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Educating for the 21st Century: Beyond Racist, Sexist, and Ecologically Violent Futures

Francis P. Hutchinson

This article explores some "resources of hope" in educating for the 21st century. It argues the importance of active listening to our children's voices on the future, and of choice and engagement in resisting fatalistic fallacies that negative trends are destiny. The latter discussion draws on a significant principle from critical futurism and contemporary movements of educational innovation, such as peace education, multicultural education, nonsexist education, and environmental education. According to this principle, although we cannot go everywhere from here, we are not constrained to unilinear necessity. "Casualties of change," or victimological accounts of young people, are questioned for their stereotyping and perpetuation of fatalistic assumptions. A discourse is invited on our schools as being among contemporary sites

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of possibility in moving beyond disabling or destructive fears and in encouraging alternatives to violence.

Challenge and Opportunity

The post-Cold War world is a contradictory one. It is a time of challenge and opportunity. Our children and their children will spend most or all of their lives in the 21st century. What kind of world will they inherit? In the aftermath of the Cold War, already there have been important opportunities lost in terms of a substantial peace dividend. This lack of proactive responses, in the context of the breakup of the Soviet empire, has meant a fertile ground for ethnic chauvinisms and other fundamentalisms that revive or reconstruct old hatreds and project new ones. Yet, are these trends or other negatives ones—such as those relating to environmental degradation—a unilinear necessity? Must we resign ourselves to colonizing assumptions about the future whether in terms of ethnic relations, gender relations, North–South relations, or our relations with the natural environment? Beyond both the fatalism of assumed inevitabilities and the easy temptation in such circumstances to seek escapist release are there alternative paths for would-be journeyers into the 21st century (Hutchinson, 1996; United Nations Educational, Scientific, and Cultural Organization, 1994)?

Resources for Journeys of Hope

What resources exist, especially in school contexts, for lessening the risks of a journey in which hope becomes an escapist crutch, or is even abandoned in fatalistic despair? Through combining the languages of critique and possibility, this article does not seek to come up with a detailed route map listing “essential” recommendations for educating for the 21st century. Rather, the intention is to invite discovery, choice, and engagement in the present by teachers, students, parents, and schools in negotiating futures. In this, an important dialogical principle of attempting to refrain from dogmatic closure in our ways of knowing is affirmed.

The power-over notion of expert, objectively derived knowledge has been axiomatic in Western modernization theory, with its assumptions of trickle-down development and technological transfer. Technofixes are proffered as easy “answers” for complex human and environ-

mental needs and crises. Both humility and a good sense of humor are important in offering insights for would-be travelers into the 21st century. There is the Taoist saying, "the further one travels, the less one knows," that contains ironic comment on the easy temptation to be persuaded by narrowly specialized "expert" knowledge and dogmatic closure about one-true-world of reality and potential reality. A Western educational critic has similarly used humor to deflate pretensions: "Any PhD who thinks s/he has nothing to learn from a five year old should go back to school" (Curle, 1990, p. 166).

Reflexive Cartography on Futures

All our maps of world geography, despite the best efforts of cartographers, are lacking in some ways. It is difficult to project something three-dimensional, such as our planet, in two-dimensional terms. Yet, arguably some projections are likely to be less Western-centric in their cultural lens than others, as illustrated by the difference between the conventional Mercator's projection and the newer Peters' projection. How much more difficult is it, then, if it comes to questioning taken-for-granted "mind maps" or images of "the future." Figure 1 offers a simplified conceptual map of several possible paths rather than one set route forward.

This kind of reflexive cartography recognizes the importance of critical consciousness about empirical trends and of societal, institutional, and ecological limits at different periods of human history. Yet, it also strongly questions the fatalism that trend is destiny. It challenges dehumanizing epistemological frames of reference that propagate assumptions of necessary monocultural "progress" and invariance in Western technology's evolutionary path. Such assumptions, if left unchallenged, devalue human consciousness and human agency in shaping in nonviolent ways a better world. It raises key questions about moral choices, more holistic forms of literacy, broader democratic participation, and new ethical considerations about intergenerational equity. It affirms that teachers and students, as would-be journeyers into the 21st century, can make some difference. Individually the contributions are likely to be quite small, but collectively they may be quite significant even if the negotiations are protracted and the pathways ahead are difficult. Indebted to both the narratives of the peace and environmental movements, there is a saying that raises profound political and ethical questions for our choice and engagement: "The world was not left to us by our parents: It was lent to us by our children."

Exploring present contextualities for beginning journeys of active hope in schools

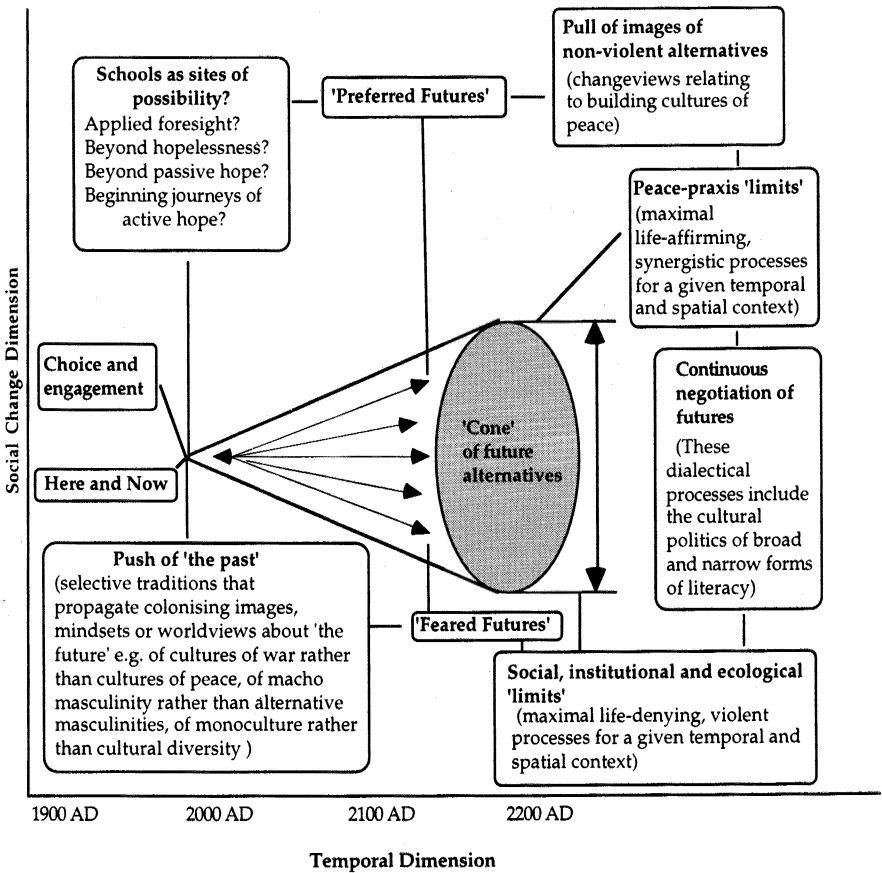


Figure 1. Exploring present contextualities for beginning journeys of active hope in schools.

Synergistic Relationships

There are, moreover, possible significant synergistic relationships. The negotiation of futures in schools is not so much isolated from as dialectically related to developments in nonformal education such as the creative work of many nongovernmental organizations (NGOs) and international nongovernmental organizations (INGOs). Over the past century, there has been a major growth of INGOs such as the Red Cross, YWCA and YMCA, Amnesty International, Greenpeace, and the

World Wide Fund for Nature. On the eve of World War I, there were less than 200 such organizations. There are now around 18,000 of these organizations. They may be interpreted as aspects of an emergent, albeit still strongly provisional, global civic culture in which sectional nation-state interests are beginning to be transcended by new images and loyalties of global interdependence, ecologically sustainable development, and peace praxis (Boulding, 1988).

Throughout this article, the argument is advanced that the way is dialectical and provisional rather than linear and strictly determined for would-be journeyers in schools, other institutions, and transnational networks into the 21st century. Although it is rational to be alerted by negative trends in empirical reality, it is a fallacy of restricted alternatives to simply extrapolate such trends. As Boomer and Torr (1987) commented,

The inertia of schools sometimes creates despair in those who see them as constrained by decades of habit, behaviourist learning theory, and inviolable rules. ... It is almost as if the memory traces of certain behaviours have become impersonally embedded in the very fabric of the school, so that it operates on an implacable kind of automatic pilot. The agency is invisible. ...

But, infinitesimal as it may be, each individual action does change the balance of power. Each resistance or contrary impulse is a force, even if it is but a new thought, because imminent in every thought is an action. Each rethinking, each piece of new theorising creates a new tendency, a potential change of direction. Each thought shared and confirmed begins to multiply the potential.

Here lies much hope. (pp. 2–3)

Possible Compass Bearings: Applied Ethics

It is important, therefore, to reflect on not only how aspects of cultural violence mediate restricted meanings of reality and potential reality in schools but how, in site-specific contexts, nonviolent resistances may emerge. In the remainder of this article, some insights gained so far are reviewed briefly. To use the metaphor of a stopping point on a much longer journey, several exploratory principles are suggested as to possible ethical and procedural compass bearings at these crossroads in human history (see Table 1).

These principles help to illuminate some resources for open-ended journeys of active hope. They are intended to encourage discussion in

Table 1. Negotiating Futures in Education: Some Possible Compass Bearings for Would-Be Journeyers Into the 21st Century

P	E	A	C	E
Proactive Skills	Eco-Relational Ways of Thinking	Alternatives	Civics for an Interdependent World	Ends and Means
<p>Learning to actively listen to young people's anticipations about the future. Encouragement of empathy and other proactive skills in conflict resolution, nonviolent social change, and applied foresight.</p>	<p>Learning to question dogmatic closure in ways of knowing worm's eye and bird's eye views.</p>	<p>Learning about alternatives to violence and how to challenge self-fulfilling prophecies, learning about other cultural lifeways and alternative knowledge traditions, learning skills of imagination.</p>	<p>Learning broad rather than narrow literacies that help to integrate the personal, the political, and the planetary—"thinking globally, acting locally."</p>	<p>Learning about peace, in and for peaceful, equitable, and ecologically sustainable futures, peace praxis, peaceful pedagogies. Developing peer mediation programs in schools, cooperative learning, gender equity, and nonracist programs.</p>

both formal and nonformal educational sectors of possible, probable, and preferable futures in education. They seek to elucidate how schools might become less institutions of cultural reproduction, in which perpetual trends in gendered and other forms of violence are taken for granted, and more sites of possibility as agencies of applied foresight, creative imagination, and creative endeavor.

Proactive Skills

In both Taoist and Buddhist epistemologies, the way is not linear. It is provisional and dialectical, combining theory and various attempts at peaceful praxis. The Chinese character for Tao or “the way” combines a head, representing foresight and wisdom, with the symbol for journeying. Lao Tzu (c. 600 BC), a legendary Chinese philosopher regarded as the founder of Taoism, advised foresight for would-be journeyers:

Begin difficult things while they are easy,
do great things when they are small.
The difficult things of the world must have been easy;
the great things must once have been small ...
A thousand mile journey begins with one step. (Yutang, 1995, p. 616)

Arguably, it is crucial to such foresight that young people’s needs and fears about “the future” are actively listened to by parents, teachers, fellow students, and politicians. Otherwise, there are unlikely to be quality responses on a variety of scales and levels. At the school level, such active listening offers an important futures-oriented peace research technique.

In Buddhist knowledge traditions, there is the metaphor of the noble eight-fold path. For would-be travelers, utter determinism is rejected, while affirming the wisdom of such ethical principles as *samma ajiva* or “right livelihood.” Whether the eight-fold path or some other path is taken entails our making some choice. “You yourself must make the effort” (*Dhammapada*, canto xx in Kaviratna, 1980, p. 109).

Active listening to young people’s fears and anxieties about the future implies compassionate listening. This kind of dialogical approach neither denies an ethical dimension nor succumbs to fatalistic fallacies. Galtung (1990) put this succinctly as follows:

Compassion is the point of departure [for beginning journeys of active hope]. ... Start with data alone, theory alone or praxis alone,

and the chances are that you will go astray. Granted, the person staying on the safe side, running up and down the data-theory [route] may become a professor. But is that the ultimate goal of peace research? (p. 281)

For proactive, compassionate responses to occur, it is an important action research step to acknowledge that a major problem may actually exist, as expressed in young people's voices on the future, and is likely to worsen if nothing practical is done about it. There is, perhaps, a legitimate complaint that we often fail to listen properly. It has been said that we need to become "less illiterate in [these] signs of the times" (Berrigan, 1981).

A kind of diagnostic signaling is involved with active listening to young people's anticipations. Such signaling, however, should not be confused with forms of prediction so beloved in the empiricist futurological tradition of epistemology. It avoids the empiricist futurological fallacy of law-like invariance in patterns of development. It questions the fatalism of self-fulfilling prophecies. It invites proactive skills in schools. In other words, a major resource for a journey of active hope is the compassionate application of foresight. The wisdom of Western and non-Western proverbs, such as "prevention is better than cure" and "begin difficult things while they are easy, do great things when they are small," is affirmed (Beare & Slaughter, 1993).

There are crucial challenges to be considered in terms of quality responses by teachers, parents, and schools to the fears expressed by many young people about physical violence, environmental degradation, and economic insecurity in the 21st century. Yet, to categorize young people as undifferentiated "victims of future shock," "casualties of the disease of change," or as "children of the apocalypse" is particularly short-sighted and stereotypic. It is a brake on applied foresight. Active listening to what many young people are actually saying about the condition of the world suggests that although negative images of the future are widespread, there is also the positive suggestion by many that much more needs to be learned about ways of constructively dealing with feared futures (Hutchinson, 1994a; Page, 1996). In educating for the 21st century, active listening to such young people's voices questions the appropriateness of narrow educational agendas and narrow conceptualizations of literacy:

In a world in which local, national and global conflict is a daily fact of life, it is all too easy for children to become fearful, to lack hope and to believe that they are powerless in the face of forces larger

than themselves. Few things are more empowering to young people than the opportunity to acquire the knowledge, skills and attitudes which enable them to resolve conflicts peacefully, and to work creatively for changes. (Fountain, 1990, p. 7)

Eco-Relational Ways of Thinking

Tightly specialized, atomistic, and often strongly Western and male-centric ways of knowing may offer “a worm’s eye” view, but they arguably fail to offer the adequate foresight that may come from a combination of “a worm’s eye” view and “a bird’s eye” view. One is reminded of the comment by Laszlo (1972): “The demand for ‘seeing things whole’ and seeing the world as an interconnected interdependent field ... is in itself a healthy reaction to the loss of meaning entailed by overcompartmentalised research” (p. 6). It is salutary to hear the words of an insightful 11-year-old from a late industrial society on the need for more eco-relational ways of knowing:

We’ve seen the age of enlightenment
And the age of discovery
And enjoyed the benefits of the age of technology
We’ve been like children who love taking apart
We’ve almost perfected the specialist’s craft
Now we view our world in many compartments
and listen to very specialized views
Which often offer opposing advice
In many ways we’re lost in looking at the parts,
We’re children who have mastered the art of taking apart
But forgotten the reassembly task. (Wilson-Fuller, 1990, p. 91)

Alternatives

Evidence has been presented elsewhere about the major traces of selective traditions in young people’s media artifacts (Hutchinson, 1994b). Among these traces are cultural assumptions relating to “peace-through-strength,” the rich–poor divide, gender differences, the commodification of nature, and a machine at the heart of reality and potential reality. It is not concluded, however, that simply because

such data illuminate aspects of the processes of legitimization or normalization of direct, structural violence and ecological violence, that a reflectionist or copy-cat hypothesis about media portrayal of violence and young people's behavior is valid. The processes of childhood and adolescent socialization are more complicated, uneven, and dialectical.

Influential narratives on "the disease of change" and of young people as "future shock victims" may be problematized rather than taken for granted. If there are to be a greater number of quality responses by teachers and students themselves as beings of praxis, it is important to enhance the opportunities for creative futures work in the classroom and school environment. Both within the formal and informal curriculum, too often there are missed opportunities in terms of facilitating critical and creative readings of school textbooks and newer media.

Arguably, much more needs to be done in our schools to develop programs of multimedia literacy and for preservice and postservice education for teachers on related issues. The development of the school textbook and other print media literacy remains important, but increasingly, electronic media literacy is likely to be vital for an informed citizenry. Some example teaching techniques are suggested in Hutchinson (1992a) for analyzing sexist, racist, militarist, and other cultural biases in the print and electronic media.

To posit the importance of such a broadening of predominantly cognitive- or analytical-oriented literacies is not to suggest allowing a further rusting of affective- or imaginative-oriented literacies. A more holistic approach to teaching and learning is implied. It is equally important that we broaden and deepen our skills for imaging a better world. Contemporary print and electronic media often propagate foreclosed, violent images of the future. "To rescue imagination," as argued in Freire and Shor (1987), our ways of teaching and learning need "to stimulate alternative thinking. This can offer some distance from the enveloping message and images of mass culture" (p. 185).

What we do or do not do in the present or "extended present" as teachers, parents, or students is strongly influenced by our past histories and our readings of the past. There is a push of the past involved in our decisions. However, there is also the pull of what we anticipate about the future. Such a dialectical situation raises crucial questions for choice and engagement by teachers and schools. In making such choices, it is pertinent to recall the observation by Jacob von Uexkull, Founder and Chairman of the Right Livelihood Award:

Today it is easy to be a pessimist. ... But being a possibilist ... means rejecting the self-fulfilling pessimism of those who tell us that we must of necessity pollute our environment, poison ourselves and

consume the future for the sake of short-term greed and comfort, because such is human nature. (cited in Ekins, 1992, pp. vii–viii)

Despite many young people's feared futures, it is feasible to encourage imaginative thought about alternative social futures (Hutchinson, 1994a). Even if such capacities have been allowed to go rusty in conventional pedagogy, the evidence suggests that much still may be done by teachers using "right brain" and "left brain" learning techniques in more holistic ways. This is not to imply, however, that the very act of imaging a better world is sufficient. It may be translated as an "impossible dream." The Brazilian archbishop Helder Camara has commented on the inadequacies of dreaming about a better world that is uninvolved with dialogue among others on their dreams and with action-planning: "When you dream alone, it is just Utopia—But when you dream together, reality begins" (cited in Hutchinson, 1992a, p. 290).

There exists, in other words, an important pedagogical challenge to facilitate dialogue among students about how their feared futures may become less likely and their preferable futures more likely. In such dialogue, past follies and present mistakes should be addressed. They should be learned from and not be normalized as an *ad infinitum* part of "human nature":

Given the complexity and seriousness of the present situation, and the danger of shallow fantasies [or passive hope], it ... is high time to ground would-be journeyers into the 21st century in the history of the twin human capacities for folly and utopia building. ... [It is also important to ground] them in a sensitivity to the aspirations that come out of other cultural lifeways [or alternative knowledge traditions].

It is finding the way past destruction that makes the imaging so important. Clarity about those ever-present twin capacities, and recognition of an undreamed-of human diversity, can save us from shallow optimism. We do not have to abandon the methods to image that better world, only broaden and deepen them. ... [As] long as we can imagine a better world with minds adequately equipped for the complexities of the 21st century, we will be able to work for it. (Boulding, 1991, p. 532)

Civics for an Interdependent World

In a complexly interdependent world, there are arguably important implications for curriculum design and practice in preparing for the

21st century. For teachers and schools, there are important choices to be made about whether to broaden imaginative horizons and to infuse a global perspective by learning from other cultural lifeways. Needham (1969), the noted Asianist, made the point some years ago:

We have good reason to think that the problems of the world will never be solved as long as they are considered only from a [Western] point of view. Many people in Western Europe and European America suffer from what may be called spiritual pride. They are firmly convinced that their own form of civilization is the only universal form. We need a real conviction that all racialism, all self-satisfied beliefs of cultural superiority, are a denial of the world community. (pp. 11, 29–30)

Similarly, there are major considerations about encouraging a “dialectical consciousness.” What has been regarded as normal, inevitable, or immalleable in past times (e.g., an absolute monarchy, slavery, or the Soviet empire) are no longer considered to be so. Studies of the latter historical isomorphisms may help, for example, to challenge fatalistic assumptions. They may help to revise contemporary assumptions about the inevitability or immalleability of “the greenhouse effect,” patriarchy, and the institution of war.

In this, there is no suggestion that a series of historical examples about the fallacy of restricted alternatives will do. It remains a very sound pedagogical principle to start from where students are “at” in their own lives. There needs to be grounded imaging and actions grounded in the situations that young people actually experience in present times. Creative futures work with young people in small-group dialogues brings this point home. One is reminded of the comment by Peavey (1986) in *Heart Politics*:

As listener, I try to give people a chance to explore an issue openly; I focus on the aspects that are unresolved or painful to them, and on their hopes and visions of how the situation could be different. This allows ideas to emerge that can become the seeds of strategy. (pp. 73–91)

Various forms of experiential learning, such as student action-research projects in cooperation with NGOs and INGOs, are one positive approach to encouraging pro-social skills (see the Appendix). They are likely to encourage active hope and a sense of global interconnectedness and civic responsibility. For our teachers and schools, this implies

important questions about “the world in the classroom” and ways of futures teaching:

One way to give a more empowering experience to young people is not to ignore problems, certainly not, but to focus on: Where do we want to go? What sort of world do we want? This means to develop young people’s and teachers’ capacities to dream and have visions, but also having done that, to come back very much to the here and now and say: What does that mean about what I’m going to be doing in my community, in my school, at home, in relation to my local world and the wider world? (Hicks, 1990, p. 39)

Some practical possibilities for futures teaching are offered in Waddell and Hutchinson (1988), Hutchinson (1992a), Hutchinson, Talbot, and Brown (1992), and Hutchinson (1996).

Ends and Means

Another important insight for starting journeys of active hope in school education relates to achieving greater compatibility between means and ends in the formal and informal curriculum. It is a contradiction in terms, for example, to proclaim a peaceful end but to attempt to reach this end by culturally violent means in the classroom. To educate for a peaceful future implies doing it in peaceful, friendly, and dialogical ways, not authoritarian, unfriendly, and monological ways. To educate for an equitable and democratic future implies doing it in nonsexist, nonracist, and participatory ways. To educate for an interdependent and ecologically sustainable future implies doing it through cooperative group work rather than individualistically competitive learning environments. To take as one’s avowed objectives in the formal curriculum a partnership model with, for instance, gender equity as a major policy goal, while leaving essentially intact a dominator model in the hidden curriculum with a blind eye turned to “boys will be boys” and playground bullying, is to fail to address crucial questions of ends and means (Eisler, 1990, 1991; Hutchinson, 1992b; Woolf, 1938).

The principle expressed here draws much of its inspiration from Gandhian, feminist, and other alternative knowledge traditions on

nonviolence. In terms of choice and engagement in classroom pedagogies, it is worth recalling Huxley's (1937) observation:

You cannot reach a given historical objective by walking in the opposite direction. If your goal is liberty and democracy, then you must teach people the arts of being free and of governing themselves. If you teach them ... the arts of bullying and passive obedience, then you will not achieve the liberty and democracy at which you are aiming. Good ends cannot be achieved by inappropriate means. That is why we find ourselves in our present predicament. (pp. 184–185)

A practical example at the school level of an attempt to address this predicament may be given. As part of the flow-on from a total school staff in-service held in the early 1990s on the theme "Educating for the 21st century," in which I was invited to participate as a critical friend, a number of initiatives have been taken. This 2-day in-service, which occurred at a nonmetropolitan, Catholic systemic high school, provided creative opportunities for teachers to imagine a better school for the early 21st century and to begin the processes of action planning. It also provided a forum to present dialogical research on student opinions at the school on probable and preferable futures both locally and globally.

In the ongoing processes of negotiating futures, several initiatives have been taken so far at this particular school. They have included initiatives relating to student government, an action-research project on cooperative learning that involves both science and humanities teachers, and another action-research project that seeks to lessen gender discrimination in the science classroom. In addition, there has been collaborative research on a "streamwatch" environmental project; practical work on infusing a Koori (Australian Aboriginal) perspective across the curriculum, including the introduction of a two-unit Aboriginal Studies course at the senior secondary level; and staff in-servicing on specific futures techniques in the classroom. There are other planned initiatives to link the formal and informal curriculum in more compatible ways. These include proposals for staff and student training in conflict resolution, the introduction of a peer mediation program and participation in a "global thinking" project that links schoolchildren internationally through computer networking. Many of the staff acknowledge that there is a long way to go but are positive, at least, that a start has been made on active journeys of hope (Hutchinson, 1992a).

Sites of Possibility

Major emphasis has been placed in this article on the importance of active listening to what young people have to say about the future, and on crucial questions of applied foresight that address young people's concerns, fears, and needs. In this, it is argued that schools may become less institutions of cultural reproduction, in which selective traditions propagate foreclosed images of what is "real" and what is "potential," and more sites of possibility. With the latter, applied foresight, skills of imagination and pro-social skills in areas such as conflict resolution and environmental literacy are cultivated.

For would-be journeyers into the 21st century, it is important to challenge fatalistic assumptions that trend is destiny and to resist counsels of "realism" that new ideas and imaginative approaches in education are "well meaning but unworkable." Undifferentiated or homogenous images of teachers as "structural dopes" and school students as "casualties of future shock" are far too superficial and stereotypic. Reality and potential reality in our schools and other formal and informal educational institutions are significantly more complex and negotiable than hard determinist narratives imply.

Possible "compass bearings" for enhancing nonviolent resistances in the formal and informal curriculum to colonization of the future have been suggested. They are by no means exhaustive. These "resources of hope" raise crucial questions about teacher education and curriculum design and practice in preparing for the 21st century. In this, there is an invitation for choice and engagement by teachers, parents, students, and schools. Both individually and collectively, some practical contributions may be made in our schools to negotiating a better world by taking, at least, the first tentative steps of journeys of active hope (see Table 2). As Mumford (1955) commented,

When ... awakened personalities begin to multiply, the load of anxiety that hangs over ... our present-day culture will perhaps begin to lift. Instead of gnawing dread, there will be a healthy sense of expectancy, of hope without self-deception, based upon the ability to formulate new plans and purposes: Purposes which, because they grow out of a personal reorientation and renewal, will in time lead to a general replenishment of life. (p. 310)

Dogmatics about what is and what might be not only risk limiting our diagnostics but also our prognostics (Polak, 1971). Forms of medicine, like forms of literacy, that aspire to be authentically holistic do not take

Table 2. Hope, Literacy, and a Dialogue on Futures

Anticipations About the 21st Century	Related Motivational States
Hopelessness	Low self-esteem, feelings of worthlessness, impoverished creative imagination about social alternatives, flight, violence turned against self or others.
Passive hope	Bland optimism, technological cargo-cultism, reductionist literacies for accommodation to "future shock."
Active hope	Foresight, prosocial skills, appropriate assertiveness, enriched social imagination, optimal literacies for facilitating integration of the personal, the political, and the planetary.

as axiomatic only one true path of development (Eisler, 1990; Jones, 1993; Teixeira, 1992). They seek to learn from warning signs of negative trends, but also to transcend fatalistic assumptions of invariance or monocultural development on a dominator model. They take into account what Peavey (1986) aptly described as a "niche theory" of non-violent resistances and social change. In so doing, they place emphasis on eco-relational thinking, on active listening to young people's voices on the future, and on an increased openness to possible insights and constructive ideas from various cultural lifeways and alternative knowledge traditions in starting open-ended journeys for well-being, peace, and active citizenship on planet Earth. They acknowledge, as commented by Tough (1991), that through the moral choices we make, to a greater or lesser extent, "each person shares in the destiny of all humankind" (p. 121). They recall the observation by Gandhi that whatever we choose to do or not do in the present as teachers, parents, and students cannot be without implications. "The future depends on what we do in the present" (cited in Larson & Micheels-Cyrus, 1986, p. 228).

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Appendix: Sample Futures Workshop

Active Citizenship and Nonviolent Social Change: Ideas Into Action

Purpose

To encourage students to do basic social research on techniques of nonviolent social change used by international nongovernmental organizations (INGOs) and nongovernmental organizations (NGOs). This is a good way to heighten awareness of participatory and democratic skills, skills employed by various groups in resisting their feared futures and working toward their preferred futures.

Preparation

- Gather case-study materials, both past and present, of ordinary people involved in social change. Consideration will need to be given here to age levels and to particular student interests or concerns.
- Arrange for school visits by various community groups involved in nonviolent social change (e.g., the Wilderness Society, Community Aid Abroad, World Development Tea Co-operative, Action for World Development, Greenpeace, Friends of the Earth, Amnesty International, Australian Conservation Foundation, United Nations Association). Many further useful suggestions are contained in Hutchinson and Waddell (1986), Flood and Lawrence (1987), Peavey (1986), and Shields (1991). Useful background works include Bickmore and Alternatives to Violence Committee (1984), Sharp (1973), and Cooney and Michalowski (1987). Hicks (1994) is an excellent source for practical ideas.
- Where possible, organize field research by students to study specific examples of groups involved in nonviolent social change (e.g., the Total Environment Centre, the Australian Consumers' Association, Community Aid Abroad, the Wilderness Society Shops). The lists of resource centers and contacts in Waddell and Hutchinson (1988) and Hutchinson, Talbot, and Brown (1992) are likely to assist your preparation.

Procedure

- Divide class into cooperative learning teams. For practical ideas, see Hill (1990), Kennedy and Kelly (1991), Kagan (1991), and Johnson and Johnson (1994).
- Distribute to each learning team a guide to strategic questioning (see Table A1).
- Allow each learning team sufficient time to prepare a joint presentation for the rest of the class on an INGO or NGO involved in nonviolent social change.
- Student presentations might include short talks, videotaped interviews, mindmapping, and dramatization around a theme, such as "What practical insights are gained about the way people may contribute to making their preferable futures more probable and their feared futures less probable?"

Table A1. Investigating an International Nongovernmental Organization (INGO) or a Nongovernmental Organization (NGO) Involved in Nonviolent Social Change

Some focus questions:

1. What are the visions of this organization or group?
2. What specific methods does it use in trying to translate its images for a better world into action?
3. What obstacles does it encounter?
4. What successes has it had?
5. What story does it tell about "people's power"?
6. How can I/we learn from the experiences of this organization or group in dealing more effectively with situations that concern me/us?

Discussion

Among the important follow-up points to raise is the issue of the sense of powerlessness and even fatalism that many young people have about the future, particularly the big problems.

- Are ordinary people essentially powerless to change their world for the better? Is the future like a rollercoaster in which we hurtle along determined by forces beyond our control?
- Do our studies of case material and field research confirm or question such assumptions? Are our worst fears for the future more likely to become self-fulfilling prophecies if we assume we can do nothing?
- How adequate are the orthodox and alternative concepts of power? What are the practical implications of each for what we do or would like to do in our daily lives?

Other points to highlight include the relative effectiveness of varying methods of nonviolent social change in different situations (e.g., letter writing, petitioning, lobbying, green bans, consumer boycotts, use of public access radio, and student representative councils).

Extension

Select someone past or present to study involved in nonviolent social change (see Table A2). Collect and research information about the life and work of this person. Role play an interview with this person. One student can take the role of the reporter and the other the role of the person involved in nonviolent action.

Table A2. Nonviolent Social Action

Example Role Model	Example NGOs, INGOs, and Social Change Movements Past and Present
Gandhi Emily Pankhurst Martin Luther King, Jr. John Seed (Rainforest Information Centre), Bob Brown (Wilderness Society, Australia), and Aila Keto (winner of United Nations environmental award)	Independence movement, India Suffragist movement American Civil Rights movement Conservation movement
Chико Mendez (Rubber Tappers Union, Brazil)	Union movement
Archbishop Desmond Tutu (Nobel Peace Prize winner)	Anti-Apartheid movement, South Africa
Aung San Suu Kyi (Nobel Peace Prize winner)	Democratic movement, Burma
Bill Mollison (Alternative Nobel Peace Prize winner)	Permaculture and ethical investment movement
A spokesperson from Community Aid Abroad/Oxfam	Freedom from hunger and social justice movements
Stella and Helena Cornelius (Conflict Resolution Network, Australia)	Peace movement, Women’s International League for Peace and Freedom, United Nations Association
Mum Shirl Smith (social justice worker), Joan Winch (WHO Sasaka prize winner), Kev Carmody (musician and songwriter), Pat O’Shane (Chancellor, University of New England)	Aboriginal social justice and land rights movement
A spokesperson from Amnesty International	Human rights movement
A spokesperson from Greenpeace, Worldwide Fund for Nature, Australian Conservation Foundation	Ecologically sustainable futures movement

Note. NGO = nongovernmental organization; INGO = international nongovernmental organization.