

Neohumanist Educational Futures: Liberating the Pedagogical Intellect

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Introducing Neohumanism

While the roots of neohumanism are certainly based on the spiritual practice of Tantra (from the broader Indic episteme), neohumanism and neohumanistic education is situated best as a transcivilizational global pedagogy.

Neohumanism has both a linear dimension, continuing the progressive evolution of rights that the Enlightenment has given us, and a cyclical dimension, embracing our ancient spiritual traditions, creating thus a turn of the spiral, transcending and including past and present.

Neohumanism thus aims to relocate the self from ego (and the pursuit of individual maximisation), from family (and the pride of genealogy), from geo-sentiments (attachments to land and nation), from socio-sentiments (attachments to class, race and religious community), from humanism (the human being as the centre of the universe) to neohumanism (love and devotion for all, inanimate and animate, beings of the universe).

The chapters

The book itself is divided into five parts.

Chapters by Marcus Bussey, Acharya Vedaprajananda, Ivana Milojević and Sohail Inayatullah theorize neohumanist education. In these chapters, educational process is set within the context of globalisation and the theoretical domains of critical theory and social futures.

The second part is focused on the spiritual in education. Chapters by Tobin Hart and Marcus Anthony explore the genealogical and epistemic traditions that have defined the spiritual in education and with which neohumanist theory dialogues. A further chapter by Ivana Milojević offers insights into how neohumanism is situated in the discourse of collective violence pedagogy, with specific reference to the relationship of transformative educational practice to both 'hard' and 'soft' versions of religion and constructions of the spiritual.

The third section of the book focuses on particular issues in educational futures. Included are chapters on partnership education by Riane Eisler, social cohesion by Marlene de Beer, speciesism by Helene Pederson, indicators of alternative education by Vachel Miller, the teaching of neohumanist history by Marcus Bussey and Sohail Inayatullah, and finally Peter Hayward and Joseph Voros' role-playing game that provides an experiential sense of the implications of neohumanism for leadership.

Part Four presents two examples of neohumanist education in practice, with a case study by Ivana Milojević of a neohumanistic school and Mahajyoti Glassman's thoughts on how to teach neohumanism.

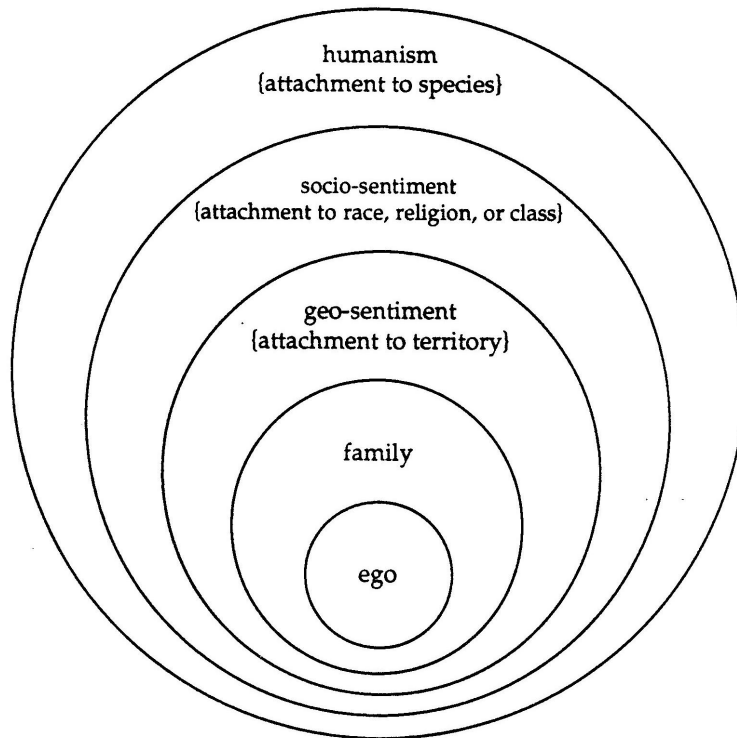
The book concludes on a futures note with an exploration of neohumanist educational scenarios by Sohail Inayatullah.

Interspersed in these parts are short Perspectives by Prabhat Rainjan Sarkar, Acharya Shambushivananda, and Acharya Maheshvarananda (interviewing Paulo Freire) and the book concludes with a short set of appendices.

We hope that this book will engage the intellect; however, our intention is that this process of engagement leads to its liberation. As Sarkar wrote many years ago: "*Sa' vidya' ya' vimuktaye*" or "Education is that which liberates". Thank you for joining us on this journey.

neo-humanism

{love and respect for all beings, animate and inanimate, in the universe}



Sarkar's neohumanism: the liberation of the intellect

Chapter 3 From Multiculturalism to Neohumanism: Pedagogy and Politics in Changing Futures

Sohail Inayatullah

Prior to the events of September 11th, in the West multiculturalism had come to mean better representation of minorities in public and private sector positions of authority and equal opportunity in hiring practices. 'Tolerance' for other¹ racial, linguistic, and national groups had been the catch-phrase in the swing toward multiculturalism, in the search for a rainbow culture.

But while the right wing—focused on social protectionism—has been suspicious of this agenda, it is only recently that this suspicion has become open hostility and widespread throughout the world. In almost every nation today, it appears that there is a leader such as the former Speaker of the House of Representative of the USA, Newt Gingrich, who challenges the notion of multiculturalism.ⁱ Even more radical are the views of USA Senator Trent Lott who glorified segregation, arguing that this is where it went all gone wrong for the USA.² Earlier, Gingrich had argued that multiculturalism will destroy the idea of the American nation, indeed any nation. Multiculturalism, particularly, multicultural education, is evil. Most recently, Tom Tancredo, Republican Congressman, and fighter of illegal immigration into the USA, argued that illegal immigration with the cult of multiculturalism will lead to the end of the United States.ⁱⁱ America will become "A Tower of Babel".ⁱⁱⁱ

This attitude has become crystallized since the events of September 11th, 2001 in the USA, October 12, 2002 in Bali, and March 11, 2004 in Spain. From meaning more justice and fairness and representation of the other, multiculturalism has come to mean the portals by which the other re-enters the Gates of Civilization, causing havoc and moral destruction. It is this fear that has led the Australian Prime Minister to state that he believes in Santa Claus: that is, the myths of the West must remain exclusive and not denigrated because of rational secular culture or because of the non-Christian views of others. Once Santa Claus is challenged, what else is left!

¹ For more on this, and multiculturalism and the other, see the works of Ziauddin Sardar, in particular, Ziauddin Sardar, *Postmodernism and the Other: The New Imperialism of Western Culture*. London, Pluto Press, 1998.

² http://en.wikipedia.org/wiki/Trent_Lott; Lott did apologize and repudiated his earlier remarks. <http://archives.cnn.com/2002/ALLPOLITICS/12/13/lott.comment/index.html>

The threat to the Western canon has become a threat to the West itself. Writes Janet Albrechtsen in *The Australian*, the:

West's multiculturalism created conditions that encouraged the West's fanatical enemies. We were so busy being inclusive, denigrating our own culture, that we were not noticing what was happening. I suggested that Multicultural Man and his lazy cultural relativist thinking needed to be dismantled. A few others were saying the same thing. But not many.^v

Tancredo agrees. "We will never be able to win in the clash of civilizations, if we don't know who we are. If Western civilization succumbs to the siren song of multiculturalism, I believe we're finished."^v

While it is easy to dismiss right wing leaders as merely representing a type of fascism, in fact multiculturalism does threaten the nation–state (and religion). Bounded by the ideals of liberalism and individuality, one version of God, nation as culture, in the context of an efficient marketplace—the nation–state, if it were to yield to the demands of other cultures and civilizations, would find its very cultural existence threatened. It, the nation–state, would either (continue to) undergo a violent breakdown or it could transcend its own limitations and become multi-civilizational and global, and even in the long run create a Gaia of civilizations^{vi}—a garden of cultures as P. R. Sarkar has imagined.^{vii} In a paradoxical sense, Gingrich and others around the world are thus right. Multiculturalism is evil but only in the context of exclusive and narrow collective representations of community such as the nation–state, religion and, indeed, civilization itself.

For those committed to creating and participating in pedagogy that allows for the authentic voices of other civilizations—that overcome the limitations of the ego-bounded rationality of the European Enlightenment—multicultural education is about transcending the text of nationalism and creating a new type of planetary globalism. This is a globalism not confined to the economic but a globalism where humans reflects on who they are, where they are going—this is the creation of a global mind, even a global soul. This then is a plea for the recognition of differences that are part of the postmodern thrust but not its conclusion; a climax neither in capitalist homogeneity nor postmodern nihilism but in life-embracing unity: neohumanism.

Neohumanist pedagogy

Neohumanist pedagogy cannot be timid. It must:

- (1) Challenge conventional accounts of history focused only on kings and warriors and the empires and nations they reside over (at the expense of workers, intellectual history, periods of peace and safety). Thus, neohumanist teaching is focused on macrohistory, mapping the grand patterns of history, ensuring that the voices of the many are included.
- (2) Challenge economic accounts of history that externalize society and the environment. Thus, neohumanist teaching includes the environment in all assessments.

- (3) Challenge teaching that is focused on current events, seeing them as disconnected news items, ignoring deeper structures and worldviews that cause these events. Thus, neohumanist teaching is focused on depth—critically unpacking the given world.
- (4) Challenge pedagogy that focuses only on structure, often reinscribing a view that reality is only “out there” and not in our own self practices. Thus, neohumanist teaching is focused on integrating the outer worlds with the inner worlds (the meanings we give to reality).
- (5) Challenge accounts of gender—fairy tales, for example—that reinscribe narrow roles for women and create new stories that inspire without propagandizing. Thus, neohumanist teaching is focused on unpacking gender hegemony and creating partnership.
- (6) Challenge pedagogy that assumes only one future, always focused on one way of doing things. Instead, neohumanist teaching focused on innovation, how things can be different, and how mistakes in the past could have been avoided (the futures not taken). Thus, neohumanist pedagogy is focused on alternative futures.
- (7) Challenge pedagogy that creates victim hood—at any level, the litany, the structure, the worldviews or the myths we live by, that is, ultimately neohumanist education searches for the possibility of agency, even to the point of education (content, structure, process) co-creation.

Thus, neohumanist education is focused on personal, social and spiritual empowerment. It challenges traditional dynastic accounts of history; economism; flatland news analysis that avoids deeper causes; externalizing at the expense of inner meanings; sexism; narrow accounts of choice and possibility; and content that creates passive acceptance of social, economic, environmental, political and psychological reality.

Multiculturalism and neohumanist pedagogy is a positive step from the wasteland of uniculturalism (of any tradition, whether Islamic, Indic, Confucian or Western) but certainly not its conclusion—a transcultural neohumanism is the next step.

But what has worried many (in North and South alike) is that a pedagogy of difference will eliminate the nation–state developmentalist project, will undo the hard fought gains of the Enlightenment and its myth of progress. For the West, multiculturalism means that the Other—for example, as Woman, as Muslim, as Taoist, as Aboriginal—will have categories of self, community and God, represented as part of normal day–to–day pedagogy—their ways of seeing the world will be legitimised and seen as a potential self, a valid future, instead of as backward—to be studied by anthropologists or placed in the category of ethnic studies by Ministries of Education. How we time the world (calendar); What are appropriate school holidays?; How should the school day begin (prayer, meditation or national anthem)?; What are appropriate ways of knowing, including what is the role of emotional and spiritual intelligence in testing?; and, What is the appropriate headdress, if any, and what of uniforms?—will all be up for grabs.

For Third World nations, the fear is that this means that dissent (instead of obedience, rote learning) will become part of the curriculum, that, for example, Indians in Pakistani textbooks are not constructed as evil money traders or that Pakistanis in Indian textbooks are not constructed as fanatical warriors.^{viii} This could lead to a terminal failure for the national development project—the nation stays cohesive through an external enemy, without which, diversity would lead to chaos. That each person has these multiple selves is ignored, thus creating the hope of national and individual unity.

The multicultural position that the views of religious and cultural minorities should not be seen as threatening to the dominant religion or State ideology but as part of national richness (outside and inside) has yet to become the norm. Opposition is still seen as dangerous to the post-colonial self, since the self remains fragile, in inferiority to the West (though the dramatic changes in East Asia and now the rise of India are certainly seeing a new found confidence). As well, multiplicity of perspectives can lead not to a tolerance of others, but texts that call for the elimination of the other, as with many madrasses in Pakistan. Security becomes primary.

West and non-West, North and South resist multiculturalism largely as in the long run it calls for a transformation of the nation–state and a transformation of the feudal nature of knowledge—one way of doing things with a clear hierarchy of who is above and who is below, what counts and what does not count. In Confucian society, for example, it challenges the unquestioned power of the professor, seeing his knowledge and his favoured location in hierarchy as only one way of designing the structure of knowledge—there are alternatives, peer to peer learning, for example.

Beyond shallow liberalism

However, a civilizational renaissance is not about moving from a simple plea to pluralism. Pluralism in democratic society is about many voices vying for attention. The best ideas win out. The role of the teacher is to fairly present differing perspectives. However, pluralism remains contextualised by liberalism. Thus pluralism as currently valorised, is shallow. A deeper pluralism would ask: how do differing civilizations articulate the rights of the Other and what are the points of unity in these differences? How is the Other not an identity 'out there' but part of our disowned selves.

For example, while in liberal pluralism all values are open to individual choice, in Hawaiian civilization one does not choose *aina* (land not real estate) or one's genealogical relationships with ancestors. They are deep givens. In Islamic civilization as well there are certain fundamentals that bound what is possible. In ancient Tantra, as articulated by Shrii P. R. Sarkar, before pedagogy begins there are moments of meditation. This permits the intellectual mind to become pointed, allowing the intuitive self greater understanding of the topic at hand. The mind is open to the new, fresh to other perspectives. Certainly daily Tantric (or any other type) meditation sessions are not what most modernist educators have in mind when arguing for 'multicultural education'. Most either prefer a secular model where the day begins with the national anthem or a religious model where prayer towards a particular deity announces one's

allegiances. And yet, scientific data suggests that meditation in the morning would enhance creativity, inner peace, and indeed, intelligence.^{ix}

Neohumanist cultural education or deep multiculturalism is about creating structures and processes that allow for the expression of the many civilizations, communities and individuals that we are in the context of a global planetary system.³ × To begin this enormous task, as part of a new pedagogy, we must first contest the value neutrality of current institutions such as the library. For example, merely including texts from other civilizations does not constitute a multicultural library. Ensuring that the contents of texts are not ethnocentric is an important step but this does not begin to problematize the definitional categories used in conventional libraries. We need to ask what a library would look like if it used the knowledge paradigms of other civilizations? How would knowledge be rearranged? What would the library floors look like? In Hawaiian culture, for example, there might be floors for the Gods, for the *aina* and genealogy. In Tantra, empirical science would exist alongside intuitional science, creating integrative knowledge. Floor and shelf space would privilege the superconscious and unconscious layers of reality instead of only focusing on empirical levels of the real. In Islam, since knowledge is considered *tawhidic* (based on the unity of God), philosophy, science and religion would no longer occupy the discrete spaces they currently do.

Of course, the spatiality of 'floors' must also be deconstructed. Information systems from other civilizations might not privilege book-knowledge, focusing instead on story-telling and dreamtime as well as wisdom received from elders/ancestors (as in the Australian Aboriginal episteme) and perhaps even 'angels' (either metaphorically or ontologically).

A multicultural library might look like the World Wide Web but include other alternative ways of knowing and being. Most certainly, knowledge from different civilizations in this alternative vision of the 'library' would not be relegated to a minor site or constituted as an exotic field of inquiry such as Asian, ethnic or feminist studies, as are the practices of current libraries. The homogeneity of the library as an organizing information system must be reconstructed if we are to begin to develop the conceptual framework of multicultural education. To do so, we must further articulate the differences that define us.

Metaphors of difference

Another point of entry to understanding difference is to investigate the metaphors we use to navigate how we see our futures.⁴ For example, while the image of the

³ Ray and Anderson develop evidence that there is large scale support for this position (at least pre 9/11).

⁴ These observations are based on hundreds of futures workshops done around the world. For more on this, see Sohail Inayatullah, *Questioning the Future*, Tamsui, Tamkang University Publications, 2005.

unbounded ocean might represent total choice to American culture—for Muslims, the image of the ocean is seen as absurd. It is direction, toward Mecca, that is more important. Choice is bounded by tradition and the collectivity of the *Ummah* (the global community). For those within the Tantric worldview, it is the image of Shiva dancing between life (knowledge) and death (ignorance) that is the defining metaphor. Shiva represents simultaneous destruction and creation—the cosmos and self in purposeful process. Within modernity, it is the dice representing randomness that holds sway on most. Things in themselves have no meaning or purpose. It is what humans choose to signify that is critical for moderns and postmoderns.

In education, these metaphors are expressed as the student is an empty vessel that must be filled (either by the Star teacher or more often by the Ministry of Education, sinful or evil and must be punished (by the rod), or as in neohumanism, part of a garden to be watered, nurtured (or pruned when appropriate). These deeper metaphors are often decisive in terms of which educational strategies are successful. They also define the success of alternatives such as neohumanistic education. That is, if the dominant societal metaphor is that of the child as sinful then the ecological gardening metaphor will have foundational challenges in taking root. First steps might be to till the soil, engage in values discussions with parents, local areas, educational systems.

Differences in metaphors not only represent deep structures in terms of how civilizations view self, other, nature but also how we ‘language’ the world. Language is not neutral but a carrier of civilizational values, actively constituting the real. Language has become a verb, an interactive practice in the creation of new worlds. For example, it is not so much that many of us now speak English but rather that we ‘english’ the world in our knowing and learning efforts.

Multicultural education is thus not only about learning and teaching more than one language but also about seeing how languages construct worldviews. Committed to avoiding the pitfalls of cultural relativism, a critical pedagogy would also investigate the epistemic costs associated with any particular language and civilization, asking which perspectives are enriched, which impoverished? We thus argue for a pedagogy of deep difference, not a shallow interest focused on advertisements that create a mythology of ‘we are the world’.

These differences are critical not only at the civilizational level but at national and individual levels. How we constitute knowledge is not neutral but based on the structures of various knowledge cultures. American knowledge culture is far more focused on issues of empirical operationalization than in Indic culture, where theory *a la* spiritual knowledge is, in general, more important. The traditional vertical relationship between guru and disciple is central. German intellectual culture, while equally hierarchical, is more concerned with the great philosophies, with the thoughts of the Masters—Hegel, Kant, Marx, for example. True knowledge is about understanding these schools of thought. The Indic model has seen minor debates on the nature of the truth,

but overall agreement on the mission—*ananda*⁵—and that reality is spiritual at some level and that individuals can access this reality.

How individuals search for information and truth within these cultures also differs. In one, the search is for the best university, in another for the best guru, in the third for the best thinker. Of course, modernity has been about eliminating different styles and universalizing them in the university: where knowledge and non-knowledge have come to be defined by technocratic specialists; where dissent is manufactured by hierarchical experts; and, where all differences must be scrutinized by knowledge specialists. However, the structure of the past does not so easily disappear. For example, in modern secular Indian culture, the traditional structure remains with the State and elite academic institutions now playing the role of guru.

Even avoiding or allowing for civilizational and cultural differences, individuals learn differently. We know that some learn best from doing; others from theoretical lectures; and still others through visual media. Some prefer professorial lectures; others small groups, and some one-to-one interaction. Some are analytic, others are synthetic. Some are intuitive; others sense-based; others reason-based; and still others learn through authority. Some focus on *scientia* (thinking), others on *praxis* (transformative action), others on *techne* (doing) and still others on *gnosis* (or contemplative seeing). Women and men also know and learn differently. In contrast to the individualistic style of men, research seems to support that women prefer learning in groups, working in win-win situations to achieve desirable outcomes.

However, we are not arguing from an essentialist position either with respect to civilization, ways of knowing, or individual styles. Differences in how we teach and learn are structural, based on our individual biography. Holistic pedagogy, even while it aspires for a unity of discourse, must first unravel these differences. Teaching multiculturalism and being multi-cultural then is far more than ensuring that one's educational faculty is from diverse backgrounds. Civilization, language, cultural-national knowing styles, ways of knowing, and gender all confront univocal pedagogy. Pedagogical differences call for a deep pluralism in how we know and learn, for a critical political ecology of interpretation. Are we ready for such efforts? Most of us are not. It is far easier to teach by rote or to assume that one's audience is of one mind, than to teach and learn in the context of deep variation. Teaching across civilization and ways of knowing involves constant interaction with self (problematizing one's teaching style) and with students (discerning what is happening within their worldview, in how they create meaning) as well as the categories of 'self' and 'student'. Dynamic cultural interaction, far more than liberalism can ever hope to aspire towards, is required.

Limits of the multicultural

⁵ *ananda* in Sanskrit mean Bliss—it is both an end point for personal and social evolution and an internal state of God intoxication that comes as an act of divine grace.

However, and this is crucial to an understanding of multiculturalism, what is problematic is the confusion of the essentialist values of difference with the notion that everything from that culture must be recovered. For example, many practices are not post-rational practices that are inclusive of many ways of knowing, rather they are simplistic pre-rational practices that confuse cause and effect, that confuse levels of reality. The logical mistake of misplaced concretism is often made, leading some to argue that angels can be tapped so that humans can travel to Mars. Or that gender discrimination is not problematic since 'our culture is different'. This remains the problem of tradition—in what ways is tradition central to cultural definition, and in what ways does it suppress particular individuals and groups (most often, women, and those at the bottom of the economic ladder).

While, certainly, indigenous cultures are the caretakers of the future—the strength of the West has been in assimilating other cultures, in appropriating them and thus forever stalling its own Spenglerian demise. This is crucial. One dimension of the West is its linearity, there is progress as well as continual crisis—always creating technological breakthroughs—we are comfortable in hypertime (but now paying the price via cancer rates, environmental crisis and world terrorism), this is the dominant ego of the West. However, another side of the West has been focused on distribution, rights, care for the other, soft and spiritual time (the emerging cultural creatives). The latter has been open, indeed, embraced multiculturalism, while the former sees it in superficial terms, as useful for productivity, and as a cultural challenge.

This said, even while the West has an ego and alter-ego, as do other civilizations (East Asia having Confucian and Taoist selves; Islam having a syncretic soft side—scientific and spiritual—and a harsher side that stands in confrontation to the other), cultures should be seen as fluid, as in process, learning from others. Thus, suppressed cultures should be seen in their entire humanity, as good and evil, and not as romantic reified archetypes that are the sole carriers of wisdom, of humanity's salvation.

The question then becomes: in what ways are our fears of other cultures merely our projections. Can we write curriculum that moves from tribal pedagogy to planetary pedagogy—our particular stories being a tapestry of humanity's (and nature's) evolution?

This is crucial. Multiculturalism is useful because it forces us to move outside our own civilizational metaphysics, whether this be the notion of good and evil (us as good; them as evil) or vidya/avidya (internal/external, we are inner motivated people, they are outer motivated) or yin-yang (the sun and the shadow). Multiculturalism also calls on us to have a deep conversation in terms of how each culture sees self (as concrete, as soul, as fluid), nature (to use, to steward, to live in, to eradicate), women (as partners, or as commodities for the nation—state project or for capitalism/socialism) and the other (to use, to exoticise, to ...).

However, it can be used as a way to freeze culture. As well, migrant communities in response to the dominant culture create a fossilized version of their culture. While their original home may have changed, they remain in the eighteenth century. Thus, after

multiculturalism is neohumanism, which includes the views of civilizations, but asks and prods us to see ourselves as foundationally human in synergetic relationship to nature (and more and more to technology).

While the previous section has focused on the unicultural versus multicultural debate with a call for a neohumanist solution to this crisis, this section will unpack culture and pedagogy as a way to create alternative futures of culture and education.

Deconstructing multiculturalism

Causal Layered Analysis (CLA)⁶ is a poststructural theory of knowledge and method that seeks to unpack and synthetically integrate multiple levels of thinking about the future—the empirical, the systemic, the worldview and the mythical.

CLA assumes four levels. The **first** level is the “litany”—quantitative trends, problems, often exaggerated, often used for political purposes—(children need to learn the basics, e.g.) usually presented by the news media. Events, issues and trends are not connected and appear discontinuous. The result is often either a feeling of helplessness (what can I do?) or apathy (nothing can be done!) or projected action (why don't they do something about it?). This is the conventional level of most futures research which can readily create a politics of fear.⁷ The litany level is the most visible and obvious, requiring little analytic capabilities.⁸ Assumptions are rarely questioned.

The **second** level is concerned with social causes, including economic, cultural, political and historical factors (teachers are not well-trained, children spend too much time on computers, for example). Interpretation is given to quantitative data. This type of analysis is usually articulated by policy institutes and published as editorial pieces in newspapers or in not-quite academic journals. If one is fortunate then the precipitating action is sometimes analyzed (population growth and advances in medicine/health, for example). This level excels at technical explanations as well as academic analysis. The role of the state and other actors and interests is often explored at this level. The data is often questioned; however, the language of questioning does not contest the paradigm in which the issue is framed. It remains obedient to it.

The **third** deeper level is concerned with structure and the discourse/worldview that supports and legitimates it (the industrial paradigm's focus on standardization in terms of time, subject; the spiritual approach focusing on inner growth; the globalized approach to enhancing skill and capacity for competing in the world knowledge economy; the biological approach to genetic intervention, for example). The task is to find deeper social, linguistic, cultural structures that are actor-invariant (not dependent

⁶ CLA as theory and methodology is used throughout this book, as for example, in the chapters by Marcus Anthony and Helena Pederson.

⁷ The Club of Rome's *Limits to Growth* and other studies is a modern example of this.

⁸ Of course, those who developed the litany required great not only analytic capability but as well the capacity to touch the system, the worldview and myth/metaphor level. A litany is not a litany unless it has something to rest on. For example, the litany of economism rests on the world financial system, which rests on the worldview of capitalism, which rests on the myth of greed, the invisible hand, and self-interest.

on who are the actors). Discerning deeper assumptions behind the issue is crucial here as are efforts to revision the problem. At this stage, one can explore how different discourses (the economic, the religious, and the cultural, for example) do more than cause or mediate the issue but constitute it, how the discourse we use to understand is complicit in our framing of the issue. Based on the varied discourses, discrete alternative scenarios can be derived here. For example, a scenario of the future of education based on globalisation (learning languages, digital media skill so one can compete better) versus the spiritual view (find your inner mission, bliss, learn what you need for your life journey) versus industrial (learn obedience so one can become a good employee, a future teacher or educator). These scenarios add a horizontal dimension to our layered analysis. The foundations for how the litany has been presented and the variables used to understand the litany are questioned at this level.

The **fourth** layer of analysis is at the level of metaphor or myth. These are the deep stories, the collective archetypes, the unconscious, of often emotive, dimensions of the problem or the paradox (child as sinful; child as seed; all as learners, for example). This level provides a gut/emotional level experience to the worldview under inquiry. The language used is less specific, more concerned with evoking visual images, with touching the heart instead of reading the head. This is the root level of questioning; however, questioning itself finds its limits since the frame of questioning must enter other frameworks of understanding—the mythical, for example.

This fourth level takes us to the civilizational level of identity, the educational and cultural metaphors discussed above. This perspective takes a step back from the actual future to the deeper assumptions about the future being discussed, specifically the post, non or arational. For example, particular scenarios have specific assumptions about the nature of time, rationality and agency. Believing the future is like a roll of the dice is quite different from the Arab saying of the future: “Trust in Allah but tie your camel”, which differs again from the American vision of the future as unbounded, full of choice and opportunity. For the Confucian, choice and opportunity exist in the context of family and ancestors and not merely as individual decisions. Thus, all education is located in not just the self but in community. Choices are made as to what can help the family, not just about finding one’s personal bliss or location in the world knowledge economy.

In terms of multiculturalism, the litany of multiculturalism is expressed in two ways. Prior to September 11th, it was the Coca-Cola commercial of “We are the world”. Children from around the world in song, united. Since September 11th, it is expressed as the hordes of foreigners attempting to break into Fortress OECD with advance agents living in the rich nations, providing the means. It is a reverse of Galtung’s^{xi} structural theory of imperialism, wherein the center uses the local bourgeois and state bureaucrats to develop a bridgehead to the periphery.

Indeed, Galtung’s theory helps us explain this phenomenon from a systemic perspective. It is the reversal of hundreds of years of traders, priests and gunships creating the colonies. Now, the colonies have returned to the center of the empire, and clearly since

September 11th, there is anger in the air. Education thus is one of the root causes, as it has created tolerance for others instead of creating a culture which focuses on national, religious and civilizational identity. Nations in the non-West look at this debacle, protesting that their 'citizens' are not treated fairly in the West, and simultaneously they work to ensure that diversity does not spread in their own nations.

Other systems reasons for multiculturalism include globalisation—air travel, capital travel, and now more and more, labour travel, currently only for those in the knowledge economy but soon for other sectors as well. Tourism has come to be the multicultural industry par excellence, both for its capacity to create encounters with the other, and as well for clearly showing the superficial nature of contact with the other; i.e. it is only with the hotel staff or pool cleaner that there is contact. The newest global industry is education—with billions open for grabs at the university level (the globalized university) but also soon at the high school level, as this part of the economy is also privatised.

Multiculturalism can also be understood by the challenge to the Enlightenment project focused on science and rationality. Spiritual modes of knowing are now attempting to fight back from their marginalisation in the modern era.

At the worldview level, there are certainly multiple perspectives on multiculturalism.

From the conservative, it is a mistake and we should go back to civilizational fortresses. Those already in the gates should live according to merit, and not from any notion of equal opportunity, that is, social justice should not be the operating mode of progress since only the individual is real. (As per the Thatcher quote that "there is no such thing as society"^{xii}).

From the liberal view, multiculturalism, in moderation, will create a better society, a richer society. The best and brightest immigrants will help create national wealth. Others will take the unattractive jobs—jobs that those in the Center no longer wish to come near.

From a third world state perspective, multiculturalism is at one level, natural, there has always been an ecology of worldviews in local areas. But at a modern level it is dangerous—communities need to forget their ethnicity, even language, and unite around a common national language. Often, this is code for the domination of one ethnicity, as with the Punjabis in Pakistan or one religion as with Hindus in India.

From an evolutionary scientific perspective, variation is who we are. Human difference is not 'race' based, indeed, there is no genetic basis for race. Difference comes from how we have adapted to the external environment (skin colour). The challenge is to not focus on the differences, but on our common humanity.

What are some stories at the myth level that inform this discussion. As mentioned earlier, first is the notion of the Fortress. Second is the notion of the diaspora, evil exile. Third is the notion of a planetary ecology, the metaphor of the garden, each flower representing its own beauty, the garden existing in ecological diversity. The last metaphor is that of survival of the fittest. Just as the most developed species have

survived, so should the most developed cultures. Multiculturalism merely allows those not necessarily fit to survive and prosper. And, it shows the strength of culture; fleeing to areas where it can adapt, and survive creating fusion cultures.^{xiii}

Scenarios of the future

While Causal Layered Analysis focuses on depth, what of breadth? To deal with the full range of multiculturalism, we offer the following scenarios.

- (1) **Universal Mosaic.** This future is legitimised by a mixture of ways of knowing, spirituality and science, that there is variation in life, and it should be protected and valued. The most important project is creating a global community, protecting ecological diversity and creating global gender partnership. This community should be as diverse as possible given a range of shared basics—a global neo-magna carta. Thus there must be global governance allowing difference but ensuring that culture is not used to oppress others. There is thus some fluidity in the notion of culture. Indeed, diversity can also come from new life forms—artificial intelligence and even spiritual life forms, what philosopher P. R. Sarkar has called *microvita*. Not only should we protect past species we should create new ones. Education should be diverse but deep, focused on ways of knowing, particularly moving from the rational to the post-rational, the spiritual. It would be focused on using our collective capacity to solve the world's problems (energy, pollution, violence) and move from survival to thrival. The future is that of Earth as Gaia.
- (2) **Fortress.** The multicultural experiment has failed. September 11th was the final nail in the coffin. Cultures should retreat to their nations. There should be a global police and military force under USA plus UN leadership to ensure that pirates do not roam the seas and air and even outer space. Generally travel (especially for political migrants and those who do not accept the rules of the host nation) should be restricted. However, capital should continue. Western ideas of individuality and freedom plus liberty should be the world maxims but given the problematic nature of 'universals' it is better that each nation defines its values as long as it does not threaten the global economy. Denmark, for example, now sends out a DVD of Danish culture, including images of men kissing each other and topless females to ensure that migrants understand the importance of sexual openness in Danish society.

They argue that civilizations are in clash and the sooner everyone recognizes this fact, the better for all. We can co-exist but the basis of who we all are cannot be negotiated (Santa Claus, for example, for the West; cartoon depicting Muhammad as a terrorist for Muslims).

Over time, as capital truly globalizes and as safeguards for the West develop globally, then the multicultural experiment can continue again. However, this is at the shallow level of the litany (knowledge about other cultures so that one can succeed in capital accumulation) and certainly not for deeper ways of knowing. Education should teach the basics so that individuals understand who they belong

to, their history, their nation, and all that is true, good and beautiful. The future is that of multiple fortresses—however, the walls are for those who are culturally different, not for those nations that have deep cultural similarities.

- (3) **Globalisation all the way.** In this scenario, multiculturalism is seen from its instrumental advantage. That is, migration of the best and brightest can lead to global excellence and wealth for all. Multiculturalism is having teething problems as the Islamic world rids itself of extremists just as the Western world did many centuries ago. Globalisation, of course, makes this Islamic problem a world problem. The West should be respectful of Islam and other religions and should continue to support democracy and equality wherever and whenever it can. Multiculturalism within limits is a win-win situation for all. Education should be skill based, helping individuals prepare for the future. Difference is important in that it will lead to a better understanding of others, thus allowing the individual to make friends and influence people. Difference is an economic niche—culture is a high-end export, critical for success in a global knowledge economy.
- (4) **The Great Transition.** We are in the middle of a grand transition. Traditional views of nature, reality, truth and sovereignty are being challenged by genetics, feminism, multiculturalism, postcolonialism, artificial intelligence, nano-technology, globalisation and the internet.^{xiv} As well, we are in the midst of a grand demographic transition. In the first phase humanity will become largely Asian and African (Caucasians becoming a dominant minority)^{xv} but in the second phase, germ line intervention will make our biological selves as fluid as our clothes. We do not know where we are going but notions of fixed identity in terms of culture, race, nation and religion will be of little help for us. True, there will be set backs—from terrorists, from rogue scientists, from fundamentalists—but humanity are on the verge of scientific and collective greatness: progress in every possible way. Education should challenge and question all basics—nothing should be left to ‘God’, rather it is time to teach the real story of ‘man’ as creator of the future. National limits, cultural limits, religious limits, all impose unnecessary barriers on what we can be. Only that which has scientific basis should be taught in schools and university. Where there is no evidence base, as per the scientific method, it should be thrown out. Our future is that of Spaceship Earth

Neohumanistic education is certainly closer to the Global Mosaic, however, the Fortress Scenario needs to be compassionately understood, that is, it is local leaders (mullahs, for example) and national leaders call on this future as they are afraid of their loss of power as the world changes dramatically around them. Global all the way is crucial in breaking up feudal structures; however, without a commitment to equity, it will only lead to empire. The Great Transition can create a neohumanistic future, however, with the new technologies, if we are not careful, dystopia (of the 1984 or *Brave New World* variety) can easily result. Evidence base is crucial, but often our paradigms blind us to the evidence. Having multiple frames, multiple forms of intelligence, allows us more flexibility.

Scenarios of course exaggerate so that we can better understand the range of probable and possible futures. But let me close this chapter on difference and shared basics with a restatement of my preferred future, the Global Mosaic with aspects of The Great Transition.

Shared basics—a personal perspective

The issue is that given the Many that we are today, is there a One that can be learned about? Our futures depend on living such an ethical sensitivity.

To begin with, we need to learn/teach the painful struggles we have overcome, the challenges that we have creatively resolved. But we should not only reflect on our own human history but as well include our complex interaction with Nature and the Divine.

Our knowing of nature should not be as an Other to us, but as a living and breathing process that exists for itself.

The divine should be conceived not as an entity that can be claimed and owned but as the ineffable, as the cosmic inspiration that leads to ever greater love, to ever greater understanding of others.

The divine pulls history forward, creating a progressive thrust that does not accede to narrow genderisms, nationalisms, culturisms, humanisms, or other exclusive forms of identity. Multiculturalism, while an important part of the decolonisation of the mind, restates the traumas of the past, instead of focusing on the trans-culturalism of the future.^{xvi}

There are some basics that must be taught irrespective of difference. These are issues of how we treat one another (especially those vastly different from us), how we treat those weaker than ourselves, how we treat nature, and what our relationships with the Unknowable are. Each civilization has basic ethical guidelines. While new technologies such as gene therapy and artificial intelligence confront how we think and learn, they do not stop the more important process of asking what it means to be human, or to become human. They do not stop the wondering and knowing process. Even as postmodernist relativism undoes the rationality of progress, we are called to new/ancient more inclusive levels of rationality. The true, the good, and the beautiful, or *sat* (truth as benevolence), *chit* (existence) and *ananda* (endless bliss), in multicultural education must not be lost sight of. The routes to them, the meanings we give to them, the frames we know and learn from, however, are broadened. It is this wisdom culture that neohumanism education seeks to recover and, indeed, reinvent. Neohumanist education seeks to expand the frames of knowledge we use to construct our world, going beyond tribal, religious, national and even civilizational lenses.

Neohumanism does not create a new compromise between uni and multi; rather, it creates a new reality.

Deep multicultural education qua neohumanism envisions a future where the multiplicities that we are, unite in the common neohumanity that we can be.

Whether this is at all plausible will be explored in the final chapter of this book.

Readings

ⁱ Newt Gingrich, *To Renew America*, New York, Harpercollins, 1995.

ⁱⁱ <http://www.rightwingnews.com/interviews/tancredo.php>

ⁱⁱⁱ Holley Bailey, 'America's Border War', *Newsweek* (3 April), 2006, 26.

^{iv} Janet Albrechtsen, 'End of an innocent age', *The Australian* (27 July), 2005, 15.

^v <http://www.rightwingnews.com/interviews/tancredo.php>

^{vi} See Ashis Nandy and Giri Deshingkar, 'The Futures of Cultures: An Asian Perspective', in Eleonora Masini & Yogesh Atal (eds.), *The Futures of Asian Cultures*, Bangkok, Unesco, 1993.

^{vii} P. R. Sarkar, *The Liberation of Intellect – Neo Humanism*, Calcutta, Ananda Marga Publications, 1983; P. R. Sarkar, *Supreme Expression* (Vol. II), Netherlands, Nirvikalpa Press, 1978. See Sohail Inayatullah, *Situating Sarkar*, Maleny, Gurkul Publications, 1999. Also see: Sohail Inayatullah, *Understanding Sarkar*, Brill, Leiden, 2002.

^{viii} See S.P. Udayakumar (ed.), *South Asia: Handcuffed to History: Narratives, Pathologies, and Violence in South Asia*, Wesport, Ct., Praeger, 2000.

^{ix} <http://www.esalenctr.org/db1/>. http://www.esalenctr.org/db1/archives_001.cfm. Also, www.tm.org

^x See Paul Ray and Sherry Ruth Anderson, *The Cultural Creatives*, New York, Harmony Books, 2000. See: www.culturalcreatives.org.

^{xi} Johan Galtung, 'On the Last 2,500 years in Western History, and some remarks on the Coming 500', in P. Burke (ed.), *The New Cambridge Modern History, Companion Volume*, Cambridge, Cambridge University Press, 1979.

^{xii} <http://briandeer.com/social/thatcher-society.htm>.

^{xiii} See, for example, Gautam Malkani, 'Mixing and Matching', *FT Weekend* (22/23 April), 2006, W7/8. Also, Sohail Inayatullah, 'The futures of Asia': www.metafuture.org

^{xiv} Michio Kaku, *Visions: How Science Will Revolutionize the 21st Century*, New York, Anchor Books, Doubleday, 1997. See also the work of Ray Kurzweil, particularly, *The Age of Spiritual Machines*, New York, Penguin, 1997.

^{xv} http://www.cia.gov/nic/NIC_globaltrend2015.html#link7. Sally Neal, Social Trends: Implications and Opportunities. Queensland Government, Department of Primary Industries. www.dpi.qld.gov.au/business/Welcome.html. Also, see, <http://www.lifeissues.org/international/v9n5.html>

^{xvi} See, for example, Claude Grunitzky, *Transculturalism: How the World Is Coming Together*, New York, True Agency, 2004.