

The Causal Layered Analysis (CLA) Reader

Theory and Case Studies of an Integrative and
Transformative Methodology

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The Causal Layered Analysis (CLA) Reader: Theory and Case Studies of an Integrative and Transformative Methodology

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The Metaphors of Globalisation: A multi-layered analysis of global youth culture

Jennifer Gidley*

This essay uses the causal layered analysis methodology to analyse the emerging development of a global youth culture, driven by globalisation. The litany layer describes the demographics of youth, globally. At the social causes layer, there are the factory model of schooling and the mass media. The third, deeper, socio-cultural analysis involves critiquing the dominant industrial worldview and reframing issues from a post-industrial perspective. This includes examining the impact of English as a global language, as well as key influences of the Western cultural mindset including individualism versus community, the colonisation of imagination, the secularisation of culture and environmental degradation. Finally, at the deepest layer of metaphor or grand story/myth that supports the culture, what is the story that young people are telling themselves about our world and the future? Can that be transformed? Two alternative systems for enculturating youth are introduced and a brief vision which might result from a youth-inspired approach to transforming global society.

Global youth culture — An emerging phenomenon

Any attempt to classify ‘youth’ as a group belies the inherent diversity and heterogeneity, as well as the burgeoning individuality that has come to represent any contemporary concept of youth. Yet increasingly, as an outcome of globalisation, youth have begun to be recognized globally, as an important category of human existence requiring acknowledgement. Over the past 10 to 15 years they have gained the attention and focus of such organisations as the United Nations, especially UNESCO, the World Bank and the World Health Organisation.

Globalisation is a series of powerful processes that provide both opportunities and threats. It is well known that the development model foisted upon the ‘developing’ world by the West in the name of modernization (labelled the Modernity Project Mark I) has been regarded for decades by many non-Western scholars and activists as cultural imperialism. The realization that globalisation has the power to

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exponentially increase this transgression has led me to coin the term Modernity Project Mark II, to highlight its amplified effects. While much has been written in the last few years about the impact of globalisation, particularly on the less ‘developed’ countries and peoples, discourse with regard to globalisation and youth has remained oddly absent. And yet, the one billion youth (defined as young people between the ages of 15 and 24) make up almost 20% of the total world population. In its first definitive statement of the impact of globalisation on the situation of youth, the United Nations (Youth Information Network) takes a rather cautious view, conceding more analysis is needed on the impact of:

Intensified evidence of poverty, unemployment and social exclusion ...
Hundreds of millions of people are negatively affected by these factors.
Young people are particularly affected, because it means that their
transition to adulthood is made more difficult ... (On the other hand) ...
There are constructive trends. Many countries are experiencing a
deepening of democracy ... This opens up opportunities for participation
by all people. Young people will gain from this move towards
democracy.¹

This cool and balanced weighing of pros and cons masks a deeper, more far-reaching and profound cultural transgression that is emerging in the literature on the impact of globalisation. While the emphasis of concern (of global NGOs) about the well-being of youth globally has primarily focused on health and education issues in the ‘developing’ world, the emerging figures for growing mental health problems for young people in the ‘overdeveloped’ world confirm that ‘development’ as part of the modernity project is not the panacea it was once thought. Yet globalisation (called ‘Americanisation’ by some) has amplified the modernity project many-fold, supported by mass education and communication technologies, particularly the Internet and the mass media. Globalisation is increasingly perceived by many non-Western academics and researchers as “a form of Western ethnocentrism and patronizing cultural imperialism, which invades local cultures and life styles, deepens the insecurities of indigenous identities and contributes to the erosion of national cultures and historical traditions”.² On the other hand as feminist futures researcher Ivana Milojević points out, it also creates “opportunities for global transformation based on human unity”.³

The tensions thus created have been referred to by Benjamin Barber as “‘McWorld’, the moving force of a borderless market towards global homogeneity, and ... ‘Jihad’, the rivalling process of localization, which originates in cultural, ethnic, and linguistic boundaries”.⁴

A multi-layered analysis: Causal layered analysis — a contribution of futures studies

Often individuals write and speak from differing perspectives. Some are more economic, others are concerned with the big picture; some want

real practical institutional solutions, others want changes in consciousness. CLA endeavours to find spaces for all of them.⁵

According to Inayatullah, causal layered analysis (CLA) is based on two key assumptions. The first assumption is:

1. That the way we frame a problem changes the policy solution and the actors responsible for creating transformation.⁶

There are numerous ways that we can see the role that young people play in the issues that have been discussed above, and how we see them will dramatically change the part they may play in any solution. For example, consider the following three views of young people and imagine the different roles that young people might play in solutions, based on that view.

young people are just immature adults, irresponsible and needing to be trained into being part of the system which must be controlled by adults, for their own good. If they are not trained and disciplined they will be either lazy or potentially violent.

young people are vulnerable, fragile victims of a distressed and somewhat hostile system. They need help just to survive as things have become so complex that they can't help themselves anymore.

many young people of today are advanced, sophisticated human beings who have chosen to be born at this time to lead the world out of its crisis. They intuitively know what needs to be done and their visions could inspire and transform our world.

It would be most interesting to workshop these views with the various stakeholders in the interests of young people, including young people themselves. Such a process could be quite transformative.

The second assumption is:

2. That there are different levels of reality and ways of knowing.

While most conventional problem solving processes focus on the 'horizontal layer' (What is the problem? What is the solution? Who can solve it? Where can we get more information about the problem?), CLA also includes a vertical dimension to problem solving which is explained below. While not ignoring the value of the horizontal focus, CLA uses it as a way of broadening the analysis within the different vertical layers, for example, through scenario development.

Issues around the development of a global youth culture as a result of globalisation will now be analysed using the CLA as a methodology.

The litany — the official public description of global youth

An 'official' definition of youth has been created by the United Nations General Assembly in 1985 for the International Youth Year and refers to youth as "all persons falling between the ages of 15 and 24 inclusive".⁷ This UN definition has

given rise to a global picture of the demographic composition of the ‘group of youth’ worldwide.

The ‘Global Village’ of youth

If the one billion + youth who currently live in the world (that is, approximately 18% of the global population) consisted of a village of 100 people:

- There would be 51 young men and 49 young women
- 49 would live in the village centre and 51 in the rural outskirts
- There would be 60 young Asians, 15 Africans, 9 Latin Americans and Caribbeans and only 16 young people from the industrialized countries of the world
- 15 of the villagers would be ‘illiterate’, 9 of them young women [this refers to literacy narrowly defined and will be contested elsewhere]
- 64 would be living on an average of less than US\$1,000 per year, while only 11 would be earning an average income of more than US \$10,000 per year
- By the end of the year, one person would have contracted the HIV virus.⁸

It is also possible with the available technology to provide statistics on the health and mental health characteristics of the global youth population (as well as figures for unemployment, drug abuse, juvenile delinquency, juvenile pregnancy and many other indicators).⁹ Ironically, the capacity of the ‘global bureaucracy’ to monitor the health and well-being of particular populations globally may contain the seeds of globalisation’s demise as it points to the growing psychological ‘ill-health’ of advanced Western societies. The litany of symptoms exhibited by many young people of the ‘most developed’ nations, exemplify this with great poignancy. Research shows that the youth of the West are increasingly manifesting high rates of depression (15–24%), eating disorders and other forms of mental illness.¹⁰ Comparative studies (primarily in OECD countries) indicate that when the figures for all mental health disorders are combined (including ADHD, Conduct Disorder, Depression, Anxiety, etc.) as many as 18–22% of children and adolescents suffer from one or more of these disorders.¹¹ In Australia there have been increases in youth homelessness and school truancy which have created an underclass of ‘street kids’, disenfranchised by society, yet often by choice. Increasing numbers are committing suicide and other violent crimes at an alarming rate, and are expressing a general malaise, loss of meaning and hopelessness about the future.¹² Youth suicides among young males (aged 15–24) in Australia have doubled in the past twenty years.¹³ Sohail Inayatullah refers to these phenomena as

symptoms of “postindustrial fatigue”.¹⁴ Western culture has recently been described by film director Peter Weir as a ‘toxic culture’, after a spate of violent school shootings by and of fellow students in the United States.

The extent of the problem can be overwhelming if the analysis remains at this level. Solutions based on this layer are usually sought from governments and are usually short-term (eg. the government doesn’t do enough). Yet even in terms of the litany, more is needed to discover what the interrelationships are between the various aspects of the problems. To further explore the causes we need to go to the next layer.

Social causes layer — mass education and the new media

In addition to the overtly oppressive macro-economic forces (children and youth exploited in sweatshops), globalisation also impacts on non-Western youth as a result of at least two other major processes: mass education (based on the factory model) and the media.

The factory model of schooling

In a critique of the model of education put forward by the World Bank a decade ago at the “Education for All” (EFA) meeting in Jomtein, Thailand, a number of educationists and social activists cite this model as being a further attempt to assert the values and culture of the Western materialist worldview. The EFA agenda argued that education is essential for economic survival, but Sangeeta Kamat contests this yoking of education with economics.¹⁵ She argues that it is a flawed model for education being based as it is on human capital theory in which the World Bank’s proposals relate to “building human capital for increasing national productivity, as in production and consumption of (economically valued) goods and services”. Furthermore, while the rhetoric of the EFA strategy was to promote ‘flexibility and adaptability to local culture’ according to Anita Dighe, in practice, in India at least, the reality of the World Bank funded District Primary Education Project is homogeneity and “uniformity”.¹⁶

Catherine Hoppers has strongly critiqued the EFA agenda on literacy: “Instead of looking at literacy as a continuum in different modes of communication, from the oral to the written, we (the EFA) equated being ignorant of the Western alphabet with total ignorance”.¹⁷ And yet, in the West itself, the narrow conceptualisation of literacy as the ‘new supreme force’ has been undergoing serious critique from educationists and futures researchers for decades. The overvaluing of narrowly-defined ‘textual literacy’ (reading and writing text) compared with broader categories of human expression (social ‘literacy’, oral ‘literacy’, emotional ‘literacy’) reflects the material manifestation of narrowly defined conceptualisations of human intelligence. Although the literature on multiple intelligences, cognitive holism, the value of artistic education and oral literacy has been growing in the West for decades, it seems that the World Bank programs have overlooked their impact.¹⁸ Educational and youth futures researchers, aware of the failure of the Western educational model to provide young people with confidence, hope, a sense of meaning and a love of life-long learning, are engaged in exploring alternative educational processes which transcend the narrow bounds

of the three Rs (reading, ‘riting and ‘rithmetic).¹⁹ Perhaps it is time for the West to learn something from the 90% of the world’s oral cultures, referred to by Ong, who primarily use symbolic systems of meaning making transfer, such as story-telling, myth and dance while they still remember how it is done.²⁰

As a result of this process of mass education of children of the non-West over the last decade, the increasing enculturation of the world’s youth into the Western worldview is described by Pawan Gupta as using: “modern science (and vice versa) to successfully perpetuate many modern myths which both advertise the superiority of the modern development paradigm and devalue rural communities and their knowledge systems, values and wisdom”. He adds, in a description of what might be called ‘virtual colonialism’, that “the West has succeeded in refining the instruments of control to such a high degree that the physical presence of the oppressor is no longer required at the site of exploitation”.²¹ It is well known that education is the most powerful method of enculturating (even ‘brainwashing’) a people. Mass education which transplants an educational model from one cultural system (such as Euro-American) into another very different culture while retaining the original standards and categories of knowledge is tantamount to cultural genocide.²²

The new media as amplifier of global ‘culture’

The mass media (such as television, music), and in particular the New Media (such as the Internet) are important tools in the process of spreading the global culture to young people around the world and, conversely, can be used as a platform for the networking of resistance. Researchers from Denmark, France and Israel found that as a result of the media-induced processes of globalisation, young people in those countries have a preference for transnational fiction and movie material (particularly American ‘soapies’) and also a new sense of transnational social space provided by the Internet.²³

One of the paradoxes of the Western cultural influence extended by the media is the tension between the homogenizing effect of a dominant culture on diverse cultures, and the inherent individualism at the centre of the Western cultural model. This creates a push and pull effect of ‘look-alike’ teenage role models masking the ongoing struggle for individuality and identity which is at the heart of adolescence. However, when the individualism that is being promoted in tandem with the global media images of Western life styles is blended with aggressive market-driven consumerism it can be a rather toxic brew for youth living in poverty unable to attain the image. Sonia Livingstone describes this process whereby modern marketing directs popular culture as one which transforms the global citizen (or viewer) into the consumer. She adds, “whether conceived optimistically or pessimistically, the processes of globalisation of media and culture are seen by many as the means par excellence by which such social changes are effected”.²⁴

Yet ironically, in the one place where the wealth seems to grow into infinity, the youth have activated their ethical conscience. For the first time since the anti-Vietnam war marches of the sixties, students in large numbers are demonstrating in American universities. Paradoxically, the targets of their resistance are the

multi-nationals who continue to abuse young people confined to work in the sweatshops of the third world manufacturing the very 'label-brands' these students like to buy and wear. One of the processes used by these students, Culture Jamming, co-opts the powerful advertising images of the corporate giants and modifies them to show their shadow side.²⁵ This student resistance (United Students Against Sweatshops) is being hailed as the beginnings of a new anti-corporatist movement²⁶ and is just one of the many paradoxes that surround the complexities of being young and human on earth at the beginning of the twenty-first century.

In this example the students are using their very commodification as their point of leverage. As long as globalisation continues to be fuelled by consumerism, the young, as 'market-share', hold some trump cards — their buying power (teenagers are currently spending US\$100 billion per year in cities, globally)²⁷ and their peer influence — the Achilles' heels of the multi-nationals.

Worldview layer — underpinning social, cultural and linguistic structures

The Western worldview brings with it a package of socio-cultural influences that impact on young people throughout the world. Four aspects that clearly have a damaging effect on the healthy enculturation of Western youth and thereby also (as they are imbibed) the global youth culture, include: the triumph of individualism/egoism over community, the colonisation of imagination, the secularisation of culture and environmental degradation.²⁸

However, there is a deeper structural layer to the impact of mass education and media in global literacy as 'Englishification' of the world with its inherent danger that further cultural diversity and oral tradition will be lost to Western 'English' rational textuality. While global literacy is touted as liberation, some would argue that it is a form of textual imperialism. Notwithstanding the extent of the oral tradition of so many of the world's cultures, literacy as a 'universal good' is espoused uncritically by many educational systems in the tertiary and vocational sectors, through 'proofs' such as behaviour modification, competency based education, standard curriculum packaging and standardised test scores. This is instrumental rationality reflecting educational success or failure, without regard to the marginalisation and even cultural assault that results.²⁹ Values, such as literacy, are not discussed in such a framework.

Emerging issues around English as a global language

There are some crucial emerging issues for tertiary education around present forms of academic and business English and their educational viability for the future. The postmodern deconstruction of positivism, imperialism, gender issues, etc., may not have gone far enough in that it fails to critique the use of standard academic English, based upon scientific positivism and instrumental rationality, as the *modus operandi*.

The present form of the English language became relatively solidified only 200 years ago when Samuel Johnson wrote the first English dictionary. Prior to that, spelling followed the rules of oral speech — as long as someone knew what you were saying it was acceptable. Spelling, outside of literate and academic cultures

was, and is, idiosyncratic: even Shakespeare was known to have spelt his own name at least fourteen different ways. English grammatical forms and spelling rules are extremely complex and in some ways chaotic compared with other languages. This is due to the mixed heritage of English, evolving as it did from Greek, Latin and Germanic languages (not to mention the Hindu–Arabic numbering system).

So, parallel with the development of the rational paradigm of scientific positivism came the solidification of the English language or at least formal English which Ursula Le Guin (1989) calls the “father tongue” (the language of science and politics).³⁰ She contrasts this with what she calls the “mother tongue” (the language of relationships or that spoken by the mother to her children). Le Guin also identifies a third type of language which she calls the “native tongue” of the individual. She describes this new way of languaging as, “the coming together, the marriage of the public discourse and the private experience, making a power, a beautiful thing, the true discourse of reason ...”.³¹

Perhaps this is the English of the future, freed from the instrumental perfectionism critiqued in this paper and enriched by the contribution of cultural and individual diversity.

The currently occurring, mass ‘Englishification’ of the world is primarily a domination of world languages by textually precise academic and/or business English. While there are some indications that English will in fact be superseded in these roles in the next century (e.g., by Mandarin Chinese), it is a current issue needing to be addressed. An examination of the current English as a Second Language (ESL) teaching practices, and indeed the training of ESL teachers, suggests that the cultural critique of the dominant paradigm, that imbues much of the postmodern deconstructionist discourse, has not yet reached the ESL classrooms or even the teacher training curricula.³²

Most of the debate from within the discourse of ESL and English as a Foreign Language (EFL) has centred around preferences for different syllabi, techniques and methodologies, such as functional–notional syllabi versus procedural or task based ones and the role of grammar accuracy versus fluency and transcultural understanding. Methodologies vary in their emphasis on teacher control compared with student self-direction. Recent educational futures research recommends a move in the direction of general teaching towards broader literacies and more student centred learning approaches.³³ However, the strong emphasis on summative exam performance as a basis for university entrance for the ESL students pressures teachers to succumb to highly technical, competency–based techniques and content. Perhaps as a result of this, widely used textbooks for ESL teacher ‘training’ are merely handbooks of techniques that do not address or even mention deeper issues, such as cultural considerations of content, let alone the issues raised in this paper.³⁴

Individualism versus community

The current age of the ‘I’ which celebrates self-centered egoism, began in the 1960s and 1970s with the recognition of (and rebellion against) the injustices involved in the long-term cultural dominance of the ‘wealthy white male’. The

various movements for ‘liberation’ and human rights (feminism, gay, black and indigenous rights movements) set in motion a process where rights began to dominate responsibilities. While not wanting to undermine the gains that have been made in terms of equity and human rights, in the process of un-moderated individualism, the needs of family and community have often been compromised. As a result of the ensuing breakdown of families (approximately 40% of marriages in Australia and the US end in divorce) and other social structures (linked also to the shift in male–female power relationships) we are seeing an unprecedented fragmentation of the social glue without which young people are rudderless in their social orientation. In Australia, it is projected that by 2021 almost one third (31%) of 0–4 year olds will be living with only one parent.³⁵ Is it just coincidence that the symptoms observed today among young people, such as homelessness, alienation, and depression, have increased during the same few decades? By contrast the individualism inherent in the West strikes a strong chord with youth in their striving for their own identities and balances some of the homogenizing cultural forces.

The colonisation of imagination

Over roughly the same period, the education of the imaginations of children and youth around the globe has changed from the nourishment provided by oral folk and fairy tales to the poisoning of interactive electronic nightmares. Since the advent of TV and video game parlours, followed by the use of computer games (originally designed to train and desensitise soldiers before sending them off to the killing fields),³⁶ Western children and youth have been consistently and exponentially exposed to violent images. Globalisation has led to the ubiquitousness of these processes and their subsequent colonization of youth culture and imagination, globally. Is it surprising then that over the past decade in particular, symptoms have appeared among young people (particularly in the US, but also other ‘developed’ countries) of ever increasing violence and suicide. The American Medical Association and American Academy of Paediatrics have recently made a joint statement that “The prolonged viewing of media violence can lead to emotional desensitisation towards violence in real life”.³⁷ Most of the research on suicide and suicidal ideation show strong links with depression and also hopelessness about the future.³⁸ By contrast, young people educated with an eye to the development of a healthy, positive imagination are not disempowered by their concerns about the future.³⁹

The secularisation of culture

The triumph of secular over spiritual values, coinciding with the widespread crisis of values reflected in postmodernism as a ‘belief system’ has resulted in a dominant world culture which, although ostensibly Christian, is, in practice, amoral. The egoism that brings greed in its wake, the economic rationalism that denudes politics of the principals of social justice, the secularisation of education (leading to a loss of the values dimension), the death of churches as inspiring community organisations and ultimately the cultural fascism (and religious fundamentalism) that leads to ethnic cleansing are all symptoms of societies that have lost connections with moral, ethical and spiritual values. The resultant

symptoms in young people are a cynical ‘don’t care’ attitude, loss of purpose and meaning, and a ‘dropping out’ of mainstream society, assisted of course by the high levels of youth unemployment. On the other hand the counter point to this is that many young people are beginning to recognize this void and seek to find meaning through a search for spiritual values.

Environmental degradation

Finally the culture that has dominated the global environmental agenda, valuing private and corporate profit over community or planet, has been responsible for the systematic and pervasive pollution of our earth, air and water. What message we might wonder have Chernobyl, massive oil spills and global warming given to our youth? In addition, while the scientific/medical solution of chemical approaches to mental as well as physical illnesses provides ‘newer and better drugs’ for depression, hyperactivity and anxiety, the number of depressed adolescents and children described as attention-deficit hyperactivity disorder (ADHD) continues to climb.⁴⁰ Meanwhile, genetic engineers push forward to develop improved strains of everything bringing us daily closer to the age of the ‘designer baby’. Is it any wonder that in this unnatural world so many youth are turning to drugs to escape, or to alcohol binges to drown their sorrows. Conversely, the environmental awareness of youth is high with ‘green futures’ being almost universally present in their preferred futures scenarios.⁴¹

Myths and metaphors layer — the grand myth of globalisation

The grand myth that supports the idea and promotion of globalisation is the belief in the superiority of Western culture with its materialist worldview, driven by materialism. The particular variety of culture that is underpinned by Western scientific thought, and in recent decades amplified by the information technologies and the economic rationalist paradigm of commodification, has since the European Enlightenment in the seventeenth century, claimed cultural superiority. With this self-imposed authority (at first European, now American), it has sought to ‘develop’ the ‘underdeveloped world’ using the development paradigms of ‘deficit’ and ‘disadvantage’ rather than ‘diversity’ as its justification.⁴² Yet, like all great civilizations of the past that have reached their zenith before they begin to decay, the ‘over-developed’ Western culture, with its foundations rooted in a materialist worldview, has been for decades showing signs of decay.

Before exploring some new metaphors that might overcome this cultural breakdown, it is essential in my view to go to the heart of what is missing from the Western materialist cultural model. The epistemology of positivist scientific thinking that underpins Western culture follows both the empiricist and Cartesian traditions that developed during the European Enlightenment. More recently referred to as instrumental rationality, it is a reductionist, materialistic mode of thinking which excludes such diverse ways of knowing as imagination, inspiration, intuition. As *the* epistemology of the technologically advanced Western culture, its global dominance of other cultures discounts the mythic, aesthetic, subjective, spiritual, traditional ways of knowing of most of the earth’s cultures. Based as it is on a view of human nature that lacks a spiritual dimension

(divorcing psychology from theology, science from ethics), all further fragmentations stem from this inherent tendency to segregate rather than integrate. Richard Tarnas refers to these developments as the post-Copernican double bind⁴³ where the dominant worldview led humans to experience the following three estrangements:

1. cosmological estrangement from their home at the centre of the cosmos (with Copernicus declaring that the earth was not the centre of the universe);
2. ontological estrangement from their own being with the separation that came with Descartes realization that “I think, therefore I am” (meaning at essence I am an intellect, nothing more); and finally,
3. building on these new rational/materialist foundations came the epistemological estrangement from Kant’s conclusion that all human knowledge is interpretive, that the world has no reality save what is perceived by the mind that views it.

In a sense, the nineteenth and twentieth century ‘anti-philosophies’ of nihilism and postmodernism are the logical extensions of this triple alienation of the human spirit.

Youth futures visions creating new metaphors of globalism

The youth futures research shows that many young people globally are experiencing disenchantment with the world they are inheriting from their elders. It is evident in the research that young people sense a spiritual vacuum in their society (though only some are able to articulate it). They are deeply concerned about the destruction of their environment, and what they see as a lack of ethics in politics and the corporate business world. Emerging trends suggest that they are moving beyond ‘me-firstism’ to a new kind of tribalism, seeking voluntary simplicity, and through the ‘anti-sweatshop movement’ are beginning to reject the ploys of marketers who exploit children and adolescents in their workshops. Young people are idealistic when given a chance to express themselves. They want a clean, green world, they want a world with ethics and meaning, a world where everyone is treated fairly. They want work that is meaningful and where they are treated with respect and valued. Yet they expect the future to be full of their fears. How can this be transformed?

When I try to imagine how I would like the future to be, I tend to romanticise, to idealise. I concoct a perfect world in my mind. A world filled with love, with peace, with happiness. A world free from prejudice and discrimination, from hate and destruction, from sickness and starvation, from poverty and crime. A world that would epitomise all my hopes and dreams yet contain none of my fears.⁴⁴

The task at this level is to work from the imagination — especially involving young people to revision education, to revision their workplaces, and to revision their world. What metaphors can be used? Is knowledge a commodity, or is it sacred? Is work just a way of making money, or is it a ‘life-calling’? Is a job just something you do, or something you create out of life interests? Some young

people want to see work as play. Visions of preferred futures, developed into detailed scenarios and coupled with action plans, can be the basis for transforming not just education and work, but the whole culture.

Since everything contains the seed of its opposite, even whilst the globalisation project ('Modernity Project Mark II') threatens to be potentially more damaging in its colonizing and homogenizing power than Modernity Project Mark I, it also holds the potential for the greatest emancipation. It is suggested by Bhandari that what is needed is to be able to distinguish between the hegemonic and emancipatory potential of the diverse strands of modernity.⁴⁵ Processes need to be put in place which will foster the potential of globalisation to increase these opportunities to encourage diversity, and cultural renewal, particularly processes that are positive for youth globally. The earlier critique of the World Bank's Education for All (EFA) agenda is certainly not a critique of education as such, but rather of the instrumental, factory-model style on offer.

Two emancipatory alternatives — the Rudolf Steiner system and partnership education — will be briefly explored below.

Alternative enculturation for wisdom

What is needed is enculturation processes that integrate and synthesize, that include social, cultural and educational processes that encourage wisdom, healthy imagination and creative and ethical activity through:

1. an integrated knowledge system, underpinned by wisdom;
2. exposure to and involvement with the aesthetics of the arts, music, theatre; and
3. appropriate opportunities for engagement in worthwhile action through employment and/or useful occupation.

Several examples of educational models and approaches do exist today which have the integral development of the child/adolescent in mind and transformation as the goal. One such approach that I have examined quite extensively is the Rudolf Steiner education system which provides an integrated, holistic balance of intellectual/cognitive, artistic/imaginative and practical/life skills education.⁴⁶ It is underpinned by an holistic cosmology and spiritually based ontology, which regards recognition of the interconnectedness of all things as a way of knowing. This aligns it also with many non-Western epistemologies which do not subscribe to the fragmented nature of learning underpinned by instrumental rationality. My own research found that Steiner educated students (in contrast to many mainstream youth) have a sense of confidence and empowerment that they can create a more positive, equitable and just future, and a sense of responsibility that they are a key to the future health of society and the planet.⁴⁷

Another youth and futures-positive educational approach called partnership education has been developed by Riane Eisler.⁴⁸ It is an integrated framework for primary and secondary education, which has three interconnected components:

1. Partnership process (how we teach and learn).
2. Partnership structure (the kind of learning environment).
3. Partnership content (the actual educational curriculum).

Educational alternatives, such as those briefly mentioned above, which provide transformed enculturation processes could provide a powerful balance thereby harmonizing the conflicting inner forces experienced by contemporary adolescents.

Visions of a transformed global society

My vision of a transformed society would be far removed from the monocultural version that globalisation is attempting to impose. The critical value of cultural ‘diversity’ to the survival of human society as a whole, would be paramount. This diversity would be found between cultures (for example, Chinese and Ayurvedic medicines would be equally valued with Western allopathic medicine, so that genuine dialogue between practitioners could actually discover which approach best suits which situation). Some beginnings are being made in Australia with the establishment of holistic medical practices which integrate paramedical (e.g., massage, physiotherapy) and non-Western practices (e.g., acupuncture) into traditional doctor’s clinics. Dommers and Welch also explore the development of ‘systems maps’ for General Practitioners to facilitate more integrated health service models.⁴⁹ In addition, the diversity would be found within cultures whereby the plurality of possible ways of knowing would be encouraged at all levels of education, including university learning. This would involve a revaluing of the arts, the practical skills, and contemplative processes as being of equal value with the rational in contributing to a holistic knowledge paradigm for the future.

However, such a vision could not be implemented without great struggle. There is much powerful interest vested in maintaining the status quo whereby the few who play monopoly with the vast majority of the world’s power and wealth cling desperately to their monocultural myth of a globalisation which commodifies and homogenizes all values into the economic ‘bottom line’. In the same way that it has taken decades for the world’s scientists to admit that disregard for the environment had resulted in global warming, it may also take many decades before the grassroots visions suggested here will develop the critical mass that is needed for transformation into a learning (rather than consuming) society. In the vision presented here, the economic bottom line would be superseded by what has become known as the ‘triple bottom line’, where the impacts of any enterprise/policy on the environment, and the social/human/spiritual ecology are valued equally with economic impact.

Such a transformed global society (a pluralistic, multi-layered network of cultures within societies) could emerge from the emancipatory potential of globalisation. An idealistic, global youth culture could contribute to creating a world that would go beyond symptom treatment into a place of hope, renewal, potential and creativity, a place where a society might reflect the health, not the symptoms, of its members, and from which young people drew physical, emotional and spiritual sustenance.

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