not been creative or sensitive.

I am not worried about homogenization—as the EU moved closer to standardization; each country in the EU became more nationalistic and cognizant of their culture so as not to lose it. I do get tired of seeing the same retail chains in most of the cities I visit, but that is not culture to me—it is just a lack of imagination. (Jessica Stowell)

Globalists accept homogenization with the pros and cons. This is due to the learning strategy that these participants have assumed in their approach to homogenization of the world. The participants have used Problem Solver techniques and strategies to utilize and appreciate homogenization. Problem Solvers create, acknowledge, and appreciate alternatives and this is true of

how they learned and developed their perspective on homogenization. They do not debate or protest homogenization in globalization because of their appreciation of the options homogenization brings. The participant will go to the local or global establishment depending on the practicalities their journey entails.

These global participants are realistic about homogenization. However, what participants, like Stowell, are suggesting what can be done with homogenization. The idea is to be creative and imaginative with homogenization. Homogenization can be blended and molded to suit different cultures. The uniqueness and intricacies of a culture or cultures of a country can be utilized in homogenization. Another participant not deterred by homogenization is Emily Wood. She stressed that "there are some big problems that we have to overcome, such as standardization and homogenization which is inevitable." As Randle stated just like cultural differences "a lot of homogenization is superficial."

The participants view homogenization as they do globalization. They acknowledge the pros and cons and view homogenization as a reality. They appreciate both local cultures and the influences of globalization. When they travel for pleasure or for business they utilize both the international franchises and the local unique attractions.

A lot of it is superficial. I eat at the local places when I travel as opposed to the American chain restaurants. I eat local here too. If food culturally changed us, what would be the most powerful country in the world? (Roger Randle)

The globalist appreciates the options that homogenization brings. The globalist does appreciate and prefer learning about and experiencing local cultures. They like eating at the local restaurants, shopping at the local venues, interacting with the locals in the natural, exotic environment, and doing business and negotiating with locals. However, these globalists like the option of staying in a familiar international hotel, banking at an institution linked to their home bank, eating at a fast-food chain, and shopping at an international mall.

#### Balancing Culture and Globalization

Thomas Friedman wrote a book on globalization called the Lexus and the Olive Tree (2000). Thomas Friedman bases his book about globalization on the concept of the "Lexus" and the "olive tree." The Lexus and the olive tree are analogies. The Lexus represents modernity, progress, and materialism. It represents the "human drive-the drive for sustenance, improvement, prosperity, modernization-as it is played out in today's globalization system" (Friedman, p. 32). The olive tree represents culture, tradition and

identity (p. 32). The olive trees are vital, they are essential to our very being.

The olive tree represents everything that roots us, anchors us, identifies us and locates us in this world--whether it means belonging to a family, a community, a tribe, a nation, a religion or, most of all, a place called home. Olive trees are what give us the warmth of family, the joy of individuality, the intimacy of personal rituals, the depth of private relationships, as well as the confidence and security to reach out and encounter others (Friedman, 2000, p. 31).

Throughout his book, Friedman points out the struggle between the Lexus and the olive tree all over the world in the age of globalization. He has examples in his book from different parts of the world where the olive tree trumps the Lexus, wrestles with the Lexus, or lashes out against the Lexus. An example of the Lexus and olive tree wrestling with each other was when Norway had the 1994 referendum about whether or not to join the European Union. The Lexus struggling with the olive tree was a scene Friedman witnessed at the NATO headquarters in Brussels.

I was sitting on a couch in the lobby, waiting for an appointment. Nearby was a lady Russian journalist, speaking Russian into her cell phone. But what struck me most was the fact that she was walking in circles next to the Coke machine, underneath a television tuned to CNN that was broadcasting the surprise entry of Russian troops into Pristine, Kosovo- ahead of NATO forces. A Russian journalist, circling the Coke machine, under the CNN screen, speaking Russian into a cell phone, in NATO headquarters, while Kosovo burned-



my mind could not contain all the contradictions.  
(p. 37)

An example from Friedman's book of the olive tree lashing out against the Lexus is a story by the Washington Post's Anne Swardson. She gives a narrative about a mayor of a southwestern French village. The council there had put a 100% tax on bottles of Coca-Cola in retaliation for a tariff that the United States had put on Roquefort cheese, which is produced only in that region. As he applied some Roquefort to a piece of crusty bread, Folliot, the mayor, told Swardson:

Roquefort is made from the milk of only one breed of sheep, it is made in only one place in France, and it is made in only one special way. It is the opposite of globalization. Coca-cola you can buy anywhere in the world and it is made exactly the same. Coke is a symbol of the American multinational that wants to uniformize taste all over the planet. That's what we are against. (Friedman, 2000, p. 35)

A true incident of the Lexus ignoring the olive tree is also in the book. Friedman had received a computer part which had this writing on the back: "This part was made in Malaysia, Singapore, the Philippines, China, Mexico, the U.S., Thailand, Canada, and Japan. It was made in so many different places that we cannot specify a country of origin" (p. 40).

Among the many more scenarios of the olive tree, there

are examples of the balance between the Lexus and the olive tree. Friedman provided a personal example.

An example of the Lexus and the olive tree forces in balance was the Gulf Air flight I took from Bahrain to London, on which the television monitor on my Business class seat included a channel which, using a global positioning satellite (GPS) linked into the airplane's antenna, showed passengers exactly where the plane was in relation to the Muslim holy city of Mecca at all times. The screen displayed a diagram of the aircraft with a white dot that moved around the diagram as the plane changed directions. This enabled Muslim passengers, who are enjoined to pray five times a day facing toward Mecca, to always know which way to face inside the plane when they unrolled their prayer rugs. (p. 40)

The participants reason that the balance between globalization and culture is the successful method to surviving and succeeding in the new millennium. The key is balancing globalization with the traditions of a particular country. There is a delicate balance between tradition and modernity that countries have to traverse in order to effectively transition into and succeed in this new global system. It is apparent that many countries that have chosen only the olive tree have denied their citizens. Many leaders and politicians have denied their citizens by choosing culture and traditions, blocking off any outside cultural and globalization influences. They have denied their citizens exposure to other cultures and allowed their countries to lag behind in today's world. They have done a

disservice to their citizens by denying them the benefits of globalization, a better quality of life with diversity and variety. Sometimes, citizens of a country have been fearful of change and so opted for the olive tree, culture, identity, and tradition. However, it is important to retain and maintain culture in today's ever-expanding global market and homogenization. It is simpler to give in to economic globalization and other outside influence while giving up culture, traditions, and the local way of life.

The participants accept homogenization as a reality, as a necessary reality. Just as they accept globalization, they accept homogenization as an extension of globalization. Sometimes multinational corporations and economic instigators have ulterior and selfish motives behind the homogenization they create abroad, but this does not thwart the participants. Charles Bell, an International Environmental Consultant, argues that countries and citizens need to balance culture and globalization. He supported Friedman's position on globalization.

Friedman says that you have to have both. You cannot forget the olive tree, to work within the frame you have to have it. There needs to be that formula. There needs a counter balance. Culture cannot be forgotten. The success of United States is the diverse culture. It is important to maintain culture. The other parts of the world have not all done so well. Countries have either opted for the olive or the Lexus. There needs to

be a balance. (Charles Bell)

Bell believes that the United States is a good model on the ability to balance culture and modernization. He thinks that the United States has managed to maintain its uniqueness while speeding into globalization.

### Learning

The participants of this study have learned about cultures around the world through different ways. They have come to their own conclusions on the differences and similarities between cultures. Some have learned about different cultures through formal education, but most of them have learned about cultures through informal learning such as self-directed learning, real-world learning, and critical reflection. They also have opinions on homogenization which they have formulated through their own experiences.

### Formal Education

Some of the participants have degrees or have participated in classes that teach about cultures. Some have formal background training and expertise in different cultures. However, these participants have been able to apply their formal education knowledge in their personal involvement and experience overseas. This formal education

has been an addition to the participants' personal experiences abroad. Some of the participants' opinions and deductions on various cultures are a result of the combination of formal and informal learning.

Stowell has taken courses in culture and now educates others on the subject in both formal and informal environments. She participated in inter-cultural communication courses in both the undergraduate and graduate level. She continues to teach on culture with an emphasis in East Asia. She has taken her students to East Asia as part of the education on cultures to give them a personal insight into the region. She credits some of her cultural insights to the courses she has taken on cultures.

Another participant who has a formal education in cultures through his degree in social science is Leo Fonseka. Social science is the study of people around the world. This has been advantageous for him in his involvement in the United Nations. The degree helped him gain a good understanding of culture before he obtained his position at the United Nations, which consisted of working with and within other cultures. Paul Murad has had formal educational experience both in the United States and abroad. He remarked that he took cultural courses in both Azerbaijan and the United States. He "developed knowledge through study in high

school and several classes that I took while in college.”

Several participants have a bachelor's degree or higher with an emphasis in International Studies. International Relations as a field of study deals with culture and nation-state comparisons. This type of degree educates students on the existence of different cultures and their interaction with other countries. From the 22 participants, 9 have internationally related degrees. Two of the participants earned degrees that included international classes. Rosie Brown earned a bachelor's degree in history, which consisted of courses in world history and history of certain countries such as Russia. Lance Janda has completed three degrees in history which also included courses on different nations around the world.

Formal education has helped participants gain a certain insight into cultures around the world. These participants have been so interested in other people beyond their borders that while they were unable to travel beyond their borders, they enrolled in programs and courses that further educated them in their field of interest. The participants believed that one way to continue and increase their interest in people of other cultures both within and beyond their borders was to educate themselves through formal training.

## Self-Directed Learning

The participants for this study show a great deal of self-directedness. The information and knowledge they relay are all part of their own learning initiative. Self-directed learning is "a process in which individuals take the initiative, with or without the help of others" which all of these participants have done (Knowles, 1975, p. 18).

Self-directed learners can be categorized into three categories (Merriam & Caffarella, 1990, p. 18) and so can these participants. One of the categories includes enhancing the ability of adult learners to be self-directed. These participants have realized their ability to be self-directed and have notably developed and increased that self-directed learning.

The second category is to foster transformational learning as central to self-directed learning (Merriam & Caffarella, 1990, p. 18). The participants of this research have let their learning continue to transform them. As they learned about other cultures, they learned about the whole world, about their own culture, and about themselves. As they learned they evolved and this transformation kept them learning. These participants relayed personal transformational learning from their education, resources, experiences and international involvement. When these

participants started their learning on cultures and their involvement with other cultures globally, they felt transformed initially which made them want to continue self-directed learning.

The third category is to promote emancipator learning and social action as part of self-directed learning. These participants definitely believe in social action as part of their learning. They believe that as they learn about other cultures it is their obligation to take action in the community and society. They feel it is their duty to educate the people of their own culture and the culture in which they are involved or interested. The 22 participants felt that learning about cultures, and interacting with other cultures is a learning process. Through interacting and communicating with from people other cultures locally and globally, through internationals, participants have learned about others and themselves. The participants are involved with teaching internationals, with learning from the people within other cultures, and with educating others about the participants' country and culture, and educating the people of the participants' culture about others. For them, it is a mutual benefit, and a mutual learning process. These participants do not feel as if they are learning about other cultures just for themselves; they feel it is for the



betterment of society and the world in turn.

### Real-World Learning

These participants have learned about the cultures of different lands through real-world learning. Real-world learning is learning that comes from the encounters of everyday life such as situations, opportunities, problems, and experiences. These participants have been actively involved in globalization. Their learning comes from as Murad puts it "direct engagement" overseas. They may have learned about other cultures in a formal classroom environment, but then they went abroad to put those assumptions and information to the test against what they really experienced and saw overseas. "I prefer being out there in the world and enlightening myself" (Pulluvanthidil Balarajan).

These participants are passionate and driven by their interest and desire to work overseas or work with other countries. Their learning and expertise come from the real experiences and real involvements that the participants have had and still continue to have. The participants learn and thrive from their interaction with other cultures other than their own. They are involved in creating real-world experiences for other by organizing trips abroad. They also organize events, like James Phelan did in 2003 with the

Sustainability Conference in Johannesburg, South Africa.

The information, opinions, and deductions these participants have on globalization, culture, and homogenization come from what they have learned as a result of their personal involvement and experiences. Globalization is about people, the people everywhere around the world and their culture. One of the participants, Kelly O'Bryan, expressed this type of learning well when she said it was necessary to actually be immersed in the culture, to actually be there experiencing the culture first hand. She believed that one had to see, hear, and feel everything for oneself.

#### Summary

All of the participants discussed similarities and differences when questioned on their involvements and experiences with other cultures. They acknowledge that there are differences which can be profound, extreme, superficial, and outward. People all over the world have many similarities and commonalities. They believe the key is in acknowledging, learning about, and understanding these differences. It is in the diversity and differences that people find strength. Once these globally involved participants acknowledge the differences, they then appreciate the differences that exist between people in

different cultures. In addition to acknowledging and appreciating these differences, they go out of their way to genuinely accommodate and adjust their system and way of doing things to that of the other culture. This is not a matter of compromising one's culture but rather adjusting and making an effort to respect and show sensitivity. Their effectiveness and success in interacting with people around the world can be attributed to their openness and ability to look beyond differences and yet accept and appreciate the differences that exist in the world. The participants conclude that cultural differences and similarities exist and they all feel that acknowledgment of both the commonalities and differences is the most effective and productive approach to international involvement.

Homogenization is an aspect of globalization that these participants acknowledge and accept. The affects and impact of globalization is the homogenization that can be seen around the world in such things as similar restaurants, automated trans-fund machines, transnational corporations, and international chain shops. These participants are concerned that local cultures might be in danger of deteriorating but at the moment they welcome homogenization around the world. They agree with Friedman's concept of balancing the Lexus and the olive tree. They argue that

culture should not be compromised for a country to be economically viable and open to globalization. They argue that with the opening up of any country to globalization, culture and tradition are a major issue. They believe it is important to find that delicate balance between modernization. They insist that people find that balance tradition between the drive for prosperity and the urge to hang onto what is familiar and sacred.

The participants have learned about culture, globalization, and homogenization through self-directed and real-world learning and through their actual, personal involvement. This learning has compelled them to keep learning in this real-world learning environment both through direct involvement overseas and through involvement from their places of residence via the facilities that globalization offers.

## CHAPTER 7

### GLOBAL MINDSET

To understand and then to explain globalization it is useful to think of yourself as an intellectual nomad.  
-Thomas Friedman

#### Perspective, Attitude, and Approach

The perspectives, attitudes, and approaches of the 22 participants suggest a model of a global mindset. The global mindset is reflected in the views and statements given by the participants. As one of the participants described, gaining a global mindset is to globalize one's mind.

"Globalizing your mindset to me means that you think about the globe and the global community instead of just yourself and your community" (Marianna Childress).

In this study, perspective relates to how one perceives the world. Perspectives are "the lens, one's organizing system--the superstory--through which one would look at the world, make sense of events, prioritize them, and act on those perceptions" (Friedman, 2000, p. 5). The participants look at the world as a family; a global family. They view their country and the rest of the world as a global community, a global village, or a global city. They feel that they are more than citizens of their own country; they feel they are global citizens. They know that today

countries and people are more connected and interdependent. The participants know that the world is connected politically, economically, socially, and environmentally. This includes sharing and access of information and technology. Globally minded people disseminate information through a different lens than others in the community. They examine how events and policies affect people all around instead of just their local community. They also disseminate information with the notion that politics, global economics, social issues, and the environment can be interrelated and affect each other. These global participants believe their responsibility and duty is more global than nationalistic.

There are certain attitudes that were evident in the 22 participants. Attitude is defined as a judgment. The global attitudes that the globally involved participants hold are evident, revealed, and apparent in their behavior and approach. These globally conducive attitudes are evident in all 22 participants. Without these attitudes which are globally appropriate, the participants would not be involved in international programs locally, be involved globally from their place of residency, be involved in a global organization, or go beyond their national borders to be involved globally. This is true of all the participants.

The participants of this study affirm that there are

cultural differences and that awareness to these differences is integral for successful and greater interaction between countries and people. Once there is acknowledgment on the differences and similarities between cultures, it is only logical then to adapt and adjust when interacting globally. This is true for Randle who asserted that "we generally have certain impressions of Mexicans, and they have impressions of us. You have to deal with each other based on those expectations." The participants gave various scenarios and suggestions from their experiences in their international involvement. For example, as global environmental consultants, Meadows and Bell found that "we realized recently you had to do things a different way [because of culture]. Company policies are changing. In Mexico things are done differently. Relationships are different around the world" (Dru Meadows). The global approach is the action and reaction of the global perspective of a person. If someone in America does not interact with someone overseas or keep up with international events, "one tends to think they do not care or want to know about the rest of the world" (Karen Schafer).

The participants of this study think and act globally. The following is a model compiled out of the data of the 22 participants of this study developed from their perspectives

and approach to other cultures and the world beyond their borders. The model consists of 7 components. This includes (a) global curiosity, (b) global tolerance and understanding, (c) global awareness, (d) global view, (e) balanced perspective, (f) global consciousness, and (g) global emotion. It is important to keep in mind that some of the attributes or definitions of the concept can be shared with another concept. For example, global understanding and tolerance involves transcending philosophies and political ideologies. This is not surprising. The global mindset model components overlap and interweave.

#### The Global Mindset Model

The 7 components of the global mindset work together, and globalists are most effective and efficient when they believe in and display all 7 components. The mindset is a depiction of the unique and distinct set of priorities and values of a global citizen. The components of the mindset model make-up to the global vision of the participants and depict their global appreciation.

#### Global Curiosity

According to the participants, it is important to be curious in order to learn and understand cultures. Curiosity is "a desire to know, inquisitive interest in others



concerns, interest leading to inquiry (intellectual), one that arouses interest especially for uncommon or exotic characteristics, marked by desire to investigate and learn" (Webster's, 1996, p.284). This definition captures the participants' attitude and affective behavior because they are interested in something that is not directly around them. They are curious about what is beyond their borders, which seems exotic, new, unfamiliar, uncommon, excitingly different or unusual, and foreign to them. "I like to see what there is beyond your own sphere of influence, to get to experience new things" (Yana Hestand). Their curiosity can be summed up in another word--interest. This interest should be sincere and genuine because "I think people know when you care about them, and they know if you are really interested in them. I think you should be careful not to offend" (Emily Wood). Pullvanthidil Balarajan said that the first step is to be curious.

If you want to know a culture, you have to either physically be there or learn through books. With books, you do not have to be there. You can be an armchair traveler, sitting at home you can understand the cultures. First of all, the curiosity should be there.

The participants revealed an attitude of curiosity. This curiosity initially drove them to find out about the world beyond their borders. It is curiosity about the world

beyond that led them to venture out and explore. This curiosity motivated them and gave them courage. Curiosity is what made them take the first step. Curiosity is what led them to enroll in cultural and international programs. Curiosity drove them to become globally interested and then globally involved. This attitude of curiosity compelled them to learn and discover for themselves. This initial curiosity is still within them; it was what drove them to continue in their international adventure, international exploration, and international involvement. Sherry Mueller expressed a "very strong curiosity. A strong curiosity and desire to learn." Throughout her discussion, Mueller repeated the fact that she was curious. She complained that "there are not really enough Americans who have a curiosity about going overseas." The other participants also expressed regret that many people around them are not curious enough about the world around them. Pulluvantheidil Balarajan advised that:

You should not confine yourself to just being in the house and surroundings. There should be a yearning to see more. There is a world outside. We are talking about going to the moon and all, but they do not know where Sri-Lanka is. That is bad. They should know first the earth, then go to the moon.

It is frustrating to the participants that many people around them do not know much about other nations and cultures and that they do not care to know. The participants

suggest that "people should become even more curious, they should be driven by their own curiosity to explore the world beyond" (Sherry Mueller).

The curiosity of the participants blinds them to the risks and barriers in global involvement. This pertains to situations and opportunities they put themselves in. Rosie Brown described two of her experiences in which her curiosity overtook her.

The first time we went to Russia was in 1993, during the coup and we were right in Moscow. We were told by the deputy mayor not to go into Moscow but our curiosity got the better of us and we snuck in. It was something we had to experience, I had never experienced something like that before. It was history in the making.

The second experience relating to her curiosity took place in Europe.

Another incident I remember was when we were in Spain, in 1980, when there was that oust with the dictator Franco. We were told not to go out and my daughter told me not to but I had to. I was curious to see what was happening and be with the people. There was graffiti all over, which is what happened because that society that has been oppressed, they could not express themselves after a long time.

#### Global Tolerance and Understanding

The participants of this study display an attitude of tolerance. They are tolerant of the religious philosophy, ideology, political affiliation, and culture of foreigners

and people in other countries. They are interested in the actual person, in the holistic self. Those who do not display a certain amount of tolerance are unlikely to be interested in other cultures or venture abroad.

Tolerating means transcending and being interesting in someone from another culture for who they are, not discriminating or disliking them for what they believe, such as their nationality, chosen political or religious beliefs. Brown argues that "I usually can transcend. I can transcend philosophies. It does not bother me a bit that Cubans are Communists. I do not have to buy into it for myself." This philosophy of hers has enabled her to build and maintain satisfying and invaluable relationships around the world. She attributes her successful and mutually beneficial connections to this attitude and approach of being able to transcend and to tolerate. The key is "that I am just interested in the holistic, their whole life."

Stowell interacts with and educates others on different cultures. She shares that "being tolerant to different ideas is a step in my approach to international involvement." It is the tolerance of ideas that is the key to transcending the difference of ideas. It is agreeing to disagree. Part of being tolerant is to be flexible. "It is very good for everybody to learn from each other, to be flexible and

tolerant" (Emily Wood). It means being flexible with one's own opinions, views, philosophies, culture, and traditions in order to accommodate someone from another country or another culture.

Education is a means to promoting tolerance. It is the vehicle to increasing tolerance. Balarajan, an avid believer in the importance of education, advocated that "only through education tolerance comes." Through education, people, both children and adults, can learn to be tolerant and realize the value of tolerance. The participants believe that their involvement locally and globally can also promote tolerance. "I am about promoting tolerance through active involvement" (Karen Schafer). The participants are actively involved in their local communities organizing events that are a casual, relatively quick exposure to global cultures, issues and occurrences. These local events and activities serve to advocate, encourage, and develop tolerance. These include Tulsa Global Alliance's Kids World, Cameron University's Globalization Seminar, World Neighbor's global education tours in Oklahoma City, to name a few.

The participants also advocate and promote understanding. They favor taking tolerance to the level of understanding. Understanding includes accepting, respecting, and appreciating. Understanding means "tolerant,

sympathetic, a: a friendly or harmonious relationship, b: an agreement of opinion or feeling: adjustment of differences  
c: a mutual agreement not formally entered into but in some degree binding on each side" (Webster's, 1996, p. 1288).  
With tolerance comes understanding; with understanding comes learning; and through learning comes understanding. "I have learned to broaden my horizons--to be tolerant-- understanding of other cultures and their ways, to be less suspicious. I learned to respect and to help others understand" (Rosie Brown).

The participants want to pass on the value of understanding to others. Understanding means embracing the world and this understanding comes through family upbringing, personal experiences, and learning. As a proponent of tolerance and understanding through learning, Balarajan argues that "education can be more liberal, understanding oriented, understanding others. Understanding others, not just my surroundings, not just my family. It should start there naturally but we should try to embrace the whole world with that." He believes that there are different levels of understanding and that individuals evolve in their understanding.

I should try to restrain in my self-interest and endeavors, to that extent, that it does not harm you. This kind of understanding should be there,

that would be wonderful. I feel that you should be enlightened, through education. So each one's life depends on the level of understanding. So happiness and all these things depend on understanding.

The key to understanding is to look at issues, people, and events from a different perspective. Viewing issues and information through the eyes of someone else brings greater understanding. Agreeing to disagree is also a way to bridge the gap to understanding.

But when you look at things from a different view, you understand where people are coming from. For example, we view ourselves in the United States as the leading example of the world on free trade and much of the world views us as the leading example of protectionism. (Rodger Randle)

### Global Awareness

All of the 22 participants display a great deal of awareness and place a great deal of importance on awareness and the promotion of awareness. The definition of aware is "having or showing realization, perception, or knowledge, fully conversant with and sympathetic towards" (Webster's, 1996, p. 80). Awareness means being informed and staying informed. It means being informed about what is going on around the world and not just what is happening within one's own country. "The first step to international involvement is being informed about issues that touch the global community. From there, each person can choose their [one's] own battle.

The most important thing is to be informed" (Marianna Childress).

All nine global organizations involved in the study exist to increase and spread awareness, whether it is to inform people on the environment, on globalization, on the alternatives of globalization, on the desperate situation in developing countries, on current global issues, or of the different cultures that exist around the world. The mission of many of the participants in turn is to increase awareness. Karen Schafer, who is the main spokeswoman for the Tulsa Global Alliance, acknowledged that:

our mission is to increase global awareness and understanding of international activities, for global understanding and awareness. Sister Cities is definitely one way to accomplish this. Our international visitors program has more of an effect I hope. Of course 9/11 did that for a lot of people. Of course it made some people more narrow-minded, but it did open many people's eyes to see that they cannot ignore the rest of the world. If they do so, they do it at their own peril.

Awareness in large part is about opening one's eyes to the whole world. Awareness encompasses being open-minded, understanding, and staying informed. It is important to realize that there is life and a world beyond one's national borders. One needs to be aware that there are people with different backgrounds who grow up with different



perspectives and who live with different political, economic, and social systems. Being aware is to gain information about the world and staying informed.

The former president of Tulsa Global Alliance agreed. "Well, I think that globalization in a local fashion is what we are accomplishing--global awareness. It is helping Tulsans become aware of the rest of the world, making them familiar and comfortable" (Priscilla Harris). The participants were keen on spreading and increasing people's awareness. "But I just hope people's awareness just grows" (Marilee Hattendorf). By increasing awareness, the participants hope to get people and communities interested in the world beyond their borders, making people locally and globally aware is a mission of the participants. "I want to get other people interested in global affairs" (Sherry Mueller).

### Global View

The global mindset mosaic consists of a global view. A global view is essential to the mindset of a globalist. A global view includes having an open-mind and a broad world view. The global view also involves including the six perspectives as a way of perceiving and analyzing global information and issues.

A key piece of the mosaic of the global mindset is to have open-mind. This means open to other cultures. The anonym of open-minded is narrow-minded. Being globally open-minded means not being narrow-minded. The definition of narrow-minded means "lacking in tolerance or breadth of vision" (Webster's, 1996, p. 772). It also means "prejudiced, bigoted, illiberal" (Webster's, 1993, p. 358). Open-minded means being "receptive to arguments or ideas, and unprejudiced" (p. 815). For Stowell, the next step after learning about a culture through reading is "being open to observe and listen when traveling." Being open-minded to learn and being interested in other cultures is also important to Murad. This Azeri said that he:

Developed my international connections by making friends everywhere I went and being open-minded to learn more about them, their culture, their views that might at times be opposite of my personal views. I also seek out opportunities to meet people and network with people of different backgrounds.

When an individual learns about another culture, he/she learns about his/her own culture as well. People tends to learn about two cultures "when they are learning about a new culture, because they learn more about their own" (Balarajan Pulluvanthidil). The participants feel that it is important to keep one's own cultural identity when learning about another culture. However, they also feel that one should be

open to other cultures.

You should keep our culture, at the same time, there should be openness in that. See, unless you are keeping to your own, you cannot acquire anything. You will be floating. You sit and stretch; that is it. So you should keep your culture, but that should always be with openness. You should be open to new ideas, match it all, rub it with your own and find out which is better, accept it. There should always be openness, that is what I think. (Pulluvanthidil Balarajan)

Individuals should keep their own culture and then "add on" other cultural beliefs and systems they appreciate or believe are superior or effective to their own way of doing things. People have to have insight and knowledge of their own culture to begin with. They should have an awareness of their own culture, knowledge and acknowledgment of their own system and beliefs. Balarajan's belief is that "anywhere the mind is not open, then narrow-minded things come."

Most of the participants join and get involved with international organizations because they find open-minded people there. The participants mentioned a lack of like-minded people around them in their every day life. They find that many people around them do not agree, or cannot relate or appreciate an open mind. The participants' complaint is that they find it difficult to find like-minded people around them in their local communities.

It is only disadvantageous in facing the lack of

understanding among my family, friends and colleagues; sometimes I find myself without like-minded people to talk with. I do not think my family, beyond my husband and children, have a clue what I do or why I do it. (Jessica Stowell)

The participants realize that they needed to seek and be around like-minded and open-minded people, and one way to do this was to join global organizations in their local environment or reach out across their national borders.

Karen Schafer is one such person.

I was particularly interested in TGA because it has been my experience that people who are involved in international organizations tend to be more active in the community, more interesting, and more open-minded. I have a real problem with narrow-minded people who think things should be the way they say. I think there are a lot of those, especially in this area of the States. I sort of gravitated toward this because I knew from past experience that I would not have a problem and that has been true.

Being open-minded is essential to developing a global mindset. The participants feel there are too many narrow-minded people who do not know about the world around them and actually do not even care to know about their global neighbors or global family. This narrow-mindedness breeds ignorance, intolerance, and hatred. One way that one can be open is through learning and interacting. As Murad explains:

I learned to appreciate other points of view and seek ways of thinking outside of the conventional ways and accepted principles. I have learned a lot about interacting and working with people and

being able to meet them at their level. I have learned to be open-minded and not make quick assumptions and judgments. (Paul Murad)

Becoming open-minded takes conscious effort and work. Hestand, who has had to adjust to different cultures growing up, says with experience:

[A] Diverse prospective cannot be gained by someone's interest alone because we have to work through our own biases and rejection of the "wrong" ways in order to accept the "unacceptable". A diverse perspective is a result of personal growth and an effort to be open-minded and tolerant. (Yana Hestand)

The participants are enthusiastic and challenged by their open-mindedness. They think "it has been mostly beneficial. However, sometimes it was difficult to find a lot of like-minded people. In general, it has been very good for my business and also for my social life as well" (Paul Murad). Being open-minded has been satisfying but a constant process for the participants. "There are good and bad things to being open-minded" (Emily Wood). About half the participants admitted that it is difficult to be open-minded around people who choose not to be.

Another key piece of the mosaic of the mindset is a broad world view. It is essential to the mindset of the globalist. A broad world-view means viewing the world as a global village--as a global family. "There is an ancient

sanskrit saying 'vasutrava khumbdava,' meaning the whole world is a family," said Pulluvanthidil Balarajan.

"Globalization, unless you view the whole world as a family, you can never progress. It is not only the human beings, it is the whole world, and even the environment is included in that."

All the participants view the world, and the people in the world, as one global family. Their neighborhood, their community, and their society is inclusive of the whole world--all nations and all peoples. Living in a global village or as some call it the global city is a reality to the participants. "It is unavoidable. The point is to be ready to live in the global community" (Yana Hestand).

To a globalist, "broad-world view" also means "broad-sight." To the globalist, broad-sight, is key to succeeding in today's world. Broad-sight includes looking at all the factors such as the six perspectives and the relationships between countries. The wide range of aspects includes the six perspectives introduced by Friedman (2000). When making decisions, a globalist recommends looking at all the deciding factors with a broad-sighted perspective. The participants believe that "in today's world, things work in a cycle, with different aspects in the globe affecting each other. Everything is interrelated with today's system"

(Pulluvantheidil Balarajan). Longsight with a broadsight, analyzing future outcomes, and consequences with a wide range of methods and aspects is a practical way of living for the globalist.

In his paper "Globalization and sustainability: The cynics, the romantics and the realists," author Felix Geyer has a chapter on Globalization: thirst for money or thirst for knowledge. In this chapter, he distinguishes Breitsicht and Langsicht, which is simply translated as "broadsight" and "longsight."

The recent expansion of Breitsicht, i.e., the increasing awareness of the interrelatedness of more and more things.... Projecting the consequences of decisions, facts or processes into the future is not a matter of following simple logical chains anymore: if A, then B, then C, etc., or being content with discovering correlations. All that can be included in "broadsight" should be included in "longsight," this combination indeed leads to a processual view of development and social change. (Geyer, 2000, p. 3))

It is in the "broadsight" with a "longsight" that the globalists thrive in this new international system. It is important to recognize and understand the interrelations and correlations that exist when looking at such things as issues, information, news, and international relations.

Having a broader world-view means having a global perspective, which means a wider and more inclusive

perspective. It involves expanding one's horizons. This includes the analysis of information. Information and the gathering of data in this Information Age are important to the participants, and the way they retrieve the information and the ways they use it are key. The way that some of participants disseminate information is through the lens of the six perspectives (Friedman, 2000). Part of gaining a broader world-view is learning to globalize one's mindset. For these participants, learning to expand one's world view is a process of globalizing one's mindset. The broadening and expanding of one's world-view to the participants is to globalize one's mindset. "Globalizing your mindset to me means that you think about the globe and the global community instead of just yourself and your community" (Marianna Childress). Globalizing the mind is expanding the mind. Part of that is to look for and recognize other view points on issues, to educate oneself on the world, and to enlighten oneself. It also means adding the six perspectives to one's way of viewing information and the world.

The six perspectives that Friedman refers to in his book are the cultural, economic, environmental, political, social, information arbitrage and technological. Some of the participants agreed with Friedman that one cannot examine information these days without viewing it through the lens



of the six perspectives. They realize that a news article on the politics of a country has economic, cultural, social, technological, and environmental implications. "I do not think you can just take the political and the economic and separate them. When viewing information or examining issues around the world, it is important to assign different ways to different perspectives in different times to different perspectives. That is exactly what you have to do," conveyed Rosie Brown. When asked about their method of analyzing information, Bell and Meadows used the term "cross-perspectives." They used this term to summarize the technique of disseminating and dissecting information, issues, and events through the six perspectives. "Even though things such as web sites and news are becoming specialized, you need to use the six perspectives, the six facets, when you view and analyze information" (Dru Meadows). "Cross-perspectives" is the way of using the six perspectives which contribute to a broader perspective which in turn gives an expanded world-view. It is part of the lens of a globalist, the lens through which they view and analyze the world.

Developing a broad perspective or world-view comes gradually. A broad perspective comes through education, experience, exposure, and enlightenment. "I may not be able

to appreciate the whole world concept at all, but [for] those who are enlightened, they can at least teach you what [it] means" (Pulluvanthidil Balarajan). He said that if people are taught gradually and diligently they will catch on. He believes people will then understand. He is disappointed that a broader, world wide perspective is not taught today. He believes that education is key to a broader world-view and that it is best to expose and teach about the world and other cultures at a young age.

#### A Balanced Perspective

Another aspect that makes up the global mindset is the balanced perspective of a globalist. This balanced perspective differentiates and distinguishes the participants from others who are not involved globally are their balanced perspectives. The participants have a balanced perspective about globalization and homogenization. They prefer to have a balance in their own life. This involves a balanced approach, balanced attitude, and a balanced perspective. The participants displayed balanced amounts of idealism and realism. The participants have a balanced perspective and approach of globalization, the balance between the Lexus and the olive tree, and homogenization, modernization and culture. They also have a balanced perspective between the environment and

development.

### Balance Of Idealism and Realism

Idealism was another prevalent attitude evident among the participants. However, this did not mean that these participants were altogether idealistic. They appear to have a combination of both realism and idealism. Sherry Mueller explained that it was her idealism that made her become globally involved. Her idealistic attitude made her feel that she could make a difference and could change the world. To her regret, she realized that sometimes the world does not want to be changed. She said, "I still want to save the world, but now I realize that the world does not really always want changing."

It is idealism amidst the reality of the world that keeps them doing what they are doing globally and keeps them trying to change things for the better. They believe in changing the world for the better and have hopes and dreams which seem idealistic. Their plans include changing policies and regulations, envisioning a better globalization, and hoping for peace and for better conditions for people all around the world. Their hopes, wishes, and dreams seem very idealistic to many of the people around them and to existing institutions such as governments and corporations that control globalization. This idealism can be equated with

optimism. The participants are optimistic about the future, about globalization, and about the impact they can make in the world. Emily Wood is someone who professed to be idealistic when asked about her international involvement. She described herself as idealistic; idealistic about people and the world and she wanted to pass that on to others. "I would say I was young and idealistic when I got involved around the world. I was idealistic about meeting people, which was exciting. I am idealistic. I am optimistic and want to pass that onto children." This attitude of idealism leads these participants to believe that they can make a difference in the world and that the world can be a better place for everyone after all. To pass on the idealism and optimism is also a goal of the participants.

There is very little literature that analyzes the attitude of globally involved citizens. However, authors Pearson and Rochester give a rare glimpse into the globalist's paradigm in their book. The statements in the excerpt correlate and are parallel with the arguments of the participants. In their excerpt they argue that globalists approach international relations differently than others. Pearson and Rochester suggest that globalists have not ignored the realistic paradigm but formatted it by redefining and optimizing it. Just as the literature

describes, globalists in this study also suggest that there is more than one way to view the interactions of people and their governments in the world.

The third paradigm, the globalist paradigm (sometimes called the pluralist paradigm), approaches the study of IR (international relations) from a somewhat different perspective than either the idealist or realist paradigms. Led in 1971 by groundbreaking volume edited by Robert Keohane and Joseph Nye and entitled *Transnational Relations and World Politics*, the globalists have focused their criticism on the realist paradigm in particular, arguing that the latter has never entirely corresponded with reality and is especially inadequate. Globalists have not rejected the realist paradigm totally but have sought to refine and amplify it, their premise being that the dealings between national governments are only one strand in the great web of human interactions. Rather than viewing IR through realist lenses as simply a contest between national units driven by the dominant concern of national security, the globalists perceive a more complex set of relationships between not only national gov. (which are by themselves composed of often competing bureaucracies) but also non-state actors, involved not only in war and peace issues but in economic and social welfare issue-areas as well... In short, globalists chose to consider a much wider range of actors and concerns than do realists in their study of international relations. Because of their emphasis on the need for cooperative institution building to help manage interdependence, globalists are considered in some ways the heirs of the idealist tradition and are at times referred to as "neoliberals." Some scholars have suggested that complex interdependence and the blurring of domestic and foreign affairs have accelerated to the point where an entirely new "postinternational politics" paradigm is called for. (p. 20)

This information is significant since it is some of the

rare information that examines the paradigm and perspective of a globalist. Globalists lean toward the idealist paradigm as pointed out in the excerpt; however, they are not completely idealistic. They have a combination of both of which makes them unique. As stated by Pearson and Rochester, globalists have adjusted their paradigm and mindset to the new world. They are people who have adjusted to the reality of the world they see around them while incorporating and utilizing their idealistic views, aspirations, and perspectives. They dream of a better world, of peace, and of greater understanding and interaction, but they are realistic enough to realize that this is an imperfect world with all its intricate systems and complexities.

#### Balancing the Lexus and the Olive Tree

Their attitude on globalization is another reflection on the balanced perspective of the participants. What differentiates the participants from others, such as the anti-globalists, is their balanced perspective of globalization. They recognize and accept both the negatives and positives of globalization. "I do realize that there are many things lacking in globalization, but I see it as a necessary reality. There can be a balance in it if people only looked at it with a level perspective" (Paul Murad). They do not agree with or adhere to anti-globalization

neither do they view globalization with rose-tinted glasses. They do not view globalization naively or ignore the negative impact and implications of globalization around the world in the face of large profits and benefits. "I am not naive in my view of globalization. I am fully aware of the in and outs of globalization, the pros and cons and choose to take both into consideration when analyzing and conceptualizing globalization" (Lance Janda). Globalization is a reality to them and they accept and balance the pros and cons of this new international system. The participants are aware that globalization is uneven. Globalization has penetrated into many countries at times in spite of strong opposition and obstruction by a particular country. However, they are mindful of the fact there are many countries and people that have been overlooked in this era of globalization. "I am always conscious of the fact that there are so many who do not have the basics in life and have been ignored in globalization" (Marilee Hattendorf).

In spite of the embracing of globalization and homogenization by the participants, they all stressed a concern over modernization and traditions, hence the Lexus and the olive tree. The Lexus represents modernity, prosperity, and progress, and the olive tree represents tradition, culture, values, and identity. The participants

believe in a balance, live by the balance, emphasize a balance between the two, and educate others about the balance. "I make a conscious effort to view things with a balanced mentality, and that includes globalization. This balanced attitude is a healthier one and I would recommend that to others" (Rosie Brown). Countries around the world that are successful have managed to balance the two, culture and globalization. "There is a constant struggle between the Lexus and the olive tree, people always have to be concerned and involved in compromising, choosing and balancing the two" (Dru Meadows). Chuck Bell suggests that the success of the United States is in the country's ability to balance culture and globalization. "Balance is the key", he said,

Many countries have not been able to master this. Some countries do not try to balance culture and globalization. People in these countries believe that they have to choose between the olive or the Lexus. There is a framework or formula that certain globalized countries have. Modernization should not take place at the expense of culture, traditions, and nationality identity.

#### Balancing Development and the Environment

Many participants had a growing concern for the environment. They are worried about the impact and changes globalization and progress will have on the environment. Since the participants do not call for the elimination or halt of globalization, their solution and recommendation is



in the balance. "See you cannot talk globalization and then the environment, or not mention nature at all. It has to be integrated" (Pulluvanthidil Balarajan). The balance between development and the environment, which is what the participants argue for, is called sustainability. The definition of sustainability from the Global Alliance for Sustainability is:

Sustainability is a state in which all humans, now and in the future, can live at a decent level of well-being within the limits of what nature can provide to our species and withstand from it in continuity and at no undue harm to other forms of life. (1992, p. 1).

The definition for "sustainable developments are those which fulfill present and future needs while [only] using and not harming renewable resources and unique human-environmental systems of a site: air, water, land, energy, and human ecology and/or those of other [off-site] sustainable systems" (Rosenbaum 1993 and Vieria 1993). The participants think "the environment and sustainability is an issue that you really have to think through and know what the impact is" (Priscilla Harris).

Two of the participants of this study, Charles Bell and Dru Meadows, are directly involved in educating and monitoring corporations on their environmental standards. The purpose of their organization, the GreenTeam, is to

ensure that businesses and corporations comply with environmental requirements and regulations. The compliance of these organizations with the International Standards and policies is critical to successful sustainability. "If measures are taken now and if regulations are stepped up, the environment can be preserved while countries are progressing, globalizing and developing (Charles Bell). They both recommend "a balanced perspective and a focus on sustainability. Balance is paramount." (Dru Meadows). Sustainability is the solution for globalization and the environment, choosing one or the other is not a preference for the globalist.

#### Global Consciousness

All of the participants operate on a universal or global level of consciousness and justice. They feel they adhere to a global set of rules, obligations, and consciousness. They understand that their actions and policies in their own country effects other countries. Their decisions and actions can have a reaction all the way across the globe. "I know that what I do in my local community could have an effect outside my country. I have to make the right choices and make sure my government makes the right decisions and policies because there could be a global reaction" (Leo Fonseka). It is impossible to deny the affect

and impact people can have on each other even though they do not share the same border. "Especially in terms of the environment, we share the same sky, the same air, the same water, what we do to our surrounding changes the environment of someone else far away" (Paul Murad).

They have developed a consciousness that involves a certain amount of responsibility, accountability, and duty to those in far off places. "You have to be responsible for your actions, leaders should, citizens should, governments should, not just to your own country but to the whole world" (Pulluvanthidil Balarajan). This consciousness is developed as a child, at home, by what is seen in the media, by their religion, by background, or by travels. "I feel this consciousness that I cannot deny or ignore, which makes me consider places and people beyond my borders. I think it is from my experiences abroad, my education, my instinct, and the literature I read" (Kelly O'Bryan).

Once they develop this consciousness, they find it difficult to operate in a self-interested or nationalistic, egocentric manner. They find it difficult to ignore the impact of their personal and national actions on people they have never met in countries to which they have not yet been. Once they develop this consciousness, they find it difficult to act in a globally inconsiderate and unjust manner. They

find they have to do their part in making the world more peaceful and just. They also find ways to encourage others to act in this manner. "People should always keep in mind that there are other people in the world maybe needing their help, maybe less fortunate than them, or people they can learn from. You have to have sort of consciousness relating to the world" (Priscilla Harris). The participants join global organizations and get involved beyond their borders in order to correct injustices and to help initiate new and fair national and global policies which create greater interaction and understanding abroad. "You join global organization so that you can share the international consciousness and do something about it" (Karen Schafer). The participants used the word inter-consciousness.

Globalization enables strong countries to benefit their own environment by dumping not so clean stuff, but it will equal out. The rest of the world will realize that there is an inter-consciousness. We need to realize if anything 9/11 taught us that there is a super-empowered angry individual who affects what any country does. The repercussions of what the United States does are felt around the world. (Charles Bell)

Through this "inter-consciousness, I have realized how much the United States needs ideas and wisdom from other cultures to solve our social problems; we have to interact to learn from other cultures" (Jessica Stowell).

Looking outward-in is a characteristic of many of the participants; this is a part of their global consciousness. They examine how others beyond their borders view them. They realize how other nationalities within and outside of their borders regard and perceive them. They do this through their traveling, researching, listening to foreign media, and by staying informed and aware. The participants take that information and feedback and examine it. Then, they look outward in examining and reviewing their actions, their government's policies and actions, and other institutions' actions to which they are connected. In a world that is even more interdependent than ever before, they question how they are viewed by others overseas and behave accordingly. They realize that by looking outward-in they behave in a way that tends to be more globally just and sustainable. "I have a very strong desire to learn, genuine desire to learn to learn, not judgmental. I prefer to look outward-in" (Sherry Mueller).

This is the preference of the participants, looking outward-in, which causes them to feel globally accountable and act globally responsibly. "Ever since I lived overseas I developed a perspective or technique of looking outward-in. I am always conscious of the fact that there are people around the world looking at us" (Marianna Childress). It

helps them make sure that their decisions, actions, and choices are not disadvantageous, harmful, or damaging to people across the globe. They want to make educated choices, and this is one way of doing it--by looking outward-in. "Seeing our country and culture through the eyes of others made me want to know more about how people perceive culture and how it impacts them" (Jessica Stowell). Looking outward-in helps the participants keep a good global conscious of their decisions and actions.

#### Global Emotion-A Heart for the World

Global emotion is descriptive of the participants of this study. Global emotion to them includes caring, aiding, embracing, and sharing with others across the globe. It also means having a concern and affection that reaches far across the globe. Global emotion in a word is "heart," and they have a heart for the world. "I have a heart for the world," said Judy Bolden. If one lacks the emotion that is global in nature, it is difficult to be a global citizen.

Global emotion is apparent in all the participants. It is one of the factors that drives each participant in their global involvement. Global emotion helps them remain sensitive in their global involvement and sensitive to the needs of others beyond their borders. Without global emotion it is harder to stay tolerant, to remain understanding and

without the global emotion it is harder to maintain an open-minded, to be globally consciences, or to continue global involvement. It is also difficult to have a curiosity, to want to be aware and stay aware, or to broaden one's world-view without the global emotion. There are people who work within global transnational corporations who are globally involved but may lack the compassion and concern. They might feel that globalization should be profit driven and ignore the human aspect of globalization. They might support restrictions and regulations that keep globalization uneven. This is explainable because of the lack of global compassion and emotion that they have. "Those who work in multinational corporations and those who exploit and are self-interested do not have that heart, that concern, or love for people around the world. They only think about the money or what they can gain" (Pulluvanthidil Balarajan). They feel that "people who work in a global capacity should first be sensitive, gain a respect for other nationalities, and feel some emotion for them" (Leo Fonseka).

The participants are passionate about their global involvement. "I have a passion for my work and would rather not to anything else" (Emily Wood). They love what they do. "We love traveling and our international work" (Mary Byrd). They are not afraid to show their passion and emotion.

I was thinking about this today that while we have all these global questions, what we have control over is limited. A limited sphere of influence but what we can do we can consciously do. What we can consciously do is be tolerant and love, love the people in front of you, being with different people. It freaks some people out. I say just love the people that are around you; that is your opportunity. Be loving. It is okay. That is what you can do. That is sometimes all you can do and sometimes that is all I am called to do. That is all I have ever done. It is just trying to love the people in front of me. I feel like my life has lead me other directions. I got to go different places, but all I did there was the same thing that I do here, just with a different group of people. But I did the same thing. Just be who we are; just try and reach the good. Every once in a while, I do get a glimpse of the positive results. I frankly just do what I am led to do or supposed to do. I just feel like we are all created for something. We all have a purpose. I think those are big indicators and that is when I have been the most joyful. (Kelly O'Bryan)

Thus, global emotion is loving people around you where ever they are. The best way to summarize the global emotion felt by all the participants is that "global citizenship means caring about the global community; people around the world regardless of borders" (Marianna Childress).

What distinguishes these participants as global citizens is their global involvement, their global action. These participants take their global mindset to the next level by acting upon it and becoming a globally involved person. "One cannot be a globalist if one sits and has thoughts about the world. They have to act and be out there



caring and helping. I do not see this happening much, people being global citizens to one another." (Pulluvantheidil Balarajan).

### Global Action

Adult educator, Jack Mezirow, argued that perspective transformation leads to some sort of action (1990). This is true of the globalists as they put their the mindset, which is compiled of and formulated from their perspectives, into practice. Global action is the global emotion and other model components put into practice around the world. It is a natural outflow of their ideas, beliefs, thoughts, and views, and an extension of their hopes for a better world. Global action can occur or be performed in the local community or overseas due to globalization. "Globalization has made it so that you can get involved in an international way from your home. You can take up global issues and policies from your community with the internet, organization, easy traveling, and faster community" (Rosie Brown).

It is now possible, thanks to globalization, to make a difference globally from your own country. "Because of globalization and the advantages and inventions it brings, people can get involved in a global capacity both here and abroad" (Priscilla Harris). The participants of this study

are involved overseas and the work they do is taken to a global scale.

People are not global citizens or globalists unless they put their global emotion and beliefs to action around the globe. The participants' global action has been through their workplace, organization, or through volunteer services. Eleven of the participants are personally involved, and 12 are involved globally through their workplace or profession. All 22 of the participants act globally through their organizations for personal reasons. They are globally involved because they are motivated internally to do so; they enjoy it, and they gain a personal satisfaction from it.

The global action that the participants take includes helping socially, environmentally, politically, culturally, economically, and technologically. Whatever category in which they operate, they desire to help to make lives around the world better and to make the world a better place.

I have learned through World Neighbors that there are so many people that need help and so many people that live in conditions that we have not really seen that I have not even seen in my travels. Poor areas. Some of the pictures of the areas that WN works shows that the situations are severe. (Marilee Hattendorf)

The problems and needs that the participants see around

the world compel them to stay involved. Their global work is something they need and want to do. "I like to empower others. I am about social transformation. I believe in social action so I think that people connect with one another" (Rosie Brown).

The participants' global action is a way of putting their global curiosity, global awareness, global understanding, their open-mind, broad world-view, global emotion, and inter-consciousness into action. "Through my global involvement, through my global organization, and because of globalization I can make a difference. [I can] help bring about global justice and fairness for everybody. I can bring about awareness and an understanding" (James Phelan).

Part of the participants' global action is to connect with people all the way across the globe. Connecting with different people and different cultures is important to the participants. "Connecting with people everywhere is a great incentive and a reason why I act globally" (Sherry Mueller). "I wanted to connect with people other than just in my local area and so I got globally involved" (Lance Janda). Their global action reaches far across the globe. Besides making connections and relationships around the globe, these

globalists are active promoting global tolerance, global awareness, and expanding people's minds and "getting others involved around the globe" (Rodger Randle). He continued on to say that global citizens are fighting and working for "global justice and fairness for all."

### Learning

The learning process of the global citizen is never-ending. However, the mindset is something the participants have gained and their learning relates to and adds to the different components of the mindset. The world mosaic is never complete. There are always more tiles to be fitted into an ever expanding mosaic. The participants know they can increase their tolerance, raise their level of global curiosity, become even more aware, and have a greater global concern. To gain such a global mindset the participants have utilized adult learning techniques.

### Critical Reflection

The participants have had to reflect on their mindset and evaluate how it fits with a globally effective and successful vision. They have had to reflect on the impact of their choices and decisions on the globe. This critical reflection has inspired and created their present global mindset.

The participants have had to reflect on their approaches, attitudes, and perspectives that were an obstacle or a hindrance to their global involvement and global interaction. They have then had to reflect on how to change these and transform the attitudes, approaches and perspectives into globally conducive ones. The participants of the study were able to reflect on their current mindset and reflect on how to get to the next global level.

I have had to stop and consider how my thoughts and actions were, as in were they good or bad for others in another country. I spent time reflecting on that, really thinking hard about that and changing my views and perspectives. (Emily Wood)

Through further global involvement, deeper cultural interaction, formal and informal learning they have been able to globalize their mindset.

### Empowerment

The global mindset empowers the participants of this study. They feel that "knowledge is power and sharing this knowledge globally is empowerment" (Rosie Brown). They feel empowered by the open-mindedness and awareness that they have gained through their education, informal learning, and personal experiences. They have gained aspects of their mindset through the international programs and classes. This global mindset empowers the participants. "I believe that the mind that I have developed and the perspective I have

gained empowers me to get globally involved and pass this on to others" (Paul Murad).

This mindset gives them the courage, motivation, and belief to become globally involved and stay globally involved. Their curiosity empowers them because it makes them overlook barriers, fears, and risks in their global involvement. Also, their global emotion of love, care and concern empowers them to break through cultural differences and new environments. "My view of the world empowers me, it gives me the strength and determination and ability to get involved the way I have. This empowerment is necessary to pass on" (Karen Schafer).

#### Real-World Learning

The global mindset model is a reality through the real-world learning of the participants. It is through their real-world experiences, formal and informal education, that this global model was created. The global mindset has been conceived as a result of the real-world experiences and real global knowledge of the participants. "I would not have the mindset that I have, had it not been for my experiences and learning that I have gained in my real involvement overseas" (Paul Murad). Without the real-world experiences, which involves complete immersion and exposure to different cultures, the participants would not be able to give the

mindset insights and information. "If others want to gain a mindset that is globally compatible I would suggest they learn through real involvement, getting into real opportunities abroad" (Pulluvanthidil Balarajan).

### Self-Directed Learning

The participants display a high-level of self-directedness. They have had to be self-directed because they have had to seek out the global knowledge and information. They have used cutting-edge technology and new tools in their global effort.

These globally active people have gained their global mindset by self-motivation. They have gained their global mindset by seeking out global organization in their local area and abroad, by traveling and working abroad, and using technology. "I had to find the organization, which was not easy and I had to find ways to become involved by myself" (Marianna Childress). This self-directed style has had to be intentional and constant.

### Transformational Learning

Transformational learning and critical reflection, which is under the transformation learning category, are adult learning styles that are evident in the 22 participants of this study. The global mindset could involve

a transformed mindset.

Some of the participants have gone from uninterested to curious, from being narrow-minded to open-minded, intolerant to tolerant, ignorant to aware, locally conscious to globally conscious, and from globally uninvolved to globally involved. "Since being internationally involved I have changed my perspective and my mindset" (Paul Murad). This is an ever evolving process. "It has taken a lot of mulling and thinking, but I have learned to transform my mind, from local to global" (James Phelan).

The participants are constantly learning and evolving. The transformation for the global mindset may take personal experiences, formal education, informal learning, and knowledge. The participants depicted their learning process for their global mindset as transforming, but most of all they said that they were involved in social gain transformation, helping others develop a global mindset.

#### Summary

The global mindset model is comprised from the data of the perspectives, approach, and attitude of the 22 participants from the 7 global organizations. The components of the global mindset model are (a) global curiosity, (b) global tolerance and understanding, (c) global awareness (d)



global view, (e) a balanced perspective, (f) global consciousness, and (g) global emotion. They are very curious about the world and people and nations that comprise it. Their global curiosity keeps them continuously motivated and drives them. Another feature that distinguishes these globally involved participants is their open-mind. They want to keep an open-mind to new ideas, new experiences, and new relationships and new places. Their global tolerance includes a global understanding. They transcend philosophies, doctrines, ideologies, and political, cultural and religious differences to view people and nations holistically. The participants have an awareness for global events and issues and work to increase awareness both locally and globally.

The broad perspective includes viewing the world as a global village and including the six perspectives into the perception of the globe and information. A balanced perspective includes a balanced perception of globalization, the "Lexus and the olive tree," and homogenization, development and the environment, which is sustainability. The participants' global consciousness includes an inter-consciousness, looking outward-in, and taking responsibility and feeling accountable for their decisions and actions. The participants have learned and evolved in their global

tolerance, have come to understand the world better, have gained a global perspective, have become globally aware, have broadened their world-view, have discovered how to become globally active, and have become globally conscious through the different adult learning styles. Their global emotion and heart for the world was evident in their discussions, beliefs, and philosophies. What effectively differentiates and distinguishes the participants is their global involvement, their global action. People are global citizens when they put their mindset and beliefs into practice in a local-global or global capacity.

The mindset is an assembly of concepts forming a composite picture. The mindset is like a mosaic, which is a learning method used by The Globalist organization. The components of the model form a whole. The different components are interrelated and interconnected. Without aspects such as curiosity or global emotion, the mindset of a particular person would be lacking and incomplete. The mosaic is timeless with the participants aware that they are constantly learning and constantly expanding their mindset.

## CHAPTER 8

### GLOBALIZING FOR A BETTER WORLD

Let no man say then, "why don't they do something?" There is no "they." There is just us-- you and me, free men and women, responsible individuals.

--John Peters, founder of World Neighbors

#### Introduction

The purposes and aims of the participants in their international involvement are two-fold. First, they are involved locally. Second, they are involved globally. They are also involved on both professional and personal levels. The 22 global participants shared their perspectives on globalization and their views on true globalization. For most of the participants, their disapproval and frustration with the current state of globalization has instigated their continued global involvement. The 22 participants had opinions on today's globalization and the way the future of globalization should be. The participants' perspectives on globalization are a depiction of their global vision. Their involvements both locally and globally are their global mission.

#### Global Vision

The globalists' vision of the future of globalization and the world includes an acceptance of globalization as a

reality. However, it also involves a level of frustration with the current state of globalization. Their perspectives show that they view globalization with a balanced perspective and have perceptions and ideas about "true" or "real" globalization. They believe in a sustainable globalization. When visualizing globalization, they envision people.

### Globalization is an Inevitable Reality

The participants all conclude that globalization is a reality, it is inevitable and it is irreversible. What many of the participants believe "is that globalization is inevitable. Now as much as possible, it is huge for the world. We should take advantage of it in a positive way" (Emily Wood). Balarajan, speaking from an Indian perspective said "the Indian thinking through the years has become to that conclusion that globalization is inevitable, they have found out it is."

To the participants globalization is a reality. Globalization is "unavoidable and what is critical is to be prepared for it" (Yana Hestand). They perceive globalization as complex with an idealistic aspect to it. Judy Bolden identified with this idealistic perception saying:

My understanding is that all countries are moving toward being united in one common community based

on a monetary system and military/non-military government authority. The prospects for a successful system of that source is dim because as much as we wish everyone would prosper in the same ways we have enjoyed here in America, there are too many cultural and educational gaps in many countries to accomplish that in one felled swoop. Many Third world countries have no system in place to manage economic prosperity, the people have poor education and governments are corrupt.

Whether they want to or not, countries around the globe are moving toward an international system. There is a movement that may be slower in some countries toward greater international cooperation, reliance, and interaction. However, it is going to take time and patience for all countries involved in the new international system because some systems are not prepared and need help initially. As Hestand mentioned globalization is inevitable but people just need to be prepared and ready for the global community. She also mentioned the movement toward globalization. She suggested that:

Globalization has several aspects. One with the most impact is the economics aspect. Since we are moving toward a world where national economies are merging into interdependent system and national borders loose their meaning, we will face many issues which are always accompanied by change.

Becker also discussed globalization in terms of movement. "Globalization is here and is here to stay; nations will move together and will have common markets, laws and governments. It is important, however, to maintain

regional cultures and languages." He argued that:

Globalization is the form of expanding a person's, company's, or organization's ability to overcome greater and greater distances in travel, communication, shipping goods, etc. The world will become one place without borders, but cultures and languages will probably be preserved. Globalization enables strong countries to benefit their own environment by dumping not so clean stuff, but it will equal out. Globalization has occurred because of markets. (Wolfgang Becker)

Becker is from Germany and is familiar with regionalization because of Germany and its role with the European Union. He is able to say with some experience that language and culture can be maintained in the face of the effects of globalization. Globalization, he concurs, has been initiated by the markets that have gone global and it has also been propelled through the groundbreaking inventions of technology such as the Internet.

The participants had much to say about their perspectives on globalization, and they spent time defining this new international system and its intricacies. How one defines and summarizes globalization depends on how one perceives it. When many people think of globalization, they think of it in economic terms. Global markets, global trade, and the global economy are the major aspects of globalization. These factors have propelled it, so people usually view globalization in economic terms.

There is an increased market size. People and companies are becoming highly specialized. The quality of life is perceived differently from a developed country. It is who you are and how you view globalization. Some view it economically. Some accept globalization as having access to a better quality of life as in buying, for example, strawberries in winter. One must expand one's territory. Mom and pop shops have had to go global too to have an edge. Incredibly significant are social issues, cultural issues, and environmental. The quality of life has to be on equal footing. Countries and we (citizens) have not been quick to react to the negative. (Dru Meadows)

Globalization has provided people and countries around the world with a different lifestyle that otherwise would not be available. As Meadows mentioned, globalization has enabled individuals from one country to obtain another country's products right in their next door local store. Globalization has enabled people to buy products directly from other countries through the use of communication capabilities such as the Internet. Mom and pop stores have also felt the pressure to go global to compete with the multinational corporations. It has taken people and countries time to react to the affects of globalization.

The effects of globalization are not evident right away and take time to take effect. When globalization is evident it does not take long before leaders and citizens react to the negative implications of globalization. Globalization has contributed significantly to the lifestyles and living

standards of people around the world. "People only focus on the negatives of globalization forgetting that it offers many good things" (Dru Meadows). It offers comforts, opportunities, variety, diversity, and efficiency never known before especially to the average citizen.

I hope that due to globalization we will be able to move between the countries seamlessly as we can now move between the states. The economies will become more integrated and businesses will be even more engaged in the global markets. We will have to do more of it here in the US. The same global standards makes it a lot easier for people who travel. Of course, multinational companies in the service industry allow travelers to experience the same degree of comfort and convenience that they are used to in their home country. (Paul Murad)

For many travelers and global business partners such as Murad, globalization offers greater efficiency and convenience otherwise not possible or never before available. To maintain this efficiency and seamlessness, political and social integration must follow the economic and market integration that initiates globalization. "We need to see more of the social and political aspects of globalization, we always get told about the economic aspect" (Pulluvantheidil Balarajan).

"I agree that globalization is irreversible and inevitable," said Marilee Hattendorf, "but I think it is not irreversible in the sense that we do not have to marginalize people. For instance, think about the people in Africa.



Somehow the World Trade Organization and the International Monetary Fund, have got to do something." Globalization is inevitable, but its inevitability has completely reached certain parts of the world, denying those areas of its benefits and strengths. It is difficult for the participants, however, to discuss the reality of globalization without mentioning the disadvantages or changes that need to be made.

Besides the integration of markets around the world and the expansion of multinational corporations, globalization is the Information Era. The Internet has played a major role in the new global system, and so it is not surprising that this is the Age of Information. The exchange and access of information is integral to globalization. To Brown, globalization is about information. "Globalization is really about the fact that I can access information. Normally, I never thought there was a hierarchy, that somebody else was superior to me. Because I am very egalitarian, I believe people should have access to everything." She argued that thanks largely in part to the democratization of information in globalization, average citizens of countries all over the world have been able to access, gain, and share information.

The participants of this study related that they felt empowered in this era of information. Information is

knowledge, and the sharing of information with others is empowerment. "I feel empowered especially through globalization" (Rosie Brown). One way that the participants feel empowered is through the sharing of information with their fellow citizens in the global village. "I am most empowered when I am sharing and connecting with others around the world" (Paul Murad). He continued on to say that it is a waste of time to discuss whether or not globalization is a reality or inevitable, it is more relevant and intelligent to move on from that discuss to how we use globalization for the better and make the world better.

#### Frustration with the Current International System

Much of the participants' frustration and discouragement with the state of globalization today is because in so many ways it is the opposite of what it is supposed to be or proposes to be. Pulluvanthidil Balarajan described this as lopsided. What Balarajan means by lopsided is the "unevenness" or "marginalization" of globalization. He thinks it is lopsided because only certain countries which are already developed, are profiting and benefitting at the expense of poorer, less developed countries.

Globalization is lopsided. That is what is happening now. Now this Western thinking is, globalization to them is, expanding trade,

commerce, and economics. That will not work out. There are other things. So if we have to have an absolute globalization, in principle, it should be a free world, no boundaries. So if we are talking about globalization, if anybody wants to use it, they should be free to use it. But they are trying to restrict it. See the globalization that the developed world is talking about is their ability to sell their goods, their inventions, their products. They are not talking about India's real principle of globalization. Once that is understood, the real globalization, then the world will be a happier place to live in. That is not happening now. I do not believe that is happening at this point.

He, like the other participants, is frustrated with the exploitation and unfair restrictions and regulations.

Globalization is filled with double standards and hypocrisy.

My way of looking at it, for example, the more developed countries, unfortunately, because of human tendencies, there is exploitation. They will go on exploiting the less privileged. It is going to go on. They will talk in world forums that globalization and universal human rights, but in practice nobody is practicing it. We should have another Gandhi. Gandhi was a practitioner. Whatever he said, he practiced. What is happening today is exploitation in the name of globalization. They do not take care of society to progress. While they are globalizing, they should take care of the society as well. It is not that you globalize and carry the products to your own country and you only enjoy free and better life, and let the other people go to hell. That is very wrong globalization. It should be an all.

Another frustrated participant of globalization is Leo Fonseka, who was a resource person for the United Nations on globalization. Fonseka is challenged by globalization but is

frustrated with the current state of globalization. As a resource member on globalization and from his travels and expertise on global affairs, he is able to analyze the current state of globalization. Like other participants he fears that globalization is benefitting a few people.

I feel challenged by its [globalization] prospects, but threatened by its capacity to manipulate the unsuspecting national regimes and markets to ensure that the lion's share of its potential product will go to benefit the rich of the North. Mind my language, to benefit ONLY the rich of those countries. That means engendering new and further problems of inequality, polarization of classes within those countries as well. I am not against globalization, but I am against many of its current manifestations. Globalization is just to the extent it spurs economic growth and helps expand market capabilities. However, the benefits of these potentialities will immediately be accrued by the rich nations who only are equipped to make huge investments right now. If this trend continues, the South will be mired in market growth but not economic growth, as profits of the former will certainly be ported to investing countries, which are basically in the North.

In spite of his frustration and disappointment with the kind of globalization he observes in his official travels around the world in both rich and Third World countries, his position is not anti-globalization. Like all the participants, he feels that globalization is inevitable. He does not advocate the elimination of the globalization but argues for better manifestations and prospects of globalization.

Balarajan has examined the different entities of globalization which include patents, restrictions, distribution of power, global markets, and economies. He is frustrated and aware of inconsistencies, exploitations, injustices, and double standards that have been occurring around the world through globalization.

See this is what I mean. Globalization for powerful countries is to amass power, through buying up. When there is a problem, they can sell it out in the market and collapse the economy of a less powerful country. It is happening. It will happen. It is happening all the time. They might talk, "oh globalization," because they want to sell their goods outside. Globalization will bring corporate baggage everywhere. That is what they are trying to do. See, the concept of globalization is only for themselves. This is an idea of the Western world. Globalization was always there. They restricted it. Through patented format. Now, they want to do it because they have already patented whatever they want so that they can sell those patented things abroad. That is what their globalization is. This not what globalization is, I believe.

Concern and frustration over the control and restriction of globalization is mounting everywhere. The main frustration is because of the lopsided globalization is one-sided in its benefits.

Countries are becoming more economically dependent. What worries me is that some ways companies might venture into a country impacting the standards of living in places and then disappear. Globalization is good to some extent at the moment. The globalization that is going on is making the rich wealthier. The more trade that is

going on that is good, but it is not good if companies are flaky. (Sherry Mueller)

Like the other participants, Mueller is aware of the corporations and markets. Her travels and position in the capital city of the United States has given her a good perspective on globalization. She too argues not for the end of globalization but for a better version of globalization.

Sometimes, the very promoters and instigators of globalization are the obstacles to globalization. Participants indicated that politicians often are the obstacle to globalization or the promoters of an unfair and uneven globalization. They mislead the public or pass regulations that are unfair and uneducated.

The politicians might talk about human rights and all these things, but the industrialists employ the cheapest labor there. Here, there is a law you have to be paid the minimum wage of about \$6. They are getting the labor outside. See even in globalization that has to be included then. What is globalization? They are talking about globalization. They have a very narrow way they interpret globalization. Globalization for my own happiness. As long as my happiness is enveloped, but beyond that they do not want to see the children who make the carpets. They do when once in a while they make it as a kind of entertainment, a diversion. The child has not his childhood, it is being spent on work. Whereas, this the lopsidedness. (Pulluvanthidil Balarajan)

Other participants in their criticism of political leaders in their role in globalization have argued that

citizens should play a greater part in the integrals of the new international system, such as regulations and standards globalization. Charles Byrd asserted that, "If we could get rid of the politicians out of the way. If we could just let it be person to person getting together, it would be a lot better place to live in." Sometimes it is the powerful international organizations and leaders that rule, restrict, and regulate without the interest of citizens across the globe. Sometimes I wonder how many of our officials know much about culture, about people's culture, or globalization. We as a nation are arrogant. Our politicians set restrictions and policies that are not universal" (Rosie Brown).

The World Trade Organization is a very wonderful thing. The concept is very good, but it will not function according to its concept because more powerful people twist it to their own advantage. See for example, we had to fight for our own products in the World Trade Organization. See presently, US extended farm subsidiaries. In your country you do not do that, but when it came to their own farmers, they did that. They told Europe you cannot do it. (Rodger Randle)

Besides the leaders or international organizations acting in self-interest or unfair ways, the participants contend that globalization is dominated and focused purely in economics terms is not efficient. Globalization for the benefit of certain people or certain countries is not true

globalization. Globalization just for the monetary benefits of some at the expense of others is not the kind of globalization that these participants and other global citizens want to see exist around the globe. Globalization should take into consideration the six aspects of the economic, the political, the social, the cultural, the environmental and the sharing of information as suggest by Friedman (2000). "Globalization should be inclusive of the human aspect. Should include more than the economic, should have social and political aspects in it" (Emily Wood).

The participants' frustration grows as globalization continues to be uneven and exploitive. Globalization can be westernization or one-sided when "larger, stronger, more powerful countries take advantage and use the smaller, more vulnerable countries" (Rodger Randle). Balarajan stated that nations and people have "not bothered to educate the less privileged" (Pulluvanthidil Balarajan), which he believes is a real problem. He asserted that "Today there are certain areas of technologically advanced science and they are not willing to part with that because they will not be able to exploit. There should not be an imposed, stream-rolling of world globalization on lesser developed countries."

There have been several incidences around the world that depicts the negatives implications of globalization.



This has lent to the frustration of the participants.

In Asian countries, globalization has a bad effect. For example, it is not totally integrated. In the process, society that has not grown to that level. They try to imitate the Western world and suddenly the economy, the parity between the currencies. Recently, in Argentina, there was that crash because they have opened up the flood gates. It has washed off their own society. Indonesia crashed, Malaysia crashed, and now recently Argentina. Anywhere it can happen. If the other more developed countries do not understand, they should understand not to disturb the ordinary man's life. (Pulluvantheidil Balarajan).

This lopsided, unfair, restricted globalization is occurring everywhere around the world. "That is what I see in many countries, globalization getting a bad name" (Leo Fonseka). "This is not globalization today. Globalization should not be any armament or any threat to the world by anybody, any individual. We should all be free" (Pulluvantheidil Balarajan).

To amend this issue of politicians and leaders being a negative and an obstacle to true globalization, the participants argue that citizens of countries around the world should take a greater role in globalization. They suggest that citizens keep informed, be a part of the decision making process, and empower others to get involved.

#### The Balanced Perspective

What differentiates the participants from others is

their balanced perspective of globalization. They acknowledge and address the upsides and down sides, the pros and cons, and the negatives and positives of globalization. Many of the participants in their definitions or perspective on globalization had plenty to say about the pros and cons of globalization. They do not adhere to anti-globalization, however, neither do they view globalization with rose-tinted glasses. This means that they do not view globalization naively or ignore the negative impact and implications of globalization around the world in the face of large profits and benefits. The people in this study recognize and acknowledge the pros and cons of globalization.

The fact that these participants accept globalization, with its pros and cons and feel it is inevitable and necessary is what distinguishes them from those who are against globalization and from those who utilize globalization for their own monetary bottom-line profits and benefits. People who only look at the negatives and fight for the end of globalization are anti-globalists. The anti-globalists are those who protest globalization and argue for the elimination of globalization and global organizations such as the European Union, United Nations, and the World Trade Organization. They deny the benefits that globalization has for developing countries and do not

realize that the elimination of globalization would be disadvantageous and harmful for countries all over the world. They do not realize the benefits and advantages for all through globalization; these include economic benefits, greater understanding, greater communication, political alliances, and cultural and social exchanges. Many utilize globalization for their own benefit, for their own prosperity, and for their own gain. They use double standards and help make restrictions and regulations.

The participants are very well aware that globalization is uneven. Globalization has penetrated into many countries sometimes in spite of strong opposition and obstruction by a particular country. However, they are mindful of the fact there are many countries and people that have been overlooked in this era of globalization. Their frustration is evident in their conversations on globalization. "There is much frustration with the system of globalization. I am one of those frustrated" (Pulluvanthidil Balarajan). There are millions of people in the world today who do not have the basics of life (Kelly O'Bryan). O'Bryan works with World Neighbors in areas that are still developing, has been to and knows much about areas that have not felt the full impact of globalization.

Well, it is going to be interesting to see how

globalization proliferates. There is obviously going to be great disparity in the places that do not have (1) electricity, (2) computers, (3) literacy. Those are huge indicators, and I think that is interesting in the discussion of globalization how many people have access to computers, electricity, or can read because that eliminates most of the people in the world.

These are compelling facts, and these are facts that disturb the participants. In discussing globalization, one cannot omit those whom globalization has barely touched. Globalization is uneven and has isolated many people. "Globalization is an undeniable fact of modern life, but I am worried that sections of people are isolated but know that aspects of globalization are hitting them whether they want it to or not" (Dru Meadows). For example, she pointed out that harmful chemicals or diseases can reach them at faster rates than ever before. Her hope is that "globalization with its positive effects will be felt in the remotest areas of the globe." Another participant who believes and advocates a balanced perspective on globalization with a concern for the negative implications was Rosie Brown. "Globalization is like anything. There is always a good side and a not so good side." She pointed out that:

I think we have to balance it. I do not think we are going to do away with it. I think we have to have a concern for those who are left out. If in fact it is true that globalization is a tool that

marginalizers people and that is stays there and it does not recognize what it is doing, then I would really disagree with that. I think that we must realize that 6% if the world was at 100 people, 6 of those 100 would own 59% of the world's resources, and all 6 would be from the United States. If we continue to live like that, not just we but others, if we keep the resources to ourselves and keep wanting more, if that is what globalization does, then that is the side that is not so good. But if we can take globalization and help so that everybody has an opportunity, then that can help with globalization.

The key to viewing globalization with the pros and cons is to find the balance. Lance Janda co-ordinator of the Academic Seminar on Globalization contended that:

The best way to find that balance will vary widely among different countries and cultures. The only general rule I see is that the world is going global, whether we like it or not, so it is meaningless to ask whether globalization is good or bad overall. The only important question is how we should attempt to steer the forces of globalism so that they bring the most benefit to the most people and we mitigate their more damaging effects.

Janda's comment that it is "meaningless, to ask whether we like it or not" illustrates what all the participants believe when asked about their perspective about globalization. Dru Meadows also summarized this distinguishing perspective of these participants in her statements. "Pros and cons, people take one or the other. The globalist accepts pros and cons. Radical globalists do

not, but pragmatists do. There are different levels of globalization. Movement on issue drives people." Meadow's description is in line with most of the literature of globalists. The little information available on perceptions of globalization does allude to the notion that there are anti-globalists, global citizens who accept and adapt to globalization, and those who are radicalists (Porter, 2001, p. 3). Radicalists are found mostly in the economic and business sector. They view globalization mostly in monetary and bottom-line terms. These radicalists know globalization in terms of transnational or multinational corporations and economic homogenization.

Meadows, like the other participants, does not believe that the discussion on globalization is a question of the very existence of globalization or whether or not it is a reality. She believes the world is living with it or in spite of it. She knows it is a fact of life. Economies are interdependent, she stated, with national economies difficult to distinguish. For the participants, globalization is about people, and for Meadows globalization is about affecting people around the world. The economy, culture, regulations, and politics of one country affect other countries. To Meadows this is globalization, people from one place impacting someone in another country. She

also cannot debate or discuss globalization without mentioning the disadvantages.

The globalist does not want to destroy Third World countries. The rising tide lifts all boats, as in hits some countries boosting their economy for a time which also makes them experience some growing pains. In the long run, however, globalization improves the quality of life, as long as we respect ecology and culture of all countries.

Just as Meadows asserted, globalists do not like seeing the harm caused by globalization such as the deterioration of cultures around the globe or the Asian market crashes. However, they do not advocate the complete elimination of globalization. "Globalization is not going to go away, we just have to balance it and find ways to do that" (Rosie Brown). She has a great concern for those left out. The participants want to bring the negative implications of globalization to attention not to suggest the end of globalization but so that these negatives can be remedied.

James Phelan and his organization the Grassroots Globalization Network offers alternatives to the one-sided economic globalization felt around the world. He said that "in a nutshell, globalization is like every other trend in human history. It has advantages and disadvantages, and our task as human beings is to maximize its upside and try to mitigate the problems which globalization brings us." He

further elaborated on his views of the paradox of globalization.

In our time, the upside of globalization seems to be increased economic growth, the spread of democracy, a general improvement in human rights around the world, and a rise in the standard of living and life-span for most people. The downside is that world resources are more unevenly distributed than ever before, that a small number of countries and/or corporations now have unparalleled power over the poor nations of the earth, that weapons, drugs, and pornography are spreading as fast as new medicines, better foods, and safer cars, and that we risk homogenizing the world to the point that many cultures may practically cease to exist. Balancing those forces will prove impossible for any one country or even group of countries, but mitigating them should be the goal of all governments in the 21<sup>st</sup> century.

The upside of globalization should be the focus and driving force. The negatives and disadvantages should be examined and solutions should be created.

A balance is needed between the pros and cons of globalization. Phelan ended by recommending a balance, which is another perspective characteristic of these 22 participants. Paul Murad also called for a balance in the growing trend of globalization and homogenization. He recommends that the key is in maintaining culture and gradually accepting fair and just globalization.

Globalization is more than a growing trend, and balance is the key. The European Union member states are relying on



the balance of the international system, or they would not give up their sovereignty. European countries appreciate their uniqueness and traditions, and they realize that there are many benefits to joining the international system. They are keeping up some of their individual national control and power for the benefits and advantages of a regional system.

Charles Bell is another participant who looks at both sides of globalization and ends with a global solution.

Number of people protest globalization and look at the people with money who do not give incentives to Third World countries. It is hard to talk about one without the other. Sometimes one judges the strength of the person by how many enemies they have, and this shows that significant globalization is going on in the world. The World Trade Organization has to go around and even out globalization.

It is not fair to judge globalization by the leaders and as Bell puts it "people with money" who give the new international system a bad name.

When defining or speaking about globalization "the importance is to transform the negatives and that in turn transforms globalization. A way to accomplish this is to ensure:

That it can be a rich experience if we are careful to make sure that it happens in a balanced and fair way and that citizens act to hold corporate interests in check. We must ensure that the human dimension of globalization is more important than any other dimension. (Marianna Childress)

She summed up the approach of the participants depicting the optimism and positive attitude toward globalization. This sentiment also displays the participants' concern and advocacy for balance and fairness. It also shows that the participants feel they must take responsibility and aid in making globalization what it should be. However, there is frustration about the current system of globalization even in their balanced perspective of globalization.

#### Perspectives for True Globalization

As the participants acknowledged the negatives and down sides of globalization, they each had suggestions and recommendations for what some of them called "true" or "real" globalization. They do not argue or advocate the elimination of globalization but instead they promote a better, truer globalization. Calling for the elimination of globalization is not the solution for them. The participants have opinions and ideas on true or real globalization. "I have good ideas about true globalization but would not suggest the end of globalization" (Lance Janda).

Global citizens have an optimism and hope in the future of the world and globalization. "I am very excited and hopeful for the future of this interconnected world, call it idealism, but I know with the necessary changes, globalization can be a great thing for the planet" (Sherry

Mueller). The participants envision an international system that benefits more than just the rich and that a system that is even and fair. Their recommendations include an open, unrestricted, educated, and universal globalization. Real globalization is also sustainable.

True globalization is the "way globalization should be. There are certain concepts and laws of globalization which are not in effect today, it is the opposite. Globalization in its truest form is open, unrestricted, universal, and accessible to more than just the few" (Leo Fonseka). Universal globalization encompasses the suggestions and recommendations of these globalists for a true and real globalization.

True or real globalization should be universal, said Balarajan. He continued to argue that "I think universal globalization means free, open, unrestricted, true, and educated" (Pulluvanthidil Balarajan). Real globalization "connects countries around the world in mutually benefitting interdependence in more than just economic terms" (Paul Murad). The whole fundamental, basic concept of globalization is universalization. Real or true globalization with its universal aspect is the opposite of the frustrating lopsided, one-sided system because it is open to more than just a few countries, few leaders, few

organizations or a selected group of people. Globalization should be "open and unrestricted. It should be accessible to everybody anywhere. It should not be used by certain countries, but should be equally distributed" (Rosie Brown).

Making information and technology available to every area around the world is difficult but important to make globalization universal and accessible. This is difficult especially since there are many areas around the world that do not even have the facilities and services such as electricity, computers, communication devices, schools, libraries, and the Internet. Information technology has developed, but it has not reached everybody. It has to be universal. In the process everything will be universal, including the globalization" (Pulluvantheidil Balarajan).

Universal globalization should be educated. "Real globalization is educated, in the best interest of all, universal, unrestricted, and instigated by education" (Leo Fonseka).

Globalists believe that the transition to a globalized society should be a gradual and sensitive one. "They should be taken by the hand slowly, guided to progress. This is a way to avoid exploitation. You should try and take them up and up" (Pulluvantheidil Balarajan). Third World countries, especially those which have not been able to become

technologically or materially equipped, should be supported and assisted.

See, of course, you cannot forcibly do anything; it has to be slow, but with understanding. You cannot just suddenly pluck somebody and put him in that environment. It will have to be slowly and deliberately taught. That is not what is happening. Then they will themselves change. We do not have to infuse this, not artificially; it should be natural. (Pulluvanthidil Balarajan)

Change and modernization, which are the effects of globalization, should be counteracted with understanding and time. As Balarajan says, it should not be fake; it should be real and natural. "Therefore, to expect is to be a smooth ride into the globalization would be naïve, to say the least," advised Yana Hestand. It is not realistic to expect immediate success, great results, and local enthusiasm right away. What will help is enlightening locals and citizens about globalization in a local manner.

Countries and international organizations should realize that not all the solutions and answers come from powerful nations and that less-globalized countries should not always have regulations and restrictions put on them.

I have also learned that there are many, many, many ways to approach the universal problems that confront humanity, be they in government, environmental affairs, or human relations and that the developed world could learn a great deal by studying the ways in which the rest of the planet conducts its affairs. Most importantly, I have

come to view the United States with a more appreciative, more critical eye, one that depends on international viewpoints to flesh out considerations of United States' policy both at home and abroad. (Leo Fonseka)

Nations have come to the realization that national issues can become global problems. Various problems and issues today take global solutions and sometimes in some societies even in developing areas solutions, can come from within. Sometimes developed nations can learn or find solutions to their own problems from these societies. The participants have definite ideas and recommendations for a better globalization. What they said is that "if we have to have an absolute globalization, in principle, it should be a free world, no boundaries" (Pulluvanthidil Balarajan). What the participants feel they are accomplishing as they described it is globalization in a local fashion.

#### Globalization Envisioned as Sustainable

Global citizens are concerned for the environmental, political, social, and cultural aspects in globalization, and this is apparent in these statements from the participants.

Sustainable social and cultural issues are intrinsic parts of sustainable development, not just economic or environmental. Sustainable development is not just about saving the planet. The environment is to save the eco-systems, and this will come back. It is human activity. The

social aspects of globalization are very significant. We are trying, and people should implement policies for sustainable development.  
(Charles Bell)

Sustainable development is an integral part of true or sustainable globalization. The number one way that we are all connected into a global family is through the environment. The nations and people of the globe share one planet. What one does to their natural environment such as the air or water in one country can affect countries all the way on the other side of the globe. "Preserving and respecting the environment is the key to making a better world" (Dru Meadows). Everyone in the world should be doing their part to help preserve the environment and to conserve. Globalization should not be at the expense or deterioration of the environment. When modernizing or globalizing a society, it is necessary to consider the environment which includes the air, water, land, and forests. Sustainable development is possible. Entities of globalization such as transnational companies, chain stores, and overseas factories can function in sustainable ways.

The company owned by Meadow and Bell, the GreenTeam Incorporated, is one organization that helps companies act in environmentally sustainable ways as they conduct business across the globe. There are ways to make globalization

environmentally sustainable and these types of organizations help nations, companies and people accomplish this. There are ways in which already globalized and powerful countries can help make globalization fairer and more even across the globe by creating and implementing environmentally friendly policies and regulations. "The policies, regulations, and actions that those countries make are very important to the world's environmental status" (Wolfgang Becker). It sets the standard for the type of globalization that is perceived and felt throughout the world. This is true for the global organizations too. "What is important is to involve all countries and organizations especially non-governmental to ensure that countries feel that they all have a stake in a better globalization. It also makes policy makers create fairer, better policies" (Charles Bell). It is important that rules and standards are fair and equal to all countries involved. "Sustainable development is critical to the process of globalization. It is the means and the solution. It is a great compromise for corporations and for environmentalists. It is a way of globalizing while giving back to the future of the world" (Dru Meadows).

It is essential in the globalization process to consider the social implications. The participants all feel that the social welfare of people around this rapidly-



globalizing world is of great importance. They envision globalization in terms of people. They participate in globalization and in globalizing for a better world to interact with and empower people.

### Globalization is About People

Globalization is about people. "People, that is what globalization is about. People working with and for people around the world. Globalization helps people, helps us interact, helps us transform and evolve" (Paul Murad). It is not just about markets, profits, multinational corporations, franchise chain malls, stores, and restaurants. People are the reason why the participants are involved, and it is because of people around the world that they stay involved. To the participants, globalization means knowledgeable citizens. "To me globalization means knowledgeable participants in the world" (Rodger Randle). This means:

Knowing about other cultures, being comfortable with citizens of other cultures, and being comfortable on all levels--social, religious, economic, and political. Soon we become not Oklahomans in America, but we become citizens of the whole world. I am comfortable with that.

Being a part of globalization and active in globalization as these participants are means knowing about cultures, being comfortable on all levels with people of various cultures, and feeling as if one is a citizen of the

world. "Globalization means knowledgeable people, knowledgeable participants" (Priscilla Harris). The participants of this study are knowledgeable citizens and promote knowledgeable citizenship. "We are constantly working towards making people knowledgeable citizens for their interest, for their own good, for the interest of the world, and for the interest of the world in all aspects, economic, political, and social" (Pulluvantheidil Balarajan).

These participants are globalists who believe that globalization is inevitable and they also believe that citizens can influence and change and take part in it. They argue that globalization should mean opportunity for everyone in the world. "People should become aware of their part and take ability with globalization. They should know the opportunity and their responsibility. They can always make it better. They have to be informed and care deeply" (Leo Fonseka). He argued that people who are not participating and not being concerned about the state of the world system are still responsible.

Globalization should be an even opportunity for everybody around the world. They argued that there are many places and people that have been left out but feel that this new international system should be available and accessible to all. To the participants, "people are the solution" (Paul

Murad). For Rosie Brown "it will take people working with people that want fairness and justice for bettering the world instead of greed. Globalization should be an instrument for good, and I am certainly working toward that." The participants know they are the solution and believe that everybody else involved should be responsible and should be part of the solution. This includes the corporate leaders, national leaders, people in developed and developing countries, and experts.

Globalization so far has been uneven and unfair around the world. To the participants, however, this is not an argument against globalization. The 22 participants want to be a part of helping make globalization better. Their involvements and goals are centered on making the world better for people beyond their borders by educating their own country on the world around and implications on globalization.

The participants have had great inter-cultural and global experiences. They have had made great relationships, "satisfying relationships" (Sherry Mueller). In spite of finding that the world sometimes does not want changing, they charge forward with their desire to make the world a better place. What they want to do is pass on the message to others to get involved and gain the same wonderful

experiences they have had and continue to have. "So if we can just get the idea across to many of other countries that is very satisfying is being able to help other people" (Charles Byrd).

### Global Mission

The purposes and involvements of the participants combine to make up the global mission. Their global mindset and vision compel them to their global mission. Their hopes and ideas drive them toward a global purpose and duty to the world. These include globalization in a local fashion and the globalists' role for better globalization. The organizations are the ways and means of accomplishing what they perceive as their mission.

### Globalization in a Local Fashion

The way that the participants help make globalization better and in turn the world better is by taking globalization to a local level. This is what they call "globalization in a local fashion," aiding people to transition gradually into the new international system. The participants stated that their mission is globalization in a local fashion. By staying informed, the participants are aware of the negatives and disadvantages of globalization, and because of their global consciousness and global

emotion, they feel that they have a responsibility and are accountable to change things. Informing people includes letting them know about the practicalities and details of globalization. Globalization in a local fashion, which the literature calls "glocalization," means informing, creating awareness, producing alternatives, educating, and spreading the word about a sustainable and even globalization (www.globalization.com).

Globalization in a local fashion is informing locals so that they can be aware of globalization and opening the minds of locals to global issues and affairs. However, "glocalization" is commonly used in technological and economic terms. Much of what is written regarding glocalization refers to inventions and products that aid transnational corporations and markets to impact local communities around the world. These cutting edge inventions include language instruments that help global companies and global markets penetrate and permeate local markets and local communities. Glocalization is an approach used by marketing departments to gain consumers around the world. "Glocalization is a method of transnational corporation use to appear local and part of the community. It does not always work. Sometimes there is a backlash because locals catch on or find it insensitive and deceiving"

(www.newsfromglobalization.com, p. 1, 2003).

This type of glocalization is not part of the direct involvement or advocacy of the participants. What the participants are trying to accomplish in their involvements with their organizations and by themselves is the sustainable, real, universal globalization in a local fashion. "We are trying to counteract the glocalization and lopsided globalization of the economic and corporate globalization around the world" (Pulluvanthidil Balarajan).

The participants are involved doing their part to make the new international system better for everyone and not just for people in their country. They are, as they described, creating globalization in a local fashion. They are involved in informing, making people aware, providing alternatives and instigating others to get involved. They are also active in helping people around the world. The participants find their work possible with the help of the global organization with which they are involved. "Without my organization I would not be able to reach as far as I do or do as much as I do" (Rosie Brown). Roger Randle used the term globalization in a local fashion to describe his own ideas of globalization for the city of Tulsa.

You would initiate globalization in a local fashion in Tulsa in a couple of levels. First level is the logical. That is in people's self-

interest to think globally, and the levels of self-protection. There is also the economic benefit, etc. Most people are in this kind of logical level. So, you do it by creating opportunities that get the people into something a little and that causes them to see horizons they had not seen before. Have them come to an event, get them involved. Thirdly, you do it by trying to just expand awareness of the options. You try not only to do events, but you try and get coverage like getting it in the newspapers and the media. So you spark people's interest. If it is hard to reach them logically, you try and reach them through personal experiences. You try and spark an interest through letting them know what is going on.

This is relevant because Randle, the mayor of Tulsa is giving advice and recommendations for initiating and advocating globalization in this city, the epicenter of the study. Globalization is in the interest of Tulsans. It has economic, political, social, cultural, and educational benefits. Globalization creates opportunities, jobs, options, and diversity for Tulsans. The important thing that the participant's in both Tulsa and in the other locations are accomplishing is spreading the word about globalization and its benefits, making people aware and comfortable with the new system, exposing people to other cultures, and opening their minds to all the new possibilities. Tulsa is fertile ground for globalization especially since it used to be the oil capital of the world. There are people from various cultures in the city. There are leaders and educators, such as Roger Randle, who have a global vision

and passion for global diversity, global cultures, global awareness, global education, global understanding, and global betterment. Sparking Tulsans' interest is just the beginning as Randle mentioned.

Globalization in a local fashion is about bringing in global education, a global perspective, enlightening students on their global responsibilities, and expanding awareness and understanding. This can also lead to a social transformation. Priscilla Harris proudly remarked that it is globalization in a local fashion that she and others in the Tulsa Global Alliance and the Oklahoma Department for International Trade and Investment are working toward. She wants Tulsans to become aware of the rest of the world. The participants and their global organizations accomplish this in several ways. For example, Priscilla Harris relayed that "we want to inform people we have offices in China, Vietnam, Israel, [and] Mexico. We have offices there and they see we have products from those places. They are exported. That is something we want the people to know because they might not know." Giving details like this to the participants about global involvements is helpful to let people know what is going on. It is a way of informing.

To Karen Schafer this means increasing awareness among locals. It involves increasing global awareness and



understanding. Globalization in a local fashion also means providing alternatives, providing information that is not given by politicians, and giving alternatives to corporate globalization. There are many ways and recommendations that the participants have to alternative globalization or true globalization. They have suggestions and alternatives to the economic or current globalization because they stay aware of global affairs and globalizations.

The organizations in this study help the participants and others accomplish globalization in a local fashion. For example:

Through interaction with GGN, citizens can also better understand how they can personally take steps to support existing institutions that offer socially just and environmentally sustainable alternatives to the often destructive forms of production from conventional big business. (James Phelan)

Six of the nine organizations from this study are directly involved with globalization, and the other three global organizations are involved indirectly. The nine global organizations in this study are essential because those institutions help them achieve their goals and mission around the globe. The participants and the involvements of the global organizations continue to depict globalization in a local fashion as well as global ventures. Being from the state of the epicenter, Lance Janda offered his insights

into Oklahoma and globalization.

Well, globalization is a hot topic these days, and I find it especially interesting as I study it here in Southwest Oklahoma. This is an area that is predominantly rural, white, and agricultural--one that a hundred years ago had very little contact with the world beyond the Great Plains. Yet, today it is tremendously involved with the world community. The Internet is one reason for that new sense of engagement, and Cameron is a leader among regional universities in promoting online education. We are also expanding our international student population, so that we are actively engaged in educating students from around the world.

#### The Globalists' Role for Better Globalization

Globalists are concerned with muting and eliminating the negative effects of globalization. They work to do their part to help make globalization better. This is a distinguishing trait of the globalist. "I think if we do not keep correcting the problems in globalization, then it is going to continue being a problem" (Rosie Brown). Some of the participants feel they have been fortunate to live in a society with opportunities and that "somehow we want to give back to the community, somehow we want to make a difference in someday" (Karen Schafer). Globalists view this community as the globe. The participants find their work possible with the help of the global organization with which they are involved. Through their organizations they practice and achieve their dreams and hopes for their world.

The participants are involved doing their part to make the new international system better for everyone and not just for people in their country. They are, as they described creating globalization in a local fashion. They are involved in informing, making people aware, providing alternatives and instigating others to get involved. They are also active in helping people around the world. "I feel that many of us would not be able to do what we do, accomplish our mission, if not for these great, global organizations" (Marianna Childress).

The Tulsa Global Alliance (TGA) has a personal mission of globalization, and its members are active with their international business, cultural, political, and social exchanges. These exchanges help create greater understanding and enlightenment. The TGA is also involved in creating quick, comfortable exposure to other cultures. The members of the TGA are involved with globalization in a local fashion. According to executive director Karen Schafer "most of our programs are designed to provide quick and relatively casual exposure to other cultures." For the TGA, globalization in a local fashion means making people aware, exposing them to different cultures, and informing them. The TGA leaders accomplish this through the programs and events which are meant to be friendly, exciting, informative, and

interesting. Aside from working through the TGA, members like Stowell and Wood are involved in other ways in creating globalization in a local fashion. Both of them are actively involved in education and use this as a tool to accomplish this mission. Stowell said that she tries to "sell the idea of globalization when talking to educators and policy makers--make them more comfortable with the necessity of reaching out to teach and learn about others." She encourages other educators, bringing them on board to aid in the process of educating locals about globalization. Emily Wood is another advocate on the importance of global education for the locals.

Bringing global perspectives to schools here has been an exciting, rewarding and ever-expanding enterprise. Through study, contacts and experience, students are learning about their connections with the world and that as global citizens they share responsibility for the family of humankind. The sessions I have had here, expanded awareness and understanding. The youth exchange programs have enriched the Tulsan students.

Global education is an effective way of bringing in globalization to a local area and making globalization a reality.

Charles Bell and Dru Meadows created the GreenTeam Incorporated to educate and instruct companies around the world on how they can be in business in a sustainable

manner. They teach people around the world how to globalize while balancing the environment and development. This is how they are involved with globalizing for a better world and creating a better globalization. They are generating alternatives to the globalization that is detrimental to the environment. They update and monitor clients around the world on the standards and regulations that are sustainable.

World Neighbors and the people there like Kelly O'Bryan and Marilee Hattendorf help countries around the world socially. They use grassroots and local methods to help people in developing countries to have a better quality of life. They do not go to those countries with a superior attitude, as Marilee Hattendorf related, as if they have all the answers and a superior way of doing things. They want to educate the people overseas with techniques and methods that they have realized is effective and efficient. "Through global education both here and abroad with World Neighbors I can be involved around the world and make a difference, making things better. Education is important" (Kelly O'Bryan). The people at World Neighbors want people overseas to have a greater sustenance, start businesses, learn about improved agricultural techniques, and use environmentally friendly ways of doing things. World Neighbors works to empower women. Their goal is the enlighten and encourage

women around the world to have a voice in their country, to start businesses, and to know how to create and nurture wholesome families. "I work with World Neighbors and Work of Women because I believe in empowering women around the world. By empowering them first you can cause them to believe they can do anything and be anything. This is our mission" (Marilee Hattendorf).

Lance Janda has made an effort to educate university level students through the Globalization Seminar for which he brought in guest speakers on the topic of globalization, followed up by asking students to write papers on the topic. He is working on bringing globalization in a local fashion to Fort Sill, Oklahoma through the seminar and lectures. The aim is globalization in a local way, in an educational, informative manner" (Lance Janda).

James Phelan and his organization, Grassroots Globalization Network, are dedicated to helping citizens keep informed, realize alternatives, and take part to make globalization fairer. Through interaction with Grassroots Globalization Network, citizens can realize how they can support organizations that provide socially just and environmentally sustainable alternatives to the damaging methods by transnational corporations, powerful organizations, and some countries. Grassroots Globalization

Network is an organization that promotes globalization for the people by the people. The mission of those who founded and work at Grassroots Globalization Network involves such issues as marginalization, economic unevenness, unsustainable development, and labor rights. They provide information on issues within globalization which is not readily available. Phelan and those at GGN realize that these issues, such as human rights, poverty elimination, and ecological are important. They work to bring attention to successful and effective models and alternatives on globalization. They promote methods and ways of globalizing that provide people with sustainable lifestyles and economic security without the destruction of the environment. They are opposed to the "profit-at-all-costs" mentality that is established by many transnational corporations. The Grassroots Globalization Network is inspired by citizens from the world. The organization advocates and works toward a globalization that is just and fair.

We see GGN's relationship with the citizens as a reciprocal one. We offer specific interpretations of international phenomena related to economics, democracy, and ecology--that which is often summarized by the word "globalization." Yet our perspectives and efforts are informed by those around us and our relationships with citizens from around the world who continuously challenge or reinforce the way we see the world. (James Phelan)

GGN along with activists such as Phelan are educating

the locals in San Francisco and citizens of America to understand how they can be involved and what measure they can take to help better the new international system. Phelan and GGN are actively involved in globalization in a local fashion by letting San Franciscans and Americans know their responsibilities through brochures, conferences, lobbying, newsletters, protests, and web site updates, to name a few.

The people at the National Council for International Visitors believe one way that they can make the world a better place is through exchanges and conferences, which include political and economic leaders and speakers from all over the world. Their main focus and an aspect of their mission that they are proud of are the student exchange programs. "Student exchanges, young diplomats, is an integral to cultural understanding and a better world. There have been so many good leaders who were student exchanges themselves. It really transforms your mind and expands your perspective" (Sherry Mueller). She depicted it as their way of globalization in a local way around the world. She said she was proud of their program because young people are immersed in another culture for a long period of time. These also have the adult visitors program which are shorter periods of time but are intense experiences and learning of a certain aspect of culture, whether it is in a cultural,



economic, environmental, political, social, or technological capacity.

The United Nations has always been active and involved throughout the globe in instigating and promoting peace and unity. Members, such as Leo Fonseka, are involved with the globalization department of the United Nations and work to keep up-to-date on the resources of globalization and the impact of globalization around the world. This organization works to bring about understanding between individuals around the world on all levels, the cultural, environmental, economic, political, and social.

The people at The Globalist are involved with suggesting alternatives to the current perspectives and information (disinformation) on globalization. The authors and editors accomplish this through story-telling. They also use biographies, literature excerpts, polls, and quizzes to educate and inform. On their web site they specialize in teaching elementary, high school, and university level students, business people, and executives ([www.theglobalist.com](http://www.theglobalist.com)). They call this section the Explorer Channel. Globalists work to educate people around the world about globalization and the possibilities through the system. They want people to realize that they can become empowered through this system that is fast, ever expanding,

and powerful. People can invest, learn, communicate, travel, and enjoy in ways not possible before. Authors like Marianna Childress of The Globalist are involved with globalization in a local manner by bringing globalization to one's doorstep via the Internet. They write about global issues, global events, and global leaders by using in scenarios and story-telling methods.

The idea behind the Explorer Channel and the Globalist's daily article is to inform people about issues that matter to people around the globe through a perspective that is not necessarily U.S.-centric. Also, by bringing out the human dimension of globalization the idea is to engage people with more than just the economic aspects. ([www.theglobalist.com](http://www.theglobalist.com))

This organization is involved with informing people with a universal perspective instead of an egocentric perspective. Part of being a globally responsible organization is introducing the human dimension of globalization.

Global citizens and the global organizations such as GGN are aware of what globalization entails. They help relay these issues to others. They want to challenge, reinforce, or make people critically reflect on what and why people believe what they do about democracy, ecology, information, and international phenomenon and about individual, national, and corporate responsibility and globalization.

The participants' solution and recommendation for

globalizing for a better world is that it will take people. It will involve people working with people all over the world who strive for a globalization that is without corporate and political greed and people working toward an international system that is fair, just, and good for all. It will take people working with people in significant and small ways. It will take people working in the cultural, economic, political, social, technological, research, and educational arenas.

The globalist is enthusiastic and optimistic about the possibilities and future of globalization. "Personally, I enjoy the change [of globalization] and I am looking forward to a more interconnected and more exciting place--our planet Earth" (Yana Hestand). It is this attitude and perspective that drives and keeps the globalist motivated.

### Learning

The participants used adult learning principles for their global vision and mission. These included critical reflection, empowerment, real-world learning, and transformative learning.

### Critical Reflection

Reflection on issues and events was necessary for participants to take global action and get involved. "I had

to reflect on the things I heard and saw going on in the world. I had to think about how I could make a difference and if I just want to be apathetic" (Marilee Hattendorf).

"I did take time to reflect on a global issue I got interested in, even though it was not long, because I felt like getting involved almost right away" (James Phelan). His organization enables citizens around the world to reflect on the "current state of globalization and our role in it.

### Empowerment

The participants discussed their feelings of empowerment through their work and through their activism. Their desire to globalize for a better world and make a difference has led them to become empowered. "I feel empowered in what we do. It takes a level of strength, confidence, and a strong motivation" (Sherry Mueller).

If the participants did not feel very empowered before taking action for a global cause, they felt "empowered after what I did. It felt good to fight for what is right, and not just for myself" (Rosie Brown). Empowering others is something she said she wants to keep doing.

### Real-World Learning

The participants have been involved in real-world learning while globalizing for a better world. "I enjoy

being out in the real-world their making a difference" (Rosie Brown). There are literally in the real-world working and learning. "I prefer to work in the real-world, travel and stay in different places" (Paul Murad). They prefer the direct engagement with people of different cultures in the world to being confined to their local environment.

### Transformational Learning

The participants of this study have been transformed while globalizing for a better world. Their global mindset and global action have enabled them to transform themselves. "I know that I am a changed individual since I have become involved. I know there is a difference" (Rosie Brown).

The participants have been involved in transforming others. Rosie Brown has been involved for years in what she said she loves to do, transforming others including her family. They are involved around the world to make a difference, "to transform other people to have a better way of life" (Emily Wood).

### Summary

The participants have insights on the subject of globalization from their education and reflection, and from their experiences in the current system of globalization. They have a global vision which they in turn make their

global mission. Their global vision parlays into their mission of globalizing for a better world.

In spite of the negative implications and effects of globalization, they recommend the elimination of this new international system. Even though the participants feel a great deal of frustration regarding the role and status of globalization around the world today, they accept globalization as a reality and acknowledge the advantages and disadvantages. They have a balanced perspective on globalization but have suggestions and recommendations for what they refer to as "true" or "real" globalization. To them, real or true globalization is universal, even, unrestricted, open, educated, and focused on people. To these globalists, globalization means people; it should be by the people and for the people, and the solutions can only come from the people.

The participants' vision of globalization includes hopes and ideas of a better world and this becomes their mission. As globalists, they are involved in and work toward muting, softening, and changing the disadvantages of globalization around the world. These globalists are able to have a greater influence and assist more people in more countries with the help of their globally involved organizations. Through these organizations, they can

accomplish their mission of achieving a better world. They are involved with these organizations in bringing globalization in a local fashion. They accomplish this by informing locals, creating awareness, sparking a global interest, instigating alternatives to the existing international system, and empowering them to get involved. These globalists are involved beyond their national borders teaching people in other cultures about development and sustainability and by letting them know the reality of people back home. The participants desire to be involved in empowering the people both here and overseas through education and training.

## CHAPTER 9

### GLOBAL LEARNING

The result (with globalization) is that never before in the history of the world have so many people been able to learn about so many other people's lives, products, and ideas.

--Thomas Friedman

#### Learning in Globalization

Global interaction and global involvement has led to global learning. Learning is important to the life of a globally involved citizen. To stay aware, to create alternatives, and to be in globalization, the globalists have had to learn. They learn to empower themselves and in turn to empower and educate others. Knowledge is power, and sharing that knowledge is empowerment. The participants take this concept to a global level.

I was always interested in learning about that, about cultures and people. It was intriguing to me how people lived. It was interesting how they organized their world, how it makes sense to them, and how that was developed and why they think the way they do. (Kelly O'Bryan)

This interest or study of how people organize their world and how it made sense to them is called epistemology, the science of the processes and grounds of knowledge (Webster's, 1996, p. 192). For globalists, this involves global cultures, global processes, and global knowledge.



The participants expressed that they have much more to learn from their international involvement and connections and that they are in the learning process.

I have so much to learn. I know there are several programs to help people. I hope I get to see more and travel to these places so I have more experiences and more stories—so that it can be more real to me and I can in turn make it real to others. (Marilee Hattendorf)

Making the world real to others and passing on the passion is an aim of globalists.

There are many ways that the participants believe they have learned about the world around them. The way to learn about other cultures and nations is to expose oneself to new cultures. Considering feasibility such as time and money, the best way that the participants recommend to learn about different cultures and countries is to actually be there. Global learning for these participants developed through various means. They are learning through exposure, global immersion, observation, osmosis, and formal education.

#### Learning Through Exposure

Even though the best way to learn and become aware of different cultures is to be there, the first thing is to find out about culture through methods such as reading and by watching documentaries and news on particular cultures. Another way is to interact locally with people from that

specific culture. This initial information on a particular culture of interest can enable someone to become more aware and to avoid the pitfalls, mistakes, and offenses. The first step before immersion into another culture or venturing into another country is some level of preparation. "First, I have learned about the culture through reading, research, and interviewing" (Jessica Stowell). It is beneficial to preparing for the new experience by researching. Reading material of the culture or place of interest includes books, brochures, flyers, leaflets, fictional and non-fictional books, web sites, and newspapers; these are all ways of exposing oneself to another culture. "Another way that I get a better insight is by reading historical, non-fiction books about the particular area" (Paul Murad). The research would include reading any material on the target culture, learning a few basic words in the target language, and asking people from that culture for advice.

Exposure to a foreign culture can occur either at home or through immersion in another culture or foreign land. All of the global organizations of this study work towards making people aware and exposing them to all that the world has to offer. Kelly O'Bryan is constantly involved in exposing people to different cultures and global issues. She lectures around the United States advocating global

education and making people aware of the desperate global situations. She also teaches and trains people from other countries who come to Oklahoma City to the World Neighbors.

It was interesting how those kids had never seen such poverty. The teacher's explained to us how ... they do not have that in Japan, such poverty. Those kids were so moved and they wanted to help. We did not want to make them sad though. They just had no idea; they had no exposure; nobody tells them about it; it is not a part of their world-view. I think sometimes growing in a Christian country we have this element of service, to serve others. That is not universal in all religions, I have learned that unlike other religions we should serve others, whether we like them or not, same religion or not.

It is difficult to understand or possess a world view about something to which one has not been exposed. Exposing children at a young age to cultures and issues is important. To this extent O'Bryan is involved with introducing and exposing foreigners and Americans at her facility to the work of World Neighbors, to Global Education, and to problems in developing countries.

There are many events that the global organizations hold that are aimed at exposing people. The Kids World is an event held by Tulsa Global Alliance. People from the surrounding states come to attend the event.

I think it is really important. I think events like Kids World are very important. I think it is great to expose people to other cultures so they can meet people and actually see their faces and

get to know them as people and not what we hear about all the time. I think that is really important. (Kelly O'Bryan)

The TGA members feel that the programs are designed to provide quick and casual exposure to other cultures.

The way to get people involved and interested is to expose them to global cultures and issues. "Introduce them to people from other cultures. First hand exposure, it is an exhilarating experience" (Sherry Mueller). First hand exposure is what got the participants interested and then involved in globalization.

#### Learning through Global Immersion

The first and best way to learn and find out about different cultures is to actually experience the culture first hand and thereby to physically immerse oneself in a culture. Balarajan, who has both worked and traveled overseas, argues, "To know and experience culture, you have to stay there. A traveler can never really understand the culture unless he spends some time there. He is just a traveler." He makes this personal by saying that "if I want to learn about the culture of Japan and see coast areas, I will have to spend some time there and move with the Japanese people. Traveling itself was an education for me. Living with people in each country was a great experience,

an education." Kelly O'Bryan, Global Education coordinator for World Neighbors, also realizes that visiting a culture is the best way to learn about it and said, "To actually be there and see and be with the people and see and hear what is different in their lives and how it has changed and how things worked for them." Paul Murad who has lived, traveled, and still works in different countries. He reiterates this point:

The most successful way of understanding other communities is by getting involved and seeking ways to live some of their daily experiences. While traveling, I try to not only visit tourist spots and destinations but to go where local people normally go. Often, I have been in places where I was the only westerner that has been there in a while if ever. My approach can be described as "direct engagement" with the local population and abstinence from interacting with other foreigners.

The global participants prefer direct contact, "direct engagement" as Paul Murad puts it, and first hand exposure. In this way, "I learn as much as possible that way from their first hand experience. Also, I follow the newspaper and other media reports about the country and the region in order to learn about current issues and political and economic conditions." Another term the participants used for direct engagement or immersion is "first hand experience." Murad feels that he can maintain that first hand experience by keeping informed and following the daily issues of any

particular culture. Roger Randle also used the term direct engagement to describe his most effective way of interacting and learning about people and countries. The reason why the globalists seek direct cultural connections and interactions is because they like to, want to, and enjoy it. "I like to be with the people more, the direct contact" (Rosie Brown).

Whether it is exposing oneself to a different culture or traveling to another culture, one form of first hand experience is observation. This is a technique that the participants consider useful. Observing is a technique that the participants have used and consider a successful method of learning about different cultures, different countries, and about the new international system.

#### Learning Through Observation

Many of the participants refer to observation as a method of learning and adjusting to different cultures. Yana Hestand said, "I try to observe first, and if I feel similarities, I start with the common ground to learn more about our differences." Global consultants, who spend more time in other countries than in their headquarters, claim that they "try to learn the corporate culture or otherwise we find it easy to observe the reaction" (Dru Meadows). They have had to work in many different environments and have had to adjust to global business cultures frequently. They have

to be observant to business and professional intricacies of various cultures so they can adjust and incorporate those to their interaction and behavior. Their business ventures are short, so they have to observe rather quickly. Observing and making the correct deductions out of their observations is important because it leads to successful negotiations and connections. Stowell is someone who teaches others about cultures and she uses the technique of observation by being open to observe and listening when traveling. For Wolfgang "visiting other countries and observing their respective cultures," was an effective technique of learning about cultures. If people are open and observant around the world, they will notice the new international system in motion even in remote areas around the world.

The learning that occurs when someone is observing while exposed to another culture or immersed in a culture can be called osmosis. This is a term that best describes the learning that takes place and sums up the learning of the participants. It is the result of exposure, immersion, and observation.

#### Learning Through Osmosis

The learning method that three of the participants mentioned sums up the entire learning style of the participants, such as the direct exploring and observation,

it is called osmosis. This is seen in their direct exploration, exposure, and observation. Osmosis is a "gradual, often unconscious process of assimilation or absorption: learned French by osmosis while residing in Paris" (www.dictionary.com). This is one of the effective and successful methods through which people learn another language; it is by immersing themselves in the target language environment. Through exposure and immersion in other cultures, the participants have allowed themselves to absorb the culture. They let the sights, sounds, smell, taste, and feel of a culture absorb them. This absorption has led to learning through osmosis.

These global participants realize they have learned through osmosis. Kelly O'Bryan realized, "I have learned through osmosis." She let the new cultures absorb into her. By exposing themselves to different global cultures and immersing themselves in the new, unfamiliar environments, globalists have learned through osmosis. The participants were able to absorb the new information and new experiences and learn from those. "Anything we have learned is by osmosis" (Mary Byrd). Gradually through osmosis these participants have learned how to assimilate and adapt to the different places in the world. Through osmosis the globalists have learned about the world around them.



## Education

The participants are involved with educating people all around the world either through formal or informal learning. Global education is a global mission of theirs. They profess that they are the ones learning even when they are teaching, empowering, or enlightening.

The participants create opportunities to educate and make locals aware of the world around them. They do this either through professional or personal means. Some of the participants such as Marianna Childress, Marilee Hattendorf, Kelly O'Bryan, and James Phelan are employed in a global organization and work with the organization to educate the community about global affairs. These participants are also involved in planning additional global events outside of their organization. Others like Rosie Brown, Paul Murad, and Emily Wood, are involved in many voluntary global events. All the participants have personal global educational events aside from their organization obligations. Aside from Stowell's involvement with the Tulsa Global Alliance, she also educates students at the University of Oklahoma on East Asian Studies. Further, she also takes students on trips to that particular region. Roger Randle also teaches International Studies. Globalists enjoy teaching and educating people. "I think of us like helping Americans

learn more about other countries, particularly about the countries we work in" (Kelly O'Bryan). She continued to say that sharing cultural and international experiences that someone has been fortunate to have is important.

### Mutual Learning

These global participants are involved and interact around the world to learn. They have come to realize that the learning process is mutual; that is, it is a two-way exchange. Internationals, people that come here from other countries or people that live overseas, are learning also through the participants. Even when they are in the position of teaching or educating people overseas, they feel the learning is a mutual process. In venturing overseas to teach or instruct, they know they have learned in turn.

The global learners feel that the learning process is mutual. They also work to create opportunities that encourage mutual learning such as international exchanges, student exchanges, international conferences, and exposes. They find mutual learning a win-win situation for internationals and locals.

The global citizens prefer the mutual learning process. "Those international visitors coming here want to learn about us, and we want to learn about them" (Karen Schafer).

The work and effort is mutually beneficial. "We like to learn about them and help them learn about us" (Mary Byrd). The globalists have the desire to learn about the world and other cultures. They also have a willingness and ability to help others learn. "It is very good for everybody to learn from each other" (Priscilla Harris). This mutual learning process is "why I am involved so they can learn and we can learn" (Kelly O'Bryan).

The participants are involved to help and educate others globally, especially in developing areas. However, they feel that in their work they are also learning. Whether they are working to educate people in their community about global affairs or overseas educating people, they relay that they themselves are learning. They admitted that at times they learned more than the people they were teaching. Globalists feel that there are "so many concerns and problems. Many of the problems come [occur] and need international cooperative responses and learning" (Sherry Mueller).

#### Learning Strategy Preferences

The participants of this study of global learning generally use a preferred learning strategy when they undertake a learning project. Assessing the Learning

Strategies of Adults (ATLAS) is a helpful tool for assessing a person's preferred learning strategy and was used in this study with the participants. ATLAS categorizes learners into three different categories: Engagers, Navigators, and Problem Solvers. These groups have some significant differences in how they approach their learning tasks (Conti & Kolody, 1999). These have differences and characteristics have been described in publications, workshops, and studies (Conti & Kolody, 1999, 2003). There were 4 Engagers, 4 Navigators, and 14 Problem Solvers in this study.

### Engagers

There were 4 Engagers in this study. Engagers are people who learn with passion and emotion. Learning must be fun and exciting for the Engager. Once they are committed to the learning task, Engagers can fully immerse and engage themselves in the learning project. Their learning must have meaning to them. Their work is an extension of themselves, and they bask in their achievements.

Engagers prefer working in groups and like fellowship. For the Engager, everything "relates to building relationships with others" (Conti & Kolody, 2003). These passionate learners tend to use emotionally charged terms. "All I have ever done is what I love to do. I just do what I enjoy doing, what I love to do," stated Kelly O'Bryan. She

also relies on people as a resource, which is the most utilized method of the Engager.

### Navigators

The participants were 4 participants identified as Navigators. Navigators are learners that prefer structure and organization. They make a plan and follow it closely. They like to plan ahead. Sherry Mueller was one of the participants who was identified as a Navigator. She agreed with this characteristic by saying, "I like to have a schedule and plan of all the international events, and I go through that list." I have had the opportunity of visiting her office in Washington, D.C., and it is well organized. These types of learners are results-oriented and logic-conscious learners (Conti & Kolody, in press). Navigators want learning objectives and goals.

Four of the participants were categorized as Navigators. They prefer to use established resources such as atlases and maps. Rosie Brown said:

I always get out maps, an atlas or something, so that I can have them show me where they are from. I am a very visual person; that is my way of learning. I like to place people. I watched Hendrix Smith's series on PBS, and I just got out the map so that I knew where things were.

Navigators are focused learners. They like to be in control of their learning. Emotions are not important for

learning (Conti & Kolody, in press). Priscilla Harris was identified as a Navigator and said, "I have learned about the world, geography sometimes, without the people attached. It is just learning about where the countries are."

### Problem Solvers

The participants who were identified in this study as Problem Solvers were Pulluvanthidil Balarajan, Wolfgang Becker, Charles Byrd, Leo Fonseka, Marilee Hattendorf, Yana Hestand, Lance Janda, Paul Murad, James Phelan, Roger Randle, Karen Schafer, and Emily Wood. Problem Solvers are the third category of learners. Thus, 14 of the 22 participants 14 were identified as Problem Solvers. The distribution for the group of learners in this study was Engagers--18.2% (4), Navigators--18.2% (4), and Problem Solvers--63.6% (14). This is a high percentage of these type of learners with this study having 31.9% Problem Solvers above Engagers and Navigators than in the general population. This fact is significant to the study. This high distribution of this certain type of learners establishes that Problem Solver strategies are effective and successful for people around the world. These type of learners are thriving and learning in globalization. Globalists possess Problem Solver characteristics and use these strategies. Even participants of this study that are Engagers or

Navigators rely on Problem Solver strategies in their global approach and involvement. The global mindset is another demonstration of the Problem Solver mentality, characteristics, and approach to globalization and global affairs. How globalists operate is natural to the Problem Solver.

Problem Solvers are abstract thinkers and love to explore ideas. They like to do things their own way. For the Problem Solver "everything relates to generating alternatives" (Conti & Kolody, in press). This is true of many of the participants and of the creators and leaders of the global organizations of this study. The aims and approaches of the global organizations in this study demonstrate Problem Solver characteristics. The Grassroots Globalization Network is one such organization. It was established to generate alternatives to the current globalization. James Phelan, the representative in this study for GGN, mentioned:

We promote an alternative reading in which globalization explicitly incorporates concerns such as human rights, poverty alleviation, and ecological sensibilities. Our organization aims to highlight those successful models and alternative socioeconomic arrangements from around the world that do provide people with sustainable livelihoods and economic security.

This generating of alternatives has been successful and

popular for this grassroots organization. "The positive response we have encountered since we began tells us that people desire alternative perspectives on such issues and appreciate the solutions-oriented approach we try to always embody" (James Phelan). Another way the people in this organization generate alternatives is through offering interpretations of international phenomena related to economics, democracy, and ecology. James Phelan is satisfied with this technique. After being identified as a Problem Solver, Phelan asked what it meant to be a Problem Solver. He was pleased to hear that this meant he chooses to generate alternatives; that Problem Solvers are solutions-oriented. He said that he fits in well with this category of learners and that this style of learning described him and the organization for which he worked.

The Globalist is another organization that aims to provide alternatives in the new international system. They like to bring a different perspective to the mainstream such as political views apparent in most national media. Marianna Childress is one of the authors at this organization involved with producing alternatives for people as young as elementary children and including business executives in her explore channel web site at [TheGlobalist.com](http://TheGlobalist.com).

Global citizens create, discuss, and focus on



alternatives. Pulluvantheidil Balarajan liked to discuss several alternatives to the current state of globalization and regulations. Leo Fonseka said that he wanted to be a "leading part of initiating changes and providing alternatives to the current manifestations of globalization."

Problems Solvers are people who are open-minded to learning possibilities (Conti & Kolody, in press). The participants are open-minded to learning opportunities and prospects. "I am open-minded and I vehemently promote this open-mindedness with others. I practice this so that others will follow" (Paul Murad). Rosie Brown, expressed that one has to adapt to problem solving methods in globalization. She realized that sometimes she had to modify her Navigator characteristics when living and working in foreign environments. For example, Brown felt she had to substitute her instinct for organization with an attitude of openness and flexibility to new methods of doing things.

Curiosity is a characteristic of Problem Solvers (Conti, 2003). This Problem Solver characteristic is true of these global participants. They are curious to learn and are curious about the world. It is their curiosity that motivated them and keeps them motivated. It is this curiosity that leads them to venture out and explore beyond

their borders. It helps them overcome their fear and awareness of risk. "I am very curious, very curious to learn and explore" said Roger Randle, a Problem Solver.

Problem Solvers prefer "hands-on" when it comes to learning and finding creative solutions. This is true of globalists. They like to learn about cultures by discovering them for themselves. They travel to areas around the world so that they can have the hands-on experience. Learning is an adventure for Problem Solvers (Conti & Kolody, in press), and this applies to these participants. Their adventure is a learning experience for them, and they live for adventure and exploration. "I had a real learning adventure when I traveled to the Eastern European countries on a vacation" (Lance Janda).

A major characteristic of Problem Solvers is story telling. This applies to both the globalists and the globalist organizations in this study. The Globalist uses story telling as their approach and technique. On their web site they invite readers to come and explore the world with them "one story at a time. This exploration begins with carefully selected stories including dialogue-oriented fact sheets, quizzes, quote compilations, as well as write-ups and analyses" ([www.globalist.com](http://www.globalist.com)).

The Globalist provides an account of critical issues of

the global community by "combining cutting-edge analysis with first-rate storytelling, we cover the most important issues, people, companies and organizations shaping the global economy, politics, and culture" ([www.globalist.com](http://www.globalist.com)). They specifically use the term "storytelling" and describe it as "first-rate." The people at this organization also refer to the new international system as the globalization story. "This daily feature, like a mosaic, brings the story of the emerging global community alive to radio listeners and readers everywhere" ([www.theglobalist.com](http://www.theglobalist.com)). The Globalist also reaches out to citizens through other means besides the Internet. Through these stories, the authors and editors of this organization are involved in creating a mosaic through storytelling. "Through enticing stories with a global perspective, the Globalist's Explorer Channel stimulates just the kind of inter-cultural thinking your high school students need to become effective members of tomorrow's world" ([www.globalist.com](http://www.globalist.com)).

The participants enjoyed relaying stories in their interviews. They sometimes gave stories as answers to their questions. These participants' stories were always on a global scale and it involved experiences and interactions in other countries. Charles Byrd enjoyed telling stories. He would start off by saying:

Let me give you one example, when we were in Nairobi, just a block away from the Embassy that would later-on be blown up. I talked to one of the security guards. By that time we had been to Tanzania, and I asked him if he wanted to see what I had video taped and I left it with him. Whenever I was not using it, I would leave it. There were so many of the people. There at the hotel who had seen a video camera because of the tourists but never looked into one. I was afraid that he would get fired because every time I saw him he had about 5 people including the manager of the hotel to see some of the "pictures in the box." None of them had looked into one. If you have something special you ask if they want to see it.

Each time he was asked a question, Byrd would answer with a story.

Let me give you an example. When we were on the Island of Crete, we met this Russian guy studying Greek. We met a Russian in America, and we gave him the other guy's information and so these two guys in Moscow, who did not know each other but became friends. The more you travel, the smaller the world is. We really do not think of it as traveling to impress anybody because we do not care what they do, but one thing leads to another, and once you travel, it is this interpersonal feeling. We have enjoyed our life tremendously.

When asked about his approach to people, Byrd gave another example:

This is just a fast reference. The person who comes to take the garbage outside--I had not met him. He was from another country. When he came, I introduced myself and did their special handshake. The next time I see him I will call him by his name. It is very easy to walk up to a person. You have to do it a bit judiciously, I have not failed to walk up to a person and not engage in a conversation.

Roger Randle told stories of his experiences in South America during his Peace Corp days to answer questions related to how he has learned about cultures. He said he had learned:

By experiences and going places. Of course it was very, very helpful having been in the Peace Corp because you live very immersed in the culture. Most people who go abroad do not ever do that, even in the military because they are in the compound. Even when people go with corporations, they live in their separate communities. We lived in regular poor neighborhoods. I had a house with no water and then to a house that had no electricity. Electricity is a wonderful thing to have because I could never adjust my day to correspond with that. You want to be able to read at night. Running water is a lovely convenience, but it would not be such a big deal as electricity. I was fortunate enough to ask someone to bring me water to the house; I would probably have a different opinion otherwise. I was there for about 9 months.

Randle also referred to scenarios and examples in history to answer questions about globalization.

If we look at history, open societies prosper, closed societies wither. Look at a lot of examples of that in history. Take Portugal as an example. It was one of the first exploratory nations in the world. They were the great explorers of the world. It was a tiny, little country with a lot of people but for a period Portugal was a very open country. It became a place where there was a forum for intellectual life, the arts and culture. It then produced the knowledge to do the exploration.

These participants not only generate alternatives, but they also use different methods with the new system of

globalization. This new international system has brought many changes and these participants have adjusted and put their Problem Solving techniques to work.

Globalization is inevitable. I am for the path of no war, anything that encourages peace. Things are getting more integrated and interdependent. There is a lot more mobility and people have the Internet. There is a flow for financial reasons. The fundamental processes are different. I use different tools that still help me convey my message. (Sherry Mueller)

The participants have relied on resources to learn about the world, about the different cultures, to stay informed and learn about globalization. Globalists have utilized a variety of resources. They have had to discover which resources are the best for staying updated and staying on top of the tides of the new international system.

#### Global Resources

It was an aim of the study to determine what resources globalists used. It was also a goal to find out if the participants' with a specific learning strategy used certain types of resources. Resources are sources of information such as books, dictionaries, commentaries, newspapers or people.

#### Resources

The participants have used many different kinds of

resources for their learning. They mentioned 25 different types of resources such as books, international organizations, and the Internet. There were 132 statements made by the participants about the resources they use. They were distributed as follows: Engagers--24, Navigators--25, and Problem Solvers--83.

Three types of resources emerged as the most frequently used. These are resources that the Problem Solvers recommended as the best tools for global involvement and interaction. These are (a) internationals, or people from other cultures both local and global, (b) international organizations, and ©) travel. These three resources were mentioned the same number of times, 16 times. This supports that the participants considered these as the most effective way of learning about the world. The participants feel that traveling to and immersing oneself in another culture is the best method. Their desire to interact and learn about their world through travel and living in another country has overcome obstacles such as money and time. There are people who "so desire to travel and experience other cultures and be immersed in another country. Their spirit of adventure makes them restless, but unfortunately they either do not have the money to pay for that or time off from work" (Pulluvanthidil Balarajan). Other resources such as books

and newspapers are inexpensive compared to traveling. The fact that these globalists advocated being in another country as the best resource is significant. To them there is no better way for learning about other cultures than immersion and traveling to new places beyond one's borders.

The other resource that the participants use just as much as traveling is international organizations. The participants are members of global organizations so that they can turn to the people and the organization for information and knowledge. They use international organizations besides the ones indicated in this study. For example, Paul Murad is a member of the Tulsa Global Alliance, but he also relies on other global organizations such as the International Relations Committee in Tulsa. Charles and Mary Byrd depend on global organizations such as the Knife and Fork for their information.

Globalists who are mostly Problem Solvers in this study depend heavily on people for their global learning and involvement. Some of the participants like Priscilla Harris and Roger Randle know officials, such as ministers and governors around the world from whom they can gain information. Globalists go to international people both in their local community and overseas for information and facts.



These three different types of resources that the participants mentioned an equal number of times are related. These three are internationalism, international travel, and international organizations. All three involve people. They travel to other cultures to interact with people and interact with people in their natural environments. The international organizations are made up of people who are from different countries and have the same global vision. The participants refer to people of different cultures as a resource.

Next on the list of resources is the Internet. The participants use the Internet a technological tool of globalization. The participants use specific web sites and web sites in different languages. Globalization, Becker concurs, has been initiated by the markets that have gone global, and it has also been propelled through the groundbreaking inventions of technology such as the internet.

Television is another resource used by the participants. They prefer programs that are fact oriented. "I was in Malaysia and news was based on facts, not opinions and perspectives, and I really liked that" (Wolfgang Becker). They also "like documentaries, such as commentaries on specific countries" (Rosie Brown). These global

participants prefer cable and satellite options that let them access overseas channels. They also watch "local channels in the foreign countries we are visiting" (Paul Murad). They are concerned with news channels that send that give the incorrect perspective on issues and people around the world. "I come home and watch Brazilian television. I am not fluent in Portuguese, but I am interested in their perspective and news" (Rodger Randle).

Newspapers are another resource that the participants use. Here again, they like to read local newspapers where ever they travel, and they warn of media that try to send the wrong message. "You can specialize enough on the Internet or read articles," said Kelly O'Bryan. However, she is wary of the media.

I control the mass media impact. I think it is a bunch of garbage that they spew and fill people's minds. The message is being so distorted by the media. You do not ever see the normal, daily routine of someone in another country. That is why I do not watch the news. All they show is the catastrophes or the disasters or the horror. They do not show people just living which is what most of us are doing. Six million people on the planet and that is what they are doing--living. They want enough to eat. They want clothing for their children, to get married, to live life, and to worship. Most of us are right there. Then there are some people who are not. But those are the extreme cases that are splashed on the news constantly. Now we have globalization that is having a big impact technologically. We get this image of the world that is so skewed. All we see is the extreme. We do not ever see everyday life

which is what the vast majority is doing.

Formal education as a resource was next most mentioned on the list by the participants. Formal education includes foreign language classes and international programs. Other resources were international conferences and lectures, museums, journals, libraries, travel agents, and videos. The participants also mentioned books, which included books on philosophy, history, national fictional and non-fictional literature.

#### Participants as Resources

There are nine participants who serve as global resources, global experts. They serve as a source for organizations and other people around the world. Most of the participants that serve as a resource are Problem Solvers, 7 out of the 9. Charles Bell and Dru Meadows, both Problem Solvers, are a resource on environmental issues and regulations for companies around the world. Kelly O'Bryan, an Engager, serves as a global educator and a resource for World Neighbors. Leo Fonseka, a Problem Solver, is a resource for the United Nations on globalization. Yana Hestand, another Problem Solver, is a resource for oil companies, for Russian language students, and for those interested in Russia and the former Soviet Union countries. James Phelan, a Problem Solver is a resource for the

Grassroots Globalization Network. He even served as an asset for the Sustainability Conference in Johannesburg, South Africa. Roger Randle, also a Problem Solver, is a resource and asset for the Tulsa Global Alliance and the University of Oklahoma. Jessica Stowell is an expert for the University of Oklahoma on East Asia and globalization. Emily Wood, Problem Solver, is a resource for the Eisenhower Exchange Program and School.

#### Summary

Global learning is achieved through exposure, immersion, observation, osmosis, and using various resources. These components have helped the participants learn about the world around them and it has also created a mutual learning process.

The first step to global learning for the learners in this study is exposure. They have been exposed to other cultures through local and global interaction and involvement. They have also been exposed to other cultures through resources about other cultures such as books both fictional and non-fictional. The best way of learning about global cultures and the new international system in motion is through immersion. The participants have embraced global immersion, which means traveling to and living in other countries as the most effective way of learning. While being

immersed and exposed to other cultures, the participants use the technique of observation. Observation and exposure within a culture creates osmosis. The participants opened themselves up to the uniqueness, individuality, and distinctiveness of cultures. Global learning for these participants occurs through osmosis which is a gradual process of absorption.

Most of the participants of this study are Problem Solvers. However, in this study the four Engagers and the four Navigators also displayed Problem Solver-like characteristics and qualities for global learning tasks. Problem Solvers want to generate alternatives. The global organizations such as the Globalist and the Grassroots Globalization Network strive to generate alternatives. These are alternatives to the current corporate driven globalization and alternatives to the cultural, economic, political, social, and environmental status quo. These participants want to be a part of the initiation and implementation of changes and alternatives around the globe.

Problem-Solvers like to learn through hands-on education. These participants have ventured all the way across the globe for their hands-on learning and experiences. They like to explore ideas and do things their own way. Also, as indicative of Problem Solvers, the

participants are curious.

Problem Solvers are storytellers. These participants relayed stories and scenarios in answer to the questions posed. The Globalist is an organization that uses storytelling as its main method of teaching. It gives "one feature, one day at time" ([www.globalist.com](http://www.globalist.com)). The authors and editors at this global organization believe that they are relaying the globalization story. They feel they are piecing together the mosaic of globalization.

The global participants have used a variety of resources to learn and be involved with cultures. The three most commonly used resources are international organizations, internationals, and traveling to the particular culture. Engagers, Navigators, and Problem Solvers all use these three resources to stay motivated to learn, and be involved. Overall, Engagers and Navigators tend to use the same resources as Problem Solvers in their global involvement, although two Navigators talked about the use of maps which are something Navigators enjoy. Problem Solvers serve as a resource for other people around the world.

The participants are involved in a two-way learning process. They realize they are learning and evolving as they are teaching and training people around the world. They know

that when internationals from other countries come to their area through international exchanges to learn, they learn from the internationals as well. They also intentionally create educational opportunities both locally and globally through global organizations, international events, conferences, exposes, activities, lectures, and tours. These global learners endeavor to gain as much information and knowledge about the world they live in through their personal and professional global experiences and involvement.

## CHAPTER 10

### GLOBAL SOLUTIONS

#### Summary of Study

Globalization hinges upon learning. Globalization is a learned system with a learning process and learning strategy that is compatible with the Problem Solver approach to learning. Globalization has changed the world. It is the current international system that has penetrated deeper and further into the remotest areas to the darkest jungles, to the far off deserts, to the isolated beaches, and to the world's highest mountainous region. This international system is changing the way the world lives and learns.

The new international system of globalization is an era evidenced by interconnectedness, interdependence, increased connections, greater and cheaper communications, constantly updated technology, increasing exchange of information, global markets, homogenization, and modernization occurring in the remotest of areas. Globalization affects the cultural, environmental, economic, political, social, and technological systems of nations around the globe. Mechanisms of globalization include the Internet and global satellites. The Internet has changed the way in which people buy, communicate, invest, live, sell, trade, and travel.



Many people live in a different way largely due to the Internet. They may purchase their airline tickets on-line, talk to people from different countries in the internet chat-rooms, and participate in a distance learning class from their home. People may also give aid to Third World countries via the Internet.

The interest and research on globalization, however, is increasing as people are realizing the capacity, force, impact, potential, and power of this current international system. Expanding information on globalization is happening as people are realizing the transforming ability of globalization. Globalization has the ability to transform nations. It can change totalitarian regimes to democratic systems because "the walls have come down." People in one country can see how someone in another country lives. Local markets have been transformed to global markets due to the globalizing effect that is taking place in the economies of many nations around the world. Homogenization is transforming many cultures and places around the world. The world has always shared the environment, but now through globalization people in one country are affecting and changing the environment of another country faster and greater than ever before in history.

Globalization is affecting and influencing individual

people and cultures all over the world. Globalization has caused people around the globe to learn to adapt to its inevitable system and has compelled people to learn about the world beyond their borders. This is real-world learning about globalization and the world in general.

Many people have been engaged in self-directed learning in informal learning environments around the world. These people have demonstrated their self-initiated and self-directed learning abilities in real-life learning situations globalizing the world. Little is known about the learning the globally-involved adults are using. Even though it is important for those who plan to learn and teach in globalization, the field of Adult Education has not yet discovered the preferred learning strategies that adult learners are using in their global involvement and interaction.

So far there has been little research on the learning that is occurring as a result of globalization. There has also been a limited amount of information on globalists, those who are adapting, transforming, and utilizing globalization. There is little known about the learning that has given these global citizens the ability and power to live and succeed in this globalizing system.

Therefore, the purpose of this study was to describe

the learning patterns of globalists. The study addressed the issues of: (a) how the globalists define or view globalization, (b) the characteristics of a globalist, ©) the kinds of resources globalists use for their learning, (d) the involvements of the globalists, (e) the adult learning principles as they apply to the lives and learning of globalists, and (f) the learning strategy preferences of globalists and how these strategies affect the resources they use.

The study used a descriptive design to gather and analyze data to describe the learning in globalization. The data was collected through interviews and questionnaires via the Internet. Data were gathered through interviewing 22 individuals from 9 global organizations. Some of these global organizations were selected because of their impact in the city of Tulsa, and some of the organizations were located as a result of research on the Internet. The population for this study was limited to 9 men and 13 women. The participants were identified through purposeful sampling and the snowball or domino effect.

#### Summary of findings

The findings of this study were organized into 6 areas: (a) global participants and organizations, (b) global

motivation, ©) global cultures, (d) the global mindset, (e) globalizing for a better world and (f) global learning. The first area is a description of the participants and the global areas with which they are affiliated. The other areas represent the major categories in which the data were grouped.

### The Participants

There were 22 participants from 9 global organizations selected for this study in a concentric way. The study was conducted in a concentric manner from the heartland of America to cyberspace. The structure of the organizations, just as in a ripple effect, moved from local to state, to national, to global level, and then on to cyberspace. The study was conducted from Tulsa, Oklahoma, which served as the epicenter. It then moved to an organization in Oklahoma City called World Neighbors, and then to a Globalization Seminar in Cameron University in Lawton, Oklahoma. The focus of the study then shifted to San Francisco, California to an organization called Grassroots Globalization Network. The Capitol of the United States was the next focus of the study because of an organization called The National Council of International Visitors. The study was then taken to an international level with an organization known as the Indian High Commission which has headquarters in India but has

offices around the world. The United Nations (UN) is an organization that helped take the study to a global scale. The UN has two main branches in both New York, United States and Geneva, Switzerland. The study then went beyond into cyberspace through the selection of The Globalist, an internet web site.

There were 13 women and 9 men in this study. There were 18 participants who were over 50 and 5 were younger than 50. There were a total of 19 Caucasians; 18 Americans and 1 Russian. There were 5 participants who were originally from other countries. These 5 participants came from Azerbaijan, Germany, India, Russia, and Sri-Lanka. The number of years the participants have been globally involved ranged from a minimum of 3 to 50 years. The person who was identified as being involved for 3 years was involved in the field of globalization for that amount of time. The participants identified their learning strategy preference using the ATLAS instrument (Conti & Kolody, 1999). There were 4 Engagers, 4 Navigators, and 14 Problem-Solvers in this study.

### Motivation

The 22 global participants shared their motivations for global concern and what sparked them to get involved beyond their borders. Their international involvement is in 4

areas; local and global, personal, and professional.

Two types of motivation; initial and continuous motivation were uncovered in this study. Their initial motivation included a dream, an international background or international immersion, a trip abroad or an adventurous spirit, an international environment, a spiritual dimension, motivation for global justice and humanity, business, spirituality, environments, visions and international relationships were mentioned. Their continuous motivation which keeps them involved today includes international relationships, results, rewards, and satisfaction. Their motivation is self-directed and sparked by real-life, real-world learning. The participants are motivated by the connections and relationships they make around the world.

### Cultures

The participants gave their views and opinions on the similarities and differences of cultures. The participants gave examples and scenarios from their global involvements, interactions, and experiences. Their cultural interactions and involvements stretched from local, global involvements to ventures. The participants argued that people are the same everywhere but that it is in understanding differences that people around the world can interact and communicate better.

The participants argued that homogenization, the impact of globalization on culture, was an unavoidable, inevitable-reality to them. The participants gave examples of the type of homogenization which they have encountered around the world. They preferred the options and variety that homogenization brings around the world but argued that it has so far been unimaginative and too corporate driven.

### The Mindset

The global mindset model which was developed was a result of the approach, attitudes, and perspectives of the participants. These perspectives and attitudes are as a result of the experiences, global engagements, and global interactions. The global mindset model, which is comprised of seven components, includes: (a) global curiosity; (b) global tolerance and understanding; (c) global awareness; (d) global view, which is made-up of the three aspects of having an open-mind, viewing the world as a global family, and including the six perspectives in perceiving and analyzing the world; (e) a balanced perspective, which includes a balance of idealism and realism, a balance perspective of homogenization, and a balanced perspective of the environment and development--sustainability; (f) global consciousness; and (g) global emotion.

### Globalizing for a Better World

Globalizing for a better world involved two aspects; the participants' global vision and their global mission. The global vision of these globally involved people involved their perspectives and ideas on the state of the world and the current system. The participants had a balanced perspective on globalization, in spite of their frustration with the system. They accepted globalization as an inevitable reality and acknowledged the pros and cons of this current international system. The participants had recommendations for what they called "true" or "real" globalization, which called for a universality and sustainability of the system.

The global mission of the participants is compelled by their global vision and mindset. They are able to carry out their mission through and apart from their organizations. They feel that they are involved in "globalization in a local fashion." These globally involved people feel that globalization is about people. It is about the interactions and connections between people all over the world.

### The Learning

The participants learned about globalization and how to thrive in it through their interaction and involvement around the world. The participants learned about cultures and globalization through exposure, immersion, observation,



and osmosis. Their learning has been a two-way process. They feel that they have learned as the people they were involved with have learned. It has been a mutual learning process for both parties involved even if the participant was responsible for the training.

The participants used Problem Solver techniques and approaches in their global interest and involvement around the world. These techniques include story-telling and generating alternatives. Problem Solver characteristics that are depictive of the globalist also include curiosity, an open-mind, and a hands-on approach. Existing literature on globalization does not include information on the phenomenon of Problem Solver strategies in relation to global interest and participation. This is because this phenomenon was just discovered. This type of literature would be helpful for educators and trainers of globalization and global citizenship.

Various resources were used to aid in the globalists' learning process. Three resources emerged as the main sources of information for the participants. International organizations, travel, and people were mentioned the same number of times. Other important resources were utilized by the participants, such as the Internet.

The problem for the study was conceptualized around

concepts related to three areas. These areas are (a) globalists and globalization, adult learning, and adult learning strategies. Conclusions and recommendations were drawn related to these three concept areas.

### Globalists

Globalists exhibit distinctive characteristics.

Existing literature does not reveal much about the descriptors or characteristics of people who might be globalists. This study shows that there are identifiable characteristics and descriptors of a globalist. However, the little information that exists has been confirmed through this study. The following are characteristics that support the literature and adds to the base of knowledge about the globalist.

Globalists:

- Are highly educated.
- Come from various ethnic backgrounds.
- Are involved globally through their global organizations and through other avenues.
- Are motivated by initial triggers and continuous motivating factors.
- Are motivated mainly because of global connections and relationships
- Acknowledge and appreciate cultural commonalties and differences.
- Accept homogenization both as a reality and as an instrument
- Believe that there should be a balance between culture

and globalization.

- Have developed a global mindset.
- Put their global mindset to action around the world.
- View globalization as inevitable.
- Have a balanced perspective of globalization.
- Have ideas and recommendations for "true" globalization.
- Are involved in a global mission.
- Are involved in muting and eliminating the negative aspects of globalization.
- Are involved in globalizing locally.
- Believe globalization is about people.
- Use adult learning principles in their learning.
- Use Problem Solving strategies and techniques.
- Learn through exposure, global immersion, observation, osmosis, and formal and informal education.
- Interact with other cultures which brings about mutual learning.
- Utilize a wide variety of resources.

Globalists are informed, highly educated people. They are educated about global affairs and issues. They participate in cultural and international programs and activities. They seek out international classes and events that enable them to stay aware and informed.

Globalists are from various backgrounds. They are from different ethnicities and nationalities. They tend to move and travel around, residing in various places around the world. Globalists can be found in global organizations whether it is in a cultural, environmental, informational, political, or social capacity. They join global

organizations that are involved on both local and global levels. Globalists are also involved outside of their global organizations in a global-personal or global-professional level.

Globalists are highly motivated people. Their motivation comes from their global sphere of influence. There are two types of motivation for a globalist; the first initiates their global interest and involvement, and the second keeps them continuously interested and involved. Globalists have been motivated by their background, experiences abroad, religion, dreams and spirit of adventure, and curiosity. They are also motivated by their global responsibility and desire for global justice and for a better humanity. A globalist is also involved around the world for business reasons. Whatever the trigger factor the participants of this study instinctually reacted and marched onto to what they now consider their call, their duty, and their mission in life.

Continuous motivation includes relationships, results, and rewards. Globalists feel a sense of satisfaction when they see the results and outcome of their work or get rewarded for their involvements. Globalists are mainly motivated by the relationships and connections they gain around the world during their global involvement. Globally

involved people feel a great deal of satisfaction, but feel their work is never finished. They are continuously motivated to help to create a better world. Globalists are motivated because of people around the world. Their desire for direct engagement and connections with people around the world keeps them motivated.

Globalists are people who have had many global-cultural experiences. They are interested in the interactions and relations between cultural groups all over the world. Globalists understand cultural similarities and differences. They view cultural groups around the world as sharing many commonalities. A globalist will discuss the commonalities and similarities between people of different cultures, but will eventually bring up the importance of acknowledging the differences. They acknowledge that these differences may seem superficial and on the surface, but they stress the importance of learning about and understanding the intricate cultural nuances and systems. Globalists appreciate cultural differences. They would not like to see a world without the variety and diversity of cultures and peoples. They put effort into understanding and learning about a person from another culture. They are sensitive and work within a culture with a sense of respect and humility. They work to bring about understanding between different cultures and

nationalities around the world.

It is important for people to be exposed to different cultures. People need to be able to reflect on their own cultural assumptions and perceptions. They need to decide for themselves how they are going to view international people and global cultures.

Most of the literature focuses on cultural similarities, but these global citizens contend that it is in understanding cultural differences and appreciating them that people can form successful, productive, mutually benefitting relationships. Exposure, real-world experiences, formal education, and direct engagement with various cultures are ways to promote global cultural perceptions and interactions.

The globalists in this study are not particularly concerned about the disappearance of existing cultures around the world because of the impact of homogenization. They perceive globalization as a reality and embrace it, with its pros and cons. However, they argue that homogenization should be balanced. Globalists content that people should find ways to balance culture and globalization. To nations and people, this idea of a balance between modernization and culture is essential.

Global citizens feel that tradition, culture, and national identity should not be eliminated at the expense of modernization and vice versa. They believe leaders and citizens can strike a balance between homogenization and culture and that the two can co-exist. They think that homogenization gives them opportunities and options not available before. Globalists feel that homogenization gives a person something with which to contrast cultures. They argue that people should be imaginative with homogenization, and that creators should find ways to blend it with the target culture. They realize that with globalization and homogenization there are endless possibilities.

Educating and informing citizens on the advantages and benefits of homogenization are essential to creating a thriving, globalizing community. It is also important to let people, globalizers, leaders, and citizens know that it is possible to balance homogenization and culture. People do not have to choose between modernization and culture; both are possible simultaneously in a community. People should get corporations and globalizers to create a homogenization that is imaginative and sensitive to the target culture.

The global mindset is indicative of the globalist. The global mindset model embodies the perspectives, approach, and attitudes of the globally involved citizen. The 7

components of the global mindset overlap and are interrelated. Each element is important and works together to form the whole mindset. The global mindset is also indicative of the Problem Solver. One develops the global mindset through a learning process and Problem Solvers are naturally able to gain a global mindset through those learning strategy techniques and methods. The process of gaining a developing and gaining a global mindset involves thinking like a Problem Solver. The global mindset is a Problem Solver approach to the world.

Globalists are curious people. They are driven by an internal curiosity, which is their global interest. Globalists tend to overlook risks and barriers to global involvement. Their curiosity to answer questions and learn is a driving force in their ventures. It is possible to instill a level of curiosity in people at a young age. It is important to engage and interest children about global issues and nations through different resources, events, and programs. There are people who have an innate curiosity within them that simply needs the appropriate motivation, situation, and experience.

Globalists are tolerant and understanding of different cultures, people, and ideas. They transcend doctrines, philosophies, religious beliefs, politics, and ideologies.



Globalists are interested in the person, they look at people holistically. They do not let the fact that someone is from a different country or belief system to keep them from interacting or developing a friendship. In fact they are drawn to people of other cultures and driven to understand them.

Global citizens advocate tolerance in their programs and activities. Education, both formal and informal, is integral to creating an attitude of tolerance and understanding among people. Tolerance can be learned and should be taught at a young age. To be a global citizen one should become more than tolerant. To become more than tolerant requires understanding of different cultures and people.

Globalists are aware and informed people. They strive to stay informed. They are aware that there is a world beyond their borders. People need to be aware that there is a world beyond their neighborhood and beyond their national borders. They join global organizations to increase their knowledge. They also use tools such as specialized Internet sites to stay informed. Global citizens are involved in creating awareness and in increasing awareness both locally and globally. The participants in this study are personally and sometimes professionally involved in increasing

awareness around the world.

There are many different types of activities, programs, and events that can help create awareness among locals in communities around the world. Events like Tulsa Global Alliance's Kids World or World Neighbor's Global Education Tour for children are successful exposure and awareness programs. The system of globalization has made it easier for people to increase their awareness and stay informed today. With the current international system, there are many ways to learn about world. Globalization has provided many opportunities, avenues, products, and means to be aware and learn about the global cultures and the globe.

A global view is indicative of how globalists choose to view the world. Globalists are open-minded and promote open-mindedness in their local community and abroad. They leave themselves open to various global possibilities and real-world experiences. People join global organizations to find other similar, open-minded people like themselves. These types of organizations should market themselves as an opportunity and way to open the minds of people.

Globalists have a broad world view. They view the world as their global village, or global community, and accept the people in it as their global family. Globalists accept

things as being interrelated and interconnected, and so they believe that people should include the cultural, economic, environmental, informational, political, and social perspectives in their global view.

They have been self-directed and enrolled in programs to gain a global view. Promoting and instilling this attitude and approach is essential to creating global citizens. Real-world experiences and formal education programs expand the horizons and mind of a person.

Globalists have a balanced attitude and approach. They have a balanced perspective on globalization, homogenization, and on the environment and development. They acknowledge the realities of globalization with its pros and cons. They would like to see homogenization take a creative and local form. They enjoy the global and local options. They eat, shop, play, visit, and work in both the local and global areas around the world. These global participants argue that sustainability is the key to modernizing without destroying or damaging the environment. Globalists are concerned with the conservation and preservation of the environment because that is the main way people and nations around the world are connected. People share the same air, water, and now with a "boundryless" world-land space.

Globalists are idealistic, optimistic people. They have

hopes and dreams for a better world. This idealism is balanced by the realism of the world they live and work in. People around the world should have a hope and belief that a better way is possible; that ordinary people can make extraordinary things happen around the globe. This idealistic attitude can help people overcome apathy, barriers, risks, and perceptions of impossibilities around the world.

The mindset of globalist includes a global consciousness. Globalists look outward-in. They reflect on how other people outside of their country might perceive them or their nation. They then might take these views into consideration when making decisions.

Both people who are involved and those who are not involved need to realize that they have a global responsibility and accountability. They need to recognize that their decisions and actions, even in a local capacity, can have a global impact. This consciousness can be taught. It is possible to make people aware of the changes and impact that peoples' actions have through educational programs, informal activities, and events. Environmental programs should inform and advice people about the vulnerability and susceptibility of the earth. People should become aware of the impact of their policies and laws that

affect people elsewhere. They should also know that existing global organizations are implementing rules and regulations that affect their own country as well as other nations.

Globalists have a heart for the world. This is one of the characteristics of globalists. This sets them apart from other globally involved people; from those who work around the globe for the financial benefits and from those who globalize with an economic or political bottom-line. They are compassionate people. They can empathize with people everywhere. They are involved because they care.

Globalists are involved because of the interactions and connections with people. They embrace people of different cultures, ethnicities, and nationalities. They feel an empathy for people, especially those less fortunate or those marginalized by globalization. They are passionate about their work. They love what they do.

Globalization is expanding and permeating deeper and faster. People everyday are venturing beyond their borders for technological, informational, economic, or business reasons. It is beneficial to encourage these people to consider the human dimension as well as cultural and environmental implications of their global involvements. The world would be a better place if people had a "heart" when globally involved. Having a global mindset that consists of

a global emotion will help people make generous and productive relationships around the world. The other components of the global mindset model are wrapped in the global emotion of the global citizen in this study.

People are global citizens when they put their mindset, perspectives, and approach to practice around the world. Global action is what distinguishes a global citizen from other people who may have a similar mindset, perspectives, and views. Besides their mindset and views on globalization, another one of the characteristics that distinguishes globalists is their involvement across the globe in cultural, educational, economical, informational, political, social, or technological capacities. Global citizens use their global organizations as a means of achieving their global mission. The global organizations in this study allow the globalist to work in various facets, locally or globally. These organizations help members generate alternatives, educate, and interact with people of various nationalities.

Global organizations and various programs should encourage and promote global involvement and activism. Educating children and giving them real-world experiences is a way to initiate future global involvement among adults. People should be informed from the time they are young on

the various ways that one can get involved to make a global difference.

Globalists acknowledge globalization as an inevitable reality. They also know that the current system of globalization is uneven, restrictive, exploitive, and controlled by wealthier nations and multinational corporations. World organizations that are supposed to establish and implement rules and regulations that are fair to all nations sometimes become controlled by the few wealthy and powerful countries. Certain countries are benefitting from globalization, and these countries are profiting at the expense of underdeveloped countries. This is what is called uneven or "lopsided" globalization.

There are millions of people especially in underdeveloped areas, who have been overlooked in the era of globalization. Many places do not have electricity in order to communicate, such as with the telephone or the Internet. Many people and countries have been left out of globalization, but they feel the effects of it, as with environmental damage. The globalist does not want this type of globalization to continue since this is the globalization that exploits and is controlled through unfair restrictions and regulations. However, this does not mean that globalization should be eliminated or halted. They feel the

existence of the system of globalization and homogenization around the world is mostly beneficial for countries and people all over the world.

The impact of globalization is felt everywhere around the world. Nations and political leaders can try to block out and build "walls" to keep out globalization, but globalization is ever-reaching and ever-increasing. The inevitability and irreversibility of globalization is in part due to its mechanisms and drivers, such as the Internet, multinational corporations, global markets, satellites, communications, and global businesses. "What blew away all these walls were three fundamental changes-- changes in how we communicate, how we invest and how we learn about the world" (Friedman, 2000, p. 45).

Political leaders and world leaders try to keep out globalization by distorting their citizens' perceptions of globalization. They ensure that the negatives of globalization, such as cultural changes and environmental exploitation, are highlighted and emphasized.

Globalization affects the cultural, economic, educational, environmental, political, social, and technological aspects of all nations. "All politics is now global. Not every country may feel itself part of the globalization system, but every country is directly or indirectly being shaped and



affected by this system" (Friedman, 2000, p. 76).

The existence of globalization is not arguable for the participants. It is here and here to stay. They acknowledge globalization with its pros and cons, with its manifestations such as homogenization, and with its many implications. The participants accept globalization and are focused on finding ways in which they can use the system and learn in globalization. Programs and studies on globalization should move on from the debate on the existence of globalization to the question of how utilize the system and what people can accomplish through it.

The participants of this study are frustrated with the current state of globalization, but have parlayed this frustration and disappointment to muting and changing the negatives and disadvantages of it. Participants gave their opinions on what they consider true or real globalization to be. Globalists argue that true globalization is open, educated, unrestricted, and focused on the social and cultural implications of people. As termed by the participants, real or true globalization is in the interest and benefit of everyone alike. Real globalization is universal, all encompassing, and all inclusive.

True globalization is not just driven by corporate or economic means and reasons, but is socially, politically,

and environmentally viable. Real globalization is sustainable. True globalization is balanced. There must be a balance in globalization and culture, and a balance in globalization and the environment. People should be informed about the negatives aspects of globalization. There are some valid reasons why anti-globalists are protesting against it. However, it is important to inform learners about the benefits of globalization and help them see that people and nations around the world would be "worse off" without it.

Globalists are involved in cushioning the negative effects of globalization. They are involved in what they call "globalization in a local fashion." They are involved in "selling" globalization to others. Programs and activities can inform people on the globalization that is occurring in their local community. They should be told about the options and variety that homogenization brings.

Globalists feel that one does not have to leave the local community in order to make a difference in the world because of globalization. People can experience other culture and other nationalities because globalization has brought other them to the very doorstep. Individuals can also use mechanisms of globalization, such as the Internet, to make a difference. They can communicate, educate, and be informed through the Internet. They can also buy and sell

local goods or involved in generating alternatives and challenging global policies or rules from their home.

These participants, however, are involved globally by stepping out of their country. They enjoy traveling and learning. They are active trying to make a difference, to make connections, to educate, to share, and to help. They are involved in creating global understanding and connections.

Globalists are active in generating alternatives, providing citizens around the world with different choices, perspectives, and learning. They look for alternatives to the options provided by governments and corporations. They are involved in getting governments, corporations, and organizations to think and act in a globally responsible manner. They pressure corporations and businesses to act in environmentally responsible ways in order to be globally sustainable. Organizations, institutions, educational programs, both formal and informal, should provide citizens with alternatives to the current international system in place. Providing alternatives includes revealing new and different approaches, perceptions, and techniques. Classes and programs should also initiate creativity and an environment for learners and citizens to discover and unearth other new perspectives and methods.

Globalization is about people. When analyzing the different implications and aspects of globalization, such as global markets, multinational expansions, and homogenization, globalists keep the focus on people. They view globalization in terms of people. Globalization to them is also about information, access, increased communication, and mobility. With the Internet, which provides information and communication, average citizens can equip themselves with knowledge and expertise. Globalists possess a thirst for knowledge. Information is knowledge and sharing that knowledge is empowerment.

Globalists use globalization to empower people around the world. Globalization has the ability to empower because ordinary citizens can have access to things they were not able to before. Through globalization people can buy and sell products around the globe, around the clock. Globalization can be an empowering tool for those who are restricted by their governments. Programs, institutions, and activities can educate, enlighten, and motivate people to reach out and appreciate others that share the same planet.

#### Adult Learning

Globalization is a learned system.

Individuals learn a global world-view through travel, exposure, immersion, observation, and osmosis when they are involved with other people

and cultures.

Global learning is a two-way process.

Global citizens exemplify the learning principles of self-directed learning, real-life learning, empowerment, transformational learning, and critical learning.

Global citizens use Problem Solver strategies.

Globalization is a learned condition, a learned system.

One has to learn about this international system and learn to stay involved and to succeed in the system. Education about the implications and aspects of globalization is vital and should be a long-term or life-long learning process.

Learning about the world and globalization involves exposing oneself to different cultures. There are various ways to do this. The primary way that the participants of this study learned about the globe was through travel. Traveling to another country is a highly effective way of learning about another culture. Globalists seek to involve themselves in other cultures both locally and globally. Indeed, the participants encourage travel and living in a foreign country as the best way to learn and to experience cultures. Travel is the best and most effective way that organizations, programs, and institutes can educate, encourage, and motivate people to become globally involved.

Another way that globalists learn about other cultures is through exposure. One way to expose oneself is to read

books about and from other countries. Exposure includes interacting with internationals in the local community and going to local-global events and programs. Exposure occurs when people travel to another country. People should join global organizations as a way to increase global knowledge. Programs and institutions should plan events and activities that expose locals to global issues, people, and places.

Globalists have learned about different cultures through immersion. They prefer to immerse themselves in local cultures in different countries. When immersed in a culture, the best method of learning for a globalist is observation. Observation involves opening one's senses to the experiences, sights, sounds, tastes, smells, and textures of a culture. Observation can help anyone adjust and adapt to another culture. Through observation globalists have learned how to approach and interact with people from other countries.

The learning that takes place through global exposure, immersion, and observation is called osmosis. Osmosis is the gradual process of assimilation and absorption. Just as someone can learn a language through exposure, immersion, and observation, so one can also learn about globalization and the world. This learning helps to develop a global world view. Programs and institutions can create opportunities

that allow people to be immersed, observe, and experience cultures and countries so that they can learn about the world for themselves.

Learning for a global mindset is a mutual process. When globalists venture overseas to learn, the people with whom they interact with also learn. Even when they travel to educate or train people in other countries, they also learn in the process. A globalist prefers a mutual learning process and one that is mutually productive and beneficial relationship.

A globalist's spirit can be captured and developed while young. This is a critical period of learning. Attitudes, such as tolerance, are easier to instill while people are young. Some of the participants were motivated at a young age. Something within them was triggered, such as a desire, longing, or interest that instigated their global involvement. These triggers and interests were sparked when they were young.

Some of the participants are involved in children's programs that instigate and trigger global involvement. The Tulsa Global Alliance and its members, for example, plan a major event every 2 years that draws children from Oklahoma and the surrounding states. The event is called Kids World and is designed to expose young children to the world beyond

their borders. At the 2002 Kids World Event, about 25,000 children learned about 23 countries. The event was called "Step Into Another World" and was geared toward increasing children's tolerance and appreciation for all cultures. Emily Wood has written articles on the significance of including global education programs in the classroom. She has also been involved in the Culture Boxes with the Eisenhower School in Tulsa. These boxes contain items from different countries around the world aimed at motivating and stirring up a child's curiosity.

There are numerous ways to stimulate children's interest in global events. Sherry Mueller and others at the National Council for International Visitors promote student exchanges around the world. They realize the importance of enlightening and influencing people at a young age. Pulluvanthidil Balarajan believes that one has to educate children about the world, to show them that there is a world and a universe beyond their neighborhood. He thinks that they should be compelled to read literature from other countries and read the newspaper to keep up on world issues. Kelly O'Bryan is also involved in educating children from different countries about the needs and ways of people in developing countries. As head of the global education department at World Neighbors, her most important work is



teaching children about the world through pictures, stories, and tours. Marianna Childress at The Globalist writes and works to capture children's attention through her Explorer Channel. There is a critical learning period for people while they are children to learn a language. This is also the most conducive period for learning to be a globalist.

There is a greater possibility that adults will develop a global mindset and get involved if they were motivated, educated, and exposed to international people, cultures, issues and places at a young age. Further global interests can be stimulated at an early age, globalists use adult learning principles to learn about globalization and to get involved around the world. Globalists have gained a global mindset through the use of adult learning principles.

The globalists in this study have utilized adult learning principles. They have used self-directed learning, real-world learning, and transformational learning. They have had to rely on these type of principles since globalization is a relatively new field. The participants in this study have had to be self-directed and learn in the real-world, because of the little information and literature, which is just being researched. In the process of their learning as adults, they feel they have been transformed.

## Self-directed Learning

From their motivation to their involvements, globalists have been self-directed in their learning process. Their drive to become interested and to get involved has come from within. Self-directed learning is the learners' capability to be responsible for their own education and have developed an ability to learn on their own (Knowles, 1975, p. 17).

The information and knowledge gained by a globalist are all part of their own learning initiative. Self-directed learning is "a process in which individuals take the initiative, with or without the help of others" (Knowles, 1975, p. 18); this is what all of these participants have done (Knowles, 1975, p. 18).

Since the current system of globalization is a relatively new system, globalists have had to learn on their own about how to get involved, stay involved, globalize for a better world, and develop the right mindset to succeed in today's world. This ability to be self-directed is a key component of how they have been able to develop their global mindset of tolerance, understanding, awareness, and open-mindedness. They have had to educate themselves about globalization and its implications through their own self-directed learning process.

## Real-World Learning

Globalists have learned through real-world learning situations and experiences. Real-life or real-world learning is "learning that is relevant to the living tasks of the individual" (Fellenz & Conti, 1989, p. 3). This kind of learning results in practical global knowledge. Real-world learning is practiced everyday by citizens who are interested in gaining a global mindset and thriving in the global system. They have learned by being engaged and active in the globalizing process.

Real-world learning occurs when global citizens are traveling or immersing themselves in new environments and new situations across the globe. These learning experiences take place in local areas of different countries- which is the most authentic way of learning in a culture. The globalists venture far to new horizons, to new locations, to gain a real-life perspective, and to acquire real-world knowledge. Their real-world learning results in new learning for more real-life learning situations, possibilities, and experiences.

## Transformative Learning

Transformative learning is a process that involves changing and influencing one's frame of reference (Mezirow,

1991, 1995, 1996). This includes one's mindset and perspective of the world. The participants of this study have allowed their global discoveries and learning to transform them. As they learned about other cultures, they learned about the whole world, about their own culture, and about themselves. As they learned, they evolved, and this transformation kept them both learning and involved. These participants were personally transformed through learning from their education, resources, which they utilized, their experiences, and international involvement.

The motivational factors that triggered the participants' interests transformed them from disinterested to globally interested, from locally focused to globally conscious, from locally involved to globally involved, from a local mindset to a global mindset, and from local learning to learning on a global scale. Transformative learning drives global participants and keeps them involved. The participants are content with the transformation which they have experienced. This contentment keeps them motivated and involved.

### Learning Strategies

Regardless of their preferred learning strategies, globalists have learned to use Problem Solving techniques. Engagers and Navigators have adopted Problem Solver

characteristics to learn and strive in the new international system. Learning styles tend to be intrinsic whereas learning strategies are behaviors that the learner decides to use when approaching a learning task (Fellenz & Conti, 1989). Like Problem Solvers, globalists are curious and prefer to be hands-on. Globalists like to generate alternatives, and this is a major descriptor of the Problem Solver. All of the participants are actively engaged across the globe in providing alternatives and in giving different scenarios, different perspectives, and different solutions to citizens, leaders, and organizations. One of the reasons that participants involve themselves in global organizations is because these organizations are geared to generating alternatives to the corporate and political mentality, regulations, and systems. In teaching or training children or adults to become globally interested and involved, educators should initially encourage Problem Solving strategies. People who are categorized as Engagers or Navigators can utilize Problem Solving techniques to better understand and work effectively in a global environment.

The best resource for globalists are internationals. This means either international people living in the community or international people abroad, global organizations, or travel overseas. There were no real

differences between the resources used by the three ATLAS groups, in the types of resources and amount used.

Organization and institutions should create classes, events, and programs that incorporate and promote Problem Solver strategies and techniques. The participants in this study show that people rely on Problem Solving techniques even when they fit into the Engager or Navigator categories. Problem Solver strategies should be applied to the global activities, exercises, and events. The new departments and programs on globalization would benefit from these key strategies which have the capability to enable citizens to become effective global citizens. Teaching people to be global citizens is to teach them to think and act much like Problem Solvers, to use Problem Solvers characteristics. So far people in the world appear to be approaching world concepts, global issues, and globalization differently. In order to make people consider and create alternatives it is important to perhaps teach Problem Solver techniques. The ATLAS instrument is a tool that clarifies how people go about global learning.

#### Recommendations for Future Global Study

Globalization is continuing to transform people, cultures, and countries. The topic of globalization is a complex and multi-faceted field. What people learn about

globalization and global citizens is relevant and applicable anywhere today.

Further study on globalists could reveal additional, significant information on their developmental process or critical reflection period, or moment of disorientating dilemma. It would be useful to know about the specific skills global citizens have used and learned, to thrive in this new international system. The comparison of people with a local and global mindset could make for an interesting study on the transformation from one mindset to the other.

A study on the comparison of people from the economic, financial, or transnational corporations with other globally involved people could explain and reveal relevant information. Research should be conducted on the impact that powerful countries and organization have on developing countries. Another study could find out about the state of people marginalized by globalization. Since the environment is the number one way that people around the world are connected, a study could be conducted to reveal the impact of globalization and people from one local community on the environment of another location across the globe.

#### The Global Mosaic

The world of a globalist is a mosaic. The mosaic is made up of colorful, creative, designed tiles. The mosaic is

how the globalist views the world. The mosaic has tiles of cultures and different people. These tiles are made up of forests, rivers, oceans, mountains, and deserts. The tiles also depict the variety of cultures and ethnic backgrounds that are represented in the world. The borders and territories of countries are not that critical to the mosaic since the globalist views the world as open and more or less "boundaryless." Due to increased global mobility and deeper penetration of globalization, globalists know that nations and leaders cannot put up walls and fences to keep out the world.

Globalists add a piece to the mosaic each time they travel, each time they get involved globally, and each time they immerse themselves in a new environment. They add different colors, different textures, and different designs every time they get involved and interact with people from different countries and cultures. When they learn through experiences, exposure, observation, osmosis, and through global resources they add to their view on life and the world and to the mosaic. The mosaic is never finished because the globalist is always learning and understanding about the world. There is always more to learn, to explore, and to discover.

The mosaic also includes the pattern of the globalist.



Globalists see themselves in the mosaic; they are a part of the mosaic. They see the colors and designs they have added and can add to the mosaic. They are aware of the difference they can make in the world, the colors, and designs they can add to the world through their education, their interaction, and their involvement. The pieces that make up the globalist are only now being discovered, designed, and pieced together.

The findings of globalization could be described in terms of a metaphor of a mosaic. The mosaic of the world of globalization is made up of bright and dark designs. The bright colors in the mosaic represent areas where globalization is prospering and beneficial. The dark and dim tiles depict countries that have been neglected or negatively impacted by this powerful and spasmodic system. The hope is that these tiles, will soon be transformed to a truly globalized, economically viable, culturally thriving, politically liberating, and socially engaging, brightly-colored places on the mosaic tiles.

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APPENDIXES

APPENDIX A  
GLOBAL EXEMPLARS  
MODEL GLOBAL CITIZENS

## Global Exemplars: Model Global Citizens

There are people who are exemplars of global citizenship. They are actively involved around the world making a difference. Bono and Sergio Vieira de Mello are two such people.

### Bono

Paul Heusen, otherwise known as Bono from the band U2, is a role-model for people around the world. Bono was born in Ireland and grew up amidst the Irish war. This impacted him. After becoming a successful musician he worked hard on bringing two rival Irish leaders together to negotiate and work out a peace agreement.

During the 1990's, he expanded his vision and mission to include the world. He felt a responsibility and felt it was his duty to reach out and help other people around the world, especially those in underdeveloped areas. When asked why he does so much, his usual reply is that he is just doing what anybody would do in his position, with his money, and his influence." Bono was instrumental in starting Jubilee 2000, now called DATA, to reduce and help eliminate third world debt. His organization has aided in reducing the most amount of debt ever in history.

Another mission of Bono's is to bring attention to the

AIDS crisis, especially rampant in the continent of Africa. In 2002, Bono went around the heartland of America, informing people about issues and their responsibility and ability to help in Global war on Aids. He also took then Treasury Secretary Paul O'Neil to Africa to show to him that aid was not going down the rat hole as politicians were suggesting but making a water hole to quench the Africans. He also took O'Neil to the different schools in Africa to show him how the aid money was used to educate children to empower them and transform their lives.

Bono has given speeches on globalization around the world, telling people about the implications and hopes for this international system. In his concerts, Bono usually dedicates a song called "Walk On" for human rights and democracy activist Aung Lee. She is currently in prison in Burma for her advocacy for a better life for the Burmese.

Bono firmly believes in educating and informing people, which he mainly does through his concerts, on global issues and global responsibility. He does not feel that he is a political person but would be one in order to interact with politicians to get his message across and make a difference. Bono has met many influential world leaders to pass on his global mission to make the world a better place.

Former Ambassador Sergio Vieira de Mello

Unfortunately only in his death are people beginning to learn about this great global citizen, Sergio Vieira de Mello. He died in the bombing of the United Nations building in Baghdad, Iraq in 2003. A great global "visionary" and missionary, he died choosing what he loved to do. Sergio Vieira de Mello, born in Rio de Janeiro, started work in the United Nations system in 1969 as a junior publications editor with the UNHCR refugee agency in Geneva (www.cnn.com, 2003, p. 1). He soon chose to deal with the problems of countries shattered by war. Over more than two decades with the UNHCR, he served as a field officer in a devastated Bangladesh, after its war of separation from Pakistan. He was also in the civil war zones in Sudan, Mozambique and Lebanon. In 1993, he went to Bosnia as the war raged between Serbs, Croats, and Muslims, and took charge of civil affairs for the UN Protection Force. His biggest task and achievement was building the new Asian nation of East Timor. Vieira de Mello played a vital role in bringing the territory to full independence in 2002, after it had been left an economic and social wreck after violence that followed the Indonesian withdrawal.

This Brazilian, when hearing of the need in Iraq, dropped his office position in Switzerland to once again be

out in the field making a difference. He accepted the danger and risk involved with his decision to go to Baghdad and fight for human rights there. "He was no stranger during his 33-year UN career to situations where his life and those of colleagues with him on peace missions around the globe was at best at risk and at worst in extreme peril" (p. 2).

Sergio Vieira de Mello told the 15-member UN Security Council in July, "Iraqis need to know that the current state of affairs will come to an end soon. They need to know that stability will return and that the occupation will end" (www.bbcnews.com, 2003, p. 1). In a talk in Baghdad in June, he said, "Iraq has suffered far too much for far too long. War-pervasive human rights abuse, and stringent sanctions. Iraqis deserve better, infinitely better" (p. 2). He said the task was huge and that "we should all come to it with a keen sense of humility and a strong sense of determination" (p. 2). In his speeches around Iraq he would tell the Iraqis that he was there to learn from them.

Many people mourn the death of Sergio Vieira de Mello. The UN felt there was nobody they could have spared less. He may have been the next Secretary General of the United Nations proceeding Kofi Annan. After hearing of his death, former US ambassador to the UN, Nancy Soderberg said, "He was very humble in dealing with common people, he dealt with

everybody. He could deal with kings and diplomats and ordinary refugees with the same enthusiasm and sense of respect" ([www.bbcnews.com](http://www.bbcnews.com), 2003, p.1).



APPENDIX B

INSTITUTIONAL REVIEW BOARD

APPROVAL FORM

Oklahoma State University  
Institutional Review Board

Protocol Expires: 7/24/2003

Date: Thursday, July 25, 2002

IRB Application No ED038

Proposal Title: TO BE OR NOT TO BE A GLOBALIST: LEARNING IN THE NEW SYSTEM CALLED  
GLOBALIZATION

Principal  
Investigator(s):

Ruby J. Libertus  
5224 S. Lewis Ave., #2048  
Tulsa, OK 74105

Gary Conti  
206 Willard  
Stillwater, OK 74078

Reviewed and  
Processed as: Exempt

Approval Status Recommended by Reviewer(s): Approved

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Dear PI :

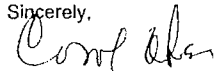
Your IRB application referenced above has been approved for one calendar year. Please make note of the expiration date indicated above. It is the judgment of the reviewers that the rights and welfare of individuals who may be asked to participate in this study will be respected, and that the research will be conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46.

As Principal Investigator, it is your responsibility to do the following:

1. Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted with the appropriate signatures for IRB approval.
2. Submit a request for continuation if the study extends beyond the approval period of one calendar year. This continuation must receive IRB review and approval before the research can continue.
3. Report any adverse events to the IRB Chair promptly. Adverse events are those which are unanticipated and impact the subjects during the course of this research; and
4. Notify the IRB office in writing when your research project is complete.

Please note that approved projects are subject to monitoring by the IRB. If you have questions about the IRB procedures or need any assistance from the Board, please contact Sharon Bacher, the Executive Secretary to the IRB, in 415 Whitehurst (phone: 405-744-5700, sbacher@okstate.edu).

Sincerely,



Carol Olson, Chair  
Institutional Review Board

VITA



Ruby Jessica Libertus

Candidate for the Degree of

Doctor of Education

Thesis: GLOBALIZATION: LEARNING IN THE GLOBAL ENVIRONMENT

Major Field: Occupational and Adult Education

Biographical:

Education: Graduated from MCS, Murree, Pakistan; received Bachelor of Arts degree in International Relations from Oral Roberts University, Tulsa, Oklahoma, May 1995; received Master of Arts in Teaching English as a Second Language from Oral Roberts University, Tulsa, Oklahoma, in May 1998. Completed the requirements for the Doctor of Education degree with a major in Occupational and Adult Education at Oklahoma State University, Stillwater, Oklahoma, in Dec 2003.

Experience: VP of Membership and Coordinator for Tulsa Global Alliance, Tulsa, Oklahoma. Church Treasurer for Calvary Christian Congregation, Tulsa, Oklahoma. Taught at Roy Clark Elementary, Tulsa, Oklahoma. Was employed at MicahTek International, Tulsa, Oklahoma.

Professional Membership and Certifications: Oklahoma Teachers of English to Speakers of Other Languages, National Teaching English as a Second Language Association, Phi Kappa Phi, United Nations Association, Tulsa Global Alliance.