

[Pedagogy]

From Intercultural Awareness to Global Awareness: The New Mission of Foreign Language Education

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Abstract: Modern transportation and media technology revolution has broken down the geographical barrier, integrating different areas and countries, so that an immense global climate is shaped, pushing the development of varied intercultural communications. Given the above situation, Baker extended the conception of CA (Cultural Awareness), and proposed ICA cultivation (Intercultural Awareness) in language and culture education from the perspective of English as a lingua franca, emphasizing that cultural influences are likely to be varied, dynamic, and emergent. For a peaceful environment for mankind over the world, however, constructing a community of a shared future for mankind is becoming the world’s mutual object which is definitely beyond the reach of individual purpose-oriented ICA. Based on the new situation and new requirements, the key approach to achieving this new mission of foreign language education is to go beyond Baker’s theoretic limitation, fully probe into China’s foreign language education vision together with considering Fei Xiaotong’s cultural self-consciousness theory and Xi Jinping’s idea of constructing a community of a shared future for mankind, and further cultivate learners’ Global Awareness (GA) in language and culture education which contains four aspects: recognition of and participation in global integration; identification and mutual appreciation of global excellent cultures; exploration and observation of global issues; responsibility and commitment to the harmonious development of human beings’ society.

Keywords: Global Awareness; community of a shared future for mankind; Intercultural Awareness; cultural self-consciousness

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1. Introduction

With the deep and hustle development of globalization in the 21st century, multicultural interaction, complex connections, and conflicts are getting more and more attention from scholars, confirming dynamics and diversity. The emphasis on homogeneous cultures in terms of peoples and nations has been replaced by global cultural mobility. Global cultural flow leads to different results-communication and cooperation, paradox and conflicts. The basic solution to the problems lies in education and communication. English, as a lingua franca, which plays a great role in cultural communication between different nations and countries, has become an essential part of intercultural communication and international understanding education. To ensure successful implementation of intercultural communication under the background of English as a lingua franca, based on critical cultural awareness put forward by Michael Byram (1997: 33), Will Baker proposed the plan of cultivating learners' intercultural awareness. According to Baker, intercultural awareness is a conscious understanding of the role culturally based forms, practices, and frames can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context-specific manner in real-time communication. (Baker 2012: 92) Also recognizing the significance of intercultural communicative competence, the Ministry of Education in China has issued a series of files guiding the cultivation of learners' intercultural awareness from primary, secondary foreign language education to higher foreign language education. However, Baker's proposal only addresses how interlocutors from multicultural backgrounds can successfully achieve their respective communicative purposes through negotiation and reconciliation of meanings. In the context of globalization and the shift from confrontation to dialogue, human civilization is calling for new values, as the shared interests of all nations are intertwined and the destiny of humanity is closely linked. Only global-minded world citizens, concerning the overall interest of the world, joining hands to build a community of a shared future and making every effort to maintain the new international order, will be able to realize the vision of one world one family, which should become the new mission of foreign language education. Based on Baker's (ibid.) program for developing ICA (Intercultural Awareness), UNESCO's report Learning: The Treasure Within (UNESCO 1996: 253), and the anthropologist Mr. Fei Xiaotong's Cultural Self-consciousness on how to adapt to the trend of globalization, and the Chinese wisdom and solution of "constructing a community of a shared future for mankind" by Chinese president Xi Jinping, this research has proposed Global Awareness, as a new mission for foreign language education.

2. English as a Lingua Franca-Language and Culture Teaching

2.1 Globalization

In the UNESCO report on "Rethinking Education: Towards A Global Common Good" P. G. Altbach states

that “Globalization refers to a reality shaped by a more integrated world economy, information and communication technologies, the emergence of international knowledge networks, the role played by English and other forces beyond the control of academic institutions.” (UNESCO 2007: 5) Another meaning of globalization in the sense of globalization is forced by global problems and challenges. In *Globalization and Cultural Self-Awareness*, anthropologist Fei Xiaotong explains the origin of the term “globalization” -it is so often used today and can be traced back to the nineteenth century when the West (principally Great Britain) dominated the planet, bringing together many different cultures to meet and intermingle. Studies into this broad trend also began in the nineteenth century, for example, Karl Marx took note of worldwide capitalist expansion and the process of early accumulation. (Fei Xiaotong 2015: 40) The feature of globalization is that countries, nations, races, and religions are coming into closer and more frequent contact, and the world is becoming smaller, making their relationships much more complicated. The tribal and racial conflicts inherited from the past that used to be resolved through open confrontation can now no longer be dealt with in that way because of scientific and technological advances. In such a tightly knit world, a single spark could set off a blaze, since weapons of mass destruction would no longer threaten only the adversaries in a war but would endanger the mankind. In terms of human relationships, modernization means that the distance between people has shrunk. There are more and wider contacts, and no one can live without the other anymore. (Fei Xiaotong 2015: 24) In terms of culture, cultural differences may now indeed receive more respect thanks to increased contacts through tourism and other activities, and within mainstream culture, “harmony between man and nature” is more widely accepted than before.

In 2020, the multi-point outbreak of COVID-19 has become one of the most serious global events of the 21st century, with its rapid spread, extensive infection, and difficulty in prevention and control. In this epidemic, the lives and health of the world’s people have been greatly threatened, global public health security has been severely challenged, and political, economic, social, and ecological spheres of the world have been comprehensively affected. In the course of combating the epidemic, several countries, institutions, organizations, and individuals have taken the initiative to assist the global community, recognizing that the world is an organic whole. China has taken the initiative to cooperate globally in the fight against the epidemic based on the concept of a community of a shared future for mankind, sharing information on the virus and its experience in fighting the epidemic with countries around the world promptly, and actively assisting other countries or regions in the world after its epidemic has been initially controlled. In Italy, Iran, and Syria, where the epidemic situation was most serious and in need of help, Russia decisively offers help by sending medical teams and providing medical supplies to these countries; in Europe, based on the international humanitarian spirit, it applied the INSTEX mechanism (Instrument for Supporting Trade Exchanges) to the new trade system to circumvent the US sanctions against Iran, providing material and trade access to support the country’s fight against the epidemic. In addition, the Bill and Melinda Foundation has played an active role in the fight against the global Newcastle pneumonia epidemic, assisting in the fight against the epidemic in South Asia and Africa and helping the extremely poor people affected by the epidemic to survive. (Long Dongping et al. 2021: 694)

UNESCO has launched a global COVID-19 education coalition, which includes various international organizations (World Health Organization, World Bank, World Food Program, International Telecommunication Union, etc.), charities and non-profit organizations, media organizations (BBC, etc.), and the private sector

(Microsoft, Google, Facebook, etc.) to provide technical and resource support to countries to deploy distance learning systems, while also focusing on protecting the security of data and the privacy of teachers and students in distance learning. In addition, UNESCO has compiled a list of online learning platforms and related resources that are currently available worldwide on its website and made them accessible to learners worldwide.

What has been said above demonstrates that in the context of globalization, the security and stability of a country and the happiness and peace of its people are closely linked to all peoples of the world. Only when a country concerns the interest of the world as a whole and develops itself, while helping to build respectful, equal, and mutually beneficial relationships with other countries, will the common global problems become less tough until eventually solved.

2.2 *English as a lingua franca*

The trend towards globalization is the transformation of English from a foreign language (English as a foreign language, EFL) to an international lingua franca (English as a lingua franca, ELF) (Seidholfer 2004: 195), and the change in its social role has given rise to a different paradigm of use from that of English in its monolingual context and has changed the communicative properties of English (Mckay 2003: 22). As a result, the traditional monolingual paradigm of English has gradually shifted to a paradigm of multilingual and multicultural integration and co-existence and has become a new norm in contemporary English usage contexts. (Ran Yongping & Yang Qing 2016: 287)

In the second edition of *English: A Global Language*, Crystal argues that English speakers worldwide have reached 1.5 billion. After synthesizing the research of Graddol and other researchers, Crystal (2008: 3) states that the number of English speakers worldwide has reached 2 billion. In particular, the growth in the use of English in the “expanding circle” (Kachru 1990: 35), in which it is neither L1 nor an official L2 within a country, problematizes native speaker-based conceptions of English use. (Baker 2012: 61) Conceptions of English as a lingua franca (Seidlhofer 2004: 195) and Global Englishes (Pennycook 2007: 37) don’t support any point of an inevitable link between English and these countries and cultures.

English is increasingly used as a tool for intercultural communication in a globalized context, i. e., more communicators from different cultural backgrounds are using English to meet their personal social needs, often breaking with the native speaker-dominated model of linguistic competence seen as the only frame of reference. This reflects a renewal of scholars’ perceptions of the relationship between language and culture before the study of the intercultural transmission of the international lingua franca of English as a medium of communication. The relationship between language and culture has been summarized by the Chinese scholar Wen Qiufang (2016: 8), who has identified and summarized many views of foreign language teaching scholars on the relationship between language and culture, and has categorized the relationship between language and culture into two categories: “indivisibility” and “divisibility”. The concepts and practices of foreign language teaching are also based on these two types of ideas. She argues that “indivisibility” means that language learning cannot be separated from the learning of the target language and culture. As Brown (1994: 165) points out in his book *Principles of Language Teaching and Learning*: “Language is part of culture and culture is part of language, and the two are organically woven together. Once the two are separated, they lose their respective meanings. The acquisition of a second language is the acquisition of a second culture...” Another example is Kramsch (1993: 225) who argues

that second/foreign language learners must become learners of the target language’s culture because it is impossible to learn a language well without understanding the cultural context in which the target language is spoken. Many other scholars share the view that learning a new language involves learning not only the rules of the new language but also the social and cultural behaviors that are inextricably linked to the “rules of the language” (e. g. , Byram 1989; Byram et al. 1994; Williams & Burden 1997). The term “divisibility” refers to the fact that language is flexible, a communicative tool that is not bound by content and can carry different curricular content. The underlying philosophy of Content and Language Integrated Learning (CLIL), which is currently prevalent in Europe, is a concrete manifestation of “divisibility”. To resolve the contradiction between the two, Wen proposes a new interpretation of the relationship between language and culture. The relationship is shown in the diagram. Please see Figure 1.

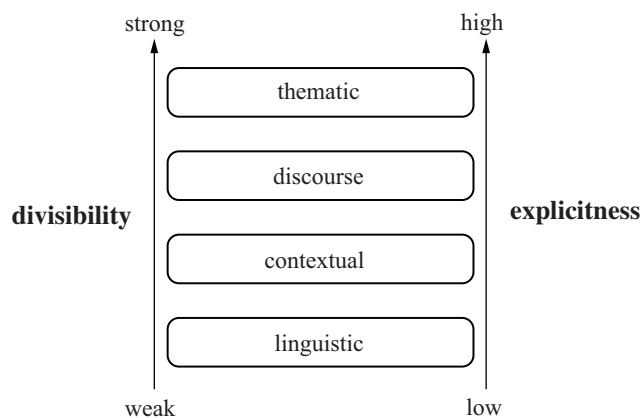


Figure 1: The state of linguistic and cultural divisibility and explicitness on four different dimensions

Wen argues that when discussing language and culture, it is important to distinguish between two different perspectives: “outcome” and “process”. From a communicative “outcome” perspective, language and culture are inextricably linked, as no discourse can be a form of language that exists apart from its culture (content), and therefore, the discourse spoken is always a combination of language and culture. The relationship between language and culture is interpreted from the perspective of the communicative “process”, and according to Levelt’s theory, people’s linguistic expressions go through three stages: content generation, linguistic encoding, and linguistic output. (Levelt 1989, Cited from Wen Qiufang 2016: 4) Wen’s view is that there are three categories of language culture: thematic, linguistic and contextual. Thus, he talks about language culture as being divided into four dimensions, as far as the two parallel lines of divisibility and explicitness are concerned. (See Figure 1) Namely, there are different dimensions of linguistic culture in terms of the strength of divisibility and the level of explicitness. According to Wen, she does not make a strict division or an absolute link between language and culture, but rather language culture is differentiated by the strength of differentiability and the degree of explicitness. Explicitness refers to the degree to which native speakers are aware of the culture of the language. If the native speaker is less aware of the culture of the language, the differentiability is weak. The weakest differentiation and the lowest degree of explicitness in Figure 1 is the ontological dimension of the language culture. This dimension refers to the culture embedded within the language ontology, such as differences in the perception of time (Boroditsky 2001: 1–22) and spatial space (Levinson 2003: 24) between peoples. The most explicit and differentiable dimension in Figure 1 is the thematic dimension of the language

culture. This dimension is a variety of language-based knowledge across disciplines, including the natural sciences, but also covering the humanities and social sciences. They can span both time and space and transcend national boundaries.

When Baker talks about intercultural awareness, he is also arguing that language and culture are relatively linked. Baker notes that language, even used as a lingua franca, can never be culturally neutral. The language used for communication always involves people, places, and purposes, none of which exist in a cultural vacuum. (Baker 2012: 64) Besides, he proposed that to understand the sociocultural contexts of English as a global lingua franca, we need to approach culture in a non-essentialist and dynamic manner. It should be seen as an emergent, negotiated resource in communication that moves between and across local, national, and global contexts. (Baker 2009: 97)

In the context of globalization and English as a lingua franca, the acquisition, learning, etc. of English is not simple transplantation and cloning in a one-way context (Kohn 2011), but a socio-cognitive process of constructing communication, discursive socialization of language use as a need and result (Kecskes 2014: 22). English is a medium that builds bridges of intercultural communication for communicators; it opens a window of multiculturalism for students.

After the 21st century, the notion of equating culture with the culture of English-speaking countries has begun to loosen in the Chinese foreign language community. The aim of foreign language teaching is no longer to imitate native speakers but to transcend a single language and culture, to serve as a vehicle for culture and communication, to develop humanistic literacy and intercultural awareness (Gao Yihong 2002: 22), and then to develop a sense of globalization.

2.3 Language and culture teaching

Education shall promote understanding, tolerance, and friendship among all nations, racial or religious groups. Crystal's (2008) figures suggest that English is now most extensively used in this expanding circle and it thus follows that the majority of ELT classrooms will also be in this circle. (Baker 2012: 64) By combining language and multiculturalism in language teaching, we go deeper into the cultural dimension, using language as a medium to learn about our own culture and other cultures, reflect on cultural differences, find the consensus of values behind culture, improve the quality of language teaching programs and develop more humanistic students.

3. From Cultural Awareness to Intercultural Awareness

3.1 Cultural awareness

As cultural communication becomes more frequent, Byram questions the communicative approach to teaching the native speaker as a learning objective. He thinks that because the concept of native-speaker linguistic competence is imprecise and unusable (Kramsch 1993), it is more appropriate to develop an intercultural style, and tact, to overcome divergence rather than accept the norm of the monolingual (Kasper 1995 cited from Byram 1997). Considering that every interlocutor has his own social identities, he introduces the concept of the "intercultural speaker" to describe interlocutors involved in intercultural communication and interaction.

An intercultural speaker is a foreign language speaker who has all or some of the subcomponents of intercultural competence. Five factors are involved in intercultural competence: knowledge, skills of interpreting and relating, attitudes of curiosity and openness, skills of discovery and interaction, and critical cultural awareness.

Byram emphasizes the centrality of critical cultural awareness in his model of intercultural competence. Critical cultural awareness is an ability to evaluate critically and based on explicit criteria perspectives, practices, and products in one's own and other cultures and countries, including objectives to identify and interpret explicit or implicit values in documents and events in one's own and other cultures; make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria; interact and mediate in intercultural exchanges following explicit criteria, negotiating where necessary a degree of acceptance of them by drawing upon one's knowledge, skills, and attitudes. (Byram 1997) Foreign language teachers are expected to help students engage with international politics through their teaching, to develop their critical cultural awareness, and to help them build a community of action.

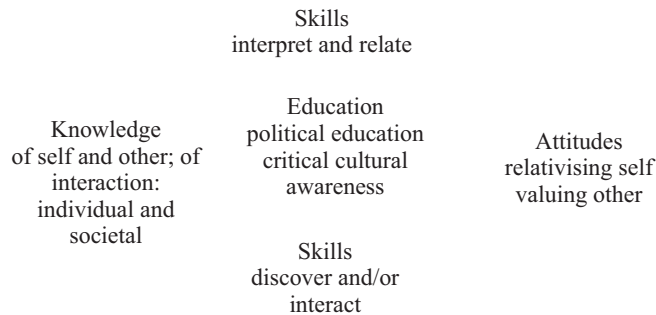


Figure 2: Factors in intercultural communication

3.2 *Intercultural awareness*

Baker agrees with Byram and other scholars' definitions of cultural awareness that CA as knowledge, skills, and attitudes to be developed by the language learner, which can then be utilized in understanding specific cultures and in communicating across diverse cultures. However, from Baker's point of view, there is a most significant limitation to CA, as it has just been described, is that it has commonly been conceived to intercultural communication between defined cultural groupings, typically at the national level. Thus, CA is most usually related to developing an understanding of and comparisons between a C1 and a C2 or some C2s, for example, the United States, United Kingdom, and Australia. This is not an appropriate aim in expanding circle environments. Given the variety and heterogeneity of English used in such settings, a user or learner of English could not be expected to know all the different cultural contexts of communication they may encounter and even less so the languacultures of the participants in this communication. (Baker 2012: 67)

Therefore, CA needs to be developed to intercultural communication and an understanding of the dynamic way sociocultural contexts are constructed. Knowledge of specific cultures has to be combined with an awareness of cultural influences in intercultural communication as fluid, fragmented, hybrid, and emergent with cultural groupings or boundaries less easily defined and referenced. Thus, what is needed for successful communication through English in expanding circle lingua franca contexts is not just CA but ICA (Intercultural Awareness).

(Baker 2012: 67)

Based on CA, Baker extends the conceptions of CA that are more relevant to the needs of intercultural communication in expanding circle and global lingua franca contexts, in which cultural influences are likely to be varied, dynamic, and emergent. He defines Intercultural Awareness (ICA) as a conscious understanding of the role culturally based forms, practices, and frames of understanding can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context-specific manner in real-time communication. The features of the conception are listed below. Please see Figure 3.



Figure 3: Twelve components of ICA (Baker 2012: 68)

These 12 components build on the previously discussed features of CA, especially those highlighted by Byram (op. cit.), and extend them to the more fluid conceptions of intercultural communication through English in global lingua franca settings. They describe the attitudes, skills, and knowledge that interlocutors need for the sake of successful communication in these complex settings.

Baker thinks, the Level 1 Basic CA is related to L1; the Level 2 advanced CA focuses on a more complex understanding of language and culture; the Level 3 ICA focuses on finally to the fluid, hybrid, and emergent understanding of cultures and languages in intercultural communication needed for English used in global settings. (Baker 2012: 69)

ICA entails knowledge of specific culture as with CA, but it is not necessary to focus exclusively on one culture, for example, the typical focus on the United States or the United Kingdom in English. Rather learners can choose the cultural content they may encounter in their environment. In a word, ICA needs a wide-ranging understanding of culture for intercultural communication in the expanding range of contexts in which it occurs for global languages such as English.

Also recognizing the significance of intercultural communicative competence, the Ministry of Education in China has issued a series of files guiding the cultivation of learners' intercultural awareness from primary, secondary foreign language education to higher foreign language education, and layering in preparation for social development and intercultural communication. *The English Curriculum Standards for Compulsory Education*

requires that English language learning help students develop a tolerant personality, develop intercultural awareness and ability to communicate, and develop correct values and humanistic qualities. (Ministry of Education 2011) *The English Curriculum Standard for General High School*, which is linked to it, is progressive, requiring that students be helped to develop a sense of human destiny and multicultural awareness, form an open and inclusive attitude, develop a healthy aesthetic sensibility and good appreciation, deepen their understanding of their local culture, strengthen their patriotism and cultural confidence, establish a correct world view, outlook on life and values. They will lay the foundation for students to participate in knowledge innovation and technological innovation in the future and better adapt to the multi-polarization of the world, economic globalization, and social informatization. (Ministry of Education 2020) *The Teaching Requirements for College English Courses* sets English language knowledge and application skills, cross-cultural communication, and learning strategies as the main contents. (Ministry of Education, Department of Higher Education 2007) *The Teaching Guide for Undergraduate Foreign Language and Literature Majors in General Higher Education Institutions (II)*, on the other hand, requires students majoring in English, Business English, and Translation to have good intercultural and cultural competence. It is thus evident that the cultivation of intercultural talents who have both an international perspective and the ability to express Chinese thoughts and culture accurately and fluently in intercultural communication is an important route throughout Chinese foreign language education. (Teaching Guidance Committee of Foreign Languages and Literatures in Higher Education Institutions 2020)

Based on the above files, intercultural awareness and competence have been paid great attention both at home and abroad, which is far from enough, however, to meet the 21st century's new requirements for a new international order and vision. Only global-minded world citizens, concerning the overall interests of the world, joining hands to build a community of a shared future and making every effort to maintain, will be able to meet the new requirements, which should become the new mission of foreign language education, that is, to cultivate learners' global awareness.

4. From Intercultural Awareness to Global Awareness

4.1 Cultural self-consciousness

In the 1990s, at the beginning of the globalization trend, the Chinese scholar and social scientist Fei Xiaotong made a profound reflection on the history and future of Chinese culture and explored the position of each country's culture in the context of globalization in a grand scale. At the same time, Fei proposed his idea of *Cultural Self-consciousness* (Fei 1999: 166), which means that those who live within a specific culture have a true understanding of it, know where it comes from, how it developed, which its unique features are, and how it is evolving. This kind of self-knowledge is to increase the capacity for deliberate and conscious choices in the process of cultural transformation that occurs under new circumstances and in a new age. Acquiring this self-awareness is not easy and will take a long time because it means first of all-knowing one's own culture and then knowing the many cultures one encounters. After that, it may be possible to find one's place in this culturally diverse world, and through conscious adaptation absorb the strengths of others, and together build a commonly acceptable order in which all cultures can coexist, flower, and grow. To cultivate learners' cultural self-

awareness, he put forward his plan – “each appreciates his own best, appreciates the best of others, all appreciate the best together for the greater harmony of all.” (Fei 2005; 2013; 2015: 50) On the other hand, Fei’s view is one of harmony that incorporates differences, coexistence with diversity, and interaction between different cultures. Mr. Fei’s philosophy is a concentrated expression of purpose and manner in cultural awareness, intercultural awareness, and global awareness.

4.2 A community of a shared future for mankind

In China, there is a full understanding of the “community of a shared future for mankind”. The world is in a period of great development and change, peace and development are still the theme of the times, but there is also a “governance deficit,” “trust deficit,” “peace deficit” and “development deficit” and other issues, the future destiny of mankind is facing a test. The question of “what kind of world to build and how to build it” has become a major issue for mankind to face. China points out that “human beings are living in the same global village, in space and time where history and reality meet and are increasingly becoming a community of destiny where you have me and I have you. We have become a community of destiny where you have me and I have you.” The community of a shared future for mankind means that the future of every nation and country are closely linked together and that we should share the same fate, honor, and disgrace, and strive to make this planet, where we were born and raised, a harmonious family, and to turn the aspirations of all peoples of the world for a better life into reality. By breaking down the barriers of historical and cultural traditions, the countries of the world can fully express their demands, communicate and understand each other in depth, and thus resolve major differences, to create a harmonious atmosphere for development, creating a favorable development environment, actively exploring solutions to global problems, building a sustainable future, and achieving common development and win-win cooperation. (Xi Jinping 2020: 433) The idea of constructing a community of a shared future for mankind has been written into the UN Charter many times, gaining lots of support.

In the 1990s, Fei’s axiom was Chinese wisdom and Chinese solutions, and the community of human destiny advocated by China today is a creative transformation and innovative development of the concept of “common prosperity of the world” for the ideal state of existence of all human beings. (He Jun’an & Yan Ting 2020: 10–19)

The idea of a community of human destiny includes expectations and practices of governance in all aspects of global politics, economics, and education. In the field of language and culture teaching discussed in this article, the idea of a community of human destiny is closely linked to the report on teaching and learning in the leading global dialogue on the future of education published by UNESCO, including the milestone report *Learning to Be: The World of Education Today and Tomorrow* (UNESCO 1972) that brings the concept of lifelong learning into the global thinking and language of education, the better known Delors report (UNESCO 1996) *Learning the Treasure within: A Report to UNESCO of the International Commission on Education for the Twenty-first Century* which focuses on four pillars of learning and three reports guiding the future of curriculum.

5. Global Awareness (GA)

Baker’s theory of intercultural awareness provides thoughtful guidance for smooth social interaction among



communicators from different cultural backgrounds in a fluid cultural context where English is used as a lingua franca. In consideration of the limitation of Baker's theory and the new requirements and expectations corresponding to globalized context, such individual purpose-oriented communication is far from enough to serve as a global common good and to build up a harmonious society. UNESCO advocates education as a global common good (rethinking education), promotes the concept of educational equity, cultivates global citizenship programs, and proposes a globally referenced future literacy framework aiming to frame an inclusive, harmonious, sustainable, and diversified educational environment and China insists that human destiny is closely linked, expecting to build a virtuous social environment for peaceful coexistence and joint development. The author believes that in teaching language and culture, we should put our thinking on a global level and think as global citizens about how multiculturalism can coexist harmoniously, how complex problems can be solved through intercultural communication, and how to interact with the world at large. Therefore, based on Baker's theory of intercultural awareness, this study proposes a program to develop learners' global awareness.

Global awareness is defined as knowledge of the world and one's interconnectedness with others (Dower 2002a; Oxfam 1997 cited from Reysen & Miller 2013). "Global awareness is a way of thinking that, based on recognizing the existence of common interests in the international community and the commonality of human cultural phenomena, transcends differences in social systems and ideologies, overcomes the limitations of nation-states and group interests, and examines and understands social life and historical phenomena from a global perspective." (Cai Tuo 1994) The so-called global awareness is a consciousness of various nations and national communities that exist on the earth as political, economic, social, and cultural complexes. (Yu Wenli 2018: 47) Thus, it is clear that global awareness emphasizes the interconnectedness and dependence of all members in the modern world system and pattern where interests and needs are mutually manifested.

According to the research on language and culture teaching, this research defines Global Awareness as a contemporary world citizens' recognition and participation in global integration, identification and mutual appreciation of global excellent cultures, exploration, and observation of global issues, and responsibility and commitment to the harmonious development of human beings. It is the intercultural cognition, attitude, and behavior orientation of contemporary world citizens in the context of globalization, which reflects the new value orientation called for by human civilization.

Global awareness is an ideological basis for building a community of people's future, which includes the integration of human minds and the emergence of new value orientations. German scholar Carr Mannheim pointed out that "when we say that any living community has a distinct world, we mean that the totality of all... spiritual realities vary in different common living spaces. Thus, the community is not only a certain totality united by the common action of living; it is at the same time a totality united by those processes of spiritual formation that emerge within it and contain the crystallization of its collective life." (Carr 2001) Similarly, in the global community, there is a need to cultivate global awareness and to actively participate in building a "community of a shared future for mankind" (Xi Jinping 2020); specifically, in language and culture education, to enhance the discourse on the diversity of civilizations and to promote the expansion of civilization exchanges.

Figure 4 is based on the 12 components of Baker's intercultural awareness, adding elements of global awareness.

The subject of global awareness cultivation is the contemporary world citizen. Globalization is a trend that

Level 1: basic cultural awareness

An awareness of:

- 1 cultural as asset of shared behaviours, beliefs, and values;
- 2 the role culture and context play in any interpretation of meaning;
- 3 our own culturally induced behaviour, values, and beliefs and the ability to articulate this;
- 4 others' culturally induced behaviour, values, and beliefs and the ability to compare this with our own culturally induced behaviour, values, and beliefs.

Level 2: advanced cultural awareness

An awareness of:

- 5 the relative nature of cultural norms;
- 6 cultural understanding as provisional and open to revision;
- 7 multiple voices or perspectives within any cultural grouping;
- 9 common ground between specific cultures as well as an awareness of possibilities for mismatch and miscommunication between specific cultures.

Level 3: intercultural awareness

An awareness of:

- 10 culturally based frames of reference, form, and communicative practices as being related both to specific cultures and also as emergent and hybrid in intercultural communication;
- 11 initial interaction in intercultural communication as possibly based on cultural stereotypes or generalizations but an ability to move beyond these through;
- 12 a capacity to negotiate and mediate between different emergent socioculturally grounded communication modes and frames of reference based on the above understanding of culture in intercultural communication.

Level 4: global awareness

An awareness of:

- 13 a contemporary world citizens' recognition of and participation in global integration
- 14 identification and mutual appreciation of global excellent cultures
- 15 exploration and observation of global issues
- 16 responsibility and commitment to the harmonious development of human beings.

Figure 4: New four components of GA

has been to the present and will continue. It is important to recognize that the traditional concept of national citizenship is changing under the influence of the multiple processes associated with globalization. Globalization is creating new economic, social, and cultural arenas beyond national borders and to “the emergence of locations of citizenship outside the confines of the national state” (Sassen 2002 cited from UNESCO 2013). Citizens have also been given a new identity as “global citizens” (Appiah 2008). Appiah argues that globalization has led to a deepening of human interconnectedness, the emergence of humanitarian principles, and the recognition of people as members of a global community. This is the hallmark of “cosmopolitanism” under the influence of globalization. Cosmopolitanism also involves an acknowledgment of difference, a commitment to pluralism, and the principles of respect for diversity. This paper agrees with Appiah that the subject of global awareness is, therefore, cosmopolitan citizenship. Global awareness consists of four elements. In the following, I will explain the four pillars of the UNESCO 1996 Delors report in the context of globalization.

First, recognition of and participation in global integration

Globalization is moving forward with an overwhelming trend, and as contemporary world citizens, we must realize that individuals around the world are increasing, directly and indirectly, interconnected and interdependent beyond the local communities and nation-states to which we belong. In the context of globalization, what should we “learn to know” is to know the status quo, which is an unavoidable trend. The diversity of thinking among citizens of different countries can easily lead to differences in thinking and communication, which will also affect

the perception of people within the community. (Yu Wenli 2018) Only if one recognizes the direction of global development, the future state of living together of the peoples of the world, and the form of survival of global culture, will one follow the trend and accept the efforts and contributions of others to the common global development, and only then will one participate in the construction of global integration. If one does not agree with the dynamics of harmonious coexistence of human beings in the context of globalization, naturally, one will not develop solutions to common problems and solve them through intercultural communication and global awareness. Therefore, recognizing the trend of global development, the inevitable state of harmonious coexistence of human beings, and participating in global governance are the basic elements of global awareness.

Second, the identification and mutual appreciation of the excellent global cultures

Even if a global community is formed, the cultures of the world are not uniform. On the one hand, because intercultural communication is bidirectional, learners express the essence of traditional Chinese culture through English to strengthen their cultural identity. To achieve a harmonious state among many cultures, we need to, on the other hand, embrace foreign cultures, to look at them with openness, equality, tolerance, objectivity, and rationality, and to engage in dialogue-to listen and to talk-as a means of developing greater sensitivity to differences and an understanding of others, from many different cultural, religious and social contexts to nurture common values and mutual respect for different backgrounds and traditions. (UNESCO 2008)

Cultural identity and mutual appreciation promote personal growth. And “Learning to be” inspires us to break away from our immediate realities and prejudices and to be more open to the pursuit of what we have not yet become. In the context of globalization, learning, preserving, and appreciating diverse languages, knowledge, and customs allows us to understand the relationships between past, present, and future societies as a community of a shared future for mankind, and to further develop a sense of responsibility for the world. “Learning to be” overturns the basic assumptions of Western knowledge systems in two ways. Mantatov, Mantatova, and Nasibulina UNESCO Chairs in Environmental Ethics suggest that we should move from a technical humanism that focuses on efficiency and control of nature to a spiritual humanism in which human beings have empathy, compassion, and responsibility for the environment and all living things on the planet.

Third, the exploration and observation of global issues

In the era of globalization, various traditional security issues and non-traditional security issues will pose challenges to human survival and development. The purpose of mutual cultural appreciation is not only to achieve smooth intercultural communication but also to further face the common problems of the world citizens. By reaching some mutually acceptable and coherent views on values through common needs and common interests, we can strengthen cooperation, identify problems, and try to learn to solve them.

The great truth is always simple, action is the most crucial. So, we talk about another pillar – “Learning to do”. It’s a process to put the theory of “Community of a Shared Future for Mankind” into practice. In addition to learning to do a job of work, it should, more generally, entail the acquisition of competence that enables people to deal with a variety of situations, often unforeseeable, and to work in teams, a feature to which educational methods do not at present pay enough attention. (UNESCO 1996)

Fourth, responsibility and commitment to the harmonious development of mankind

Long-term cooperation and efforts are needed to form a harmonious state of unity. It is because the process of realizing the ideal state is tortuous. Even if a consensus is formed, different conflicts, big or small, may still

appear from time to time in the process, and as a member of the global community, it is necessary to “learn to live together” and to contribute to the harmony of humanity. First of all, it is necessary to take a scientific and dialectical view of the cultural relations and problems of each region and each nation-state. “Learning to live together” instructs us that after finding the conflicts, developing an understanding of others and their history, traditions, and spiritual values and, on this basis, creating a new spirit which, guided by recognition of our growing interdependence and a common analysis of the risks and challenges of the future, would induce people to implement common projects or to manage the inevitable conflicts intelligently and peacefully. (UNESCO 1996)

Awareness is a prerequisite for behavior. According to Carr Mannheim, “Any society continues to survive by taking in new generations-in terms of their programs-and, as they add new programs to the living space of the community, leading these new generations to become the bearers of what exists, the shapers of what is to be produced. This means that there is here a process of stabilizing and continually revolutionizing the entire spiritual structure.” (Carr 2001) Namely, the only way to advance the development of a community of shared future for mankind is to understand the deeper meaning of global awareness, and deepen the recognition of global integration, then to cultivate global awareness to prepare learners to better suit and construct our global world.

In language and culture education, educators should employ English, a lingua franca, as a vehicle to develop learners’ deeper understanding of their own culture and expand their exposure to diverse foreign cultures with diversified teaching strategies characterized by the combination of online and offline curriculum design, classroom instructions, community activities, international relation constructions, etc., to influence learners’ thinking method, change their cognition, and gradually develop their global awareness.

6. Conclusion

In language and culture teaching, Baker’s proposed intercultural awareness is in preparation for intercultural communication in the context of globalization from the perspective of English as a lingua franca, while the author’s proposed global awareness is in the context of globalization, cultivating a common understanding of world citizens, using intercultural communication to solve common global problems, creating a global environment of harmony, equality, mutual respect and tolerance, and building a human community of a shared future for mankind.

Global Awareness is a vertical extension of intercultural awareness, and the competencies of global education need to realize the community of a shared future for mankind, which needs to be studied and discussed in further depth. Education has a major mission in the cultivation of global awareness, but it is not limited to education; it includes the political and economic policies of each country that have an impact on the formation of global awareness and the formation of a community of human destiny. In addition, the target of cultivation is not only learners but also UNESCO’s goal of cultivating global citizens, which includes men, women, children, and all walks of life. Therefore, the cultivation of global awareness and the construction of a community of a shared future for human beings require the joint efforts of all sectors and all levels of the global community.

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