1: Key elements of globalisation

Greg Woolley

About the writer

Greg Woolley joined YMCA Wales as the Global Youth Work Coordinator to lead the "Connect 4 Change" project in September 2010. Previously Greg worked for more than 8 years in a similar role with the Development Education Centre; Global Education Derby. Whilst at Global Education Derby Greg developed a wide range of global youth work projects and activity working directly with young people and supporting the Continuing Professional Development of youth workers through the Global Youth Work Project East Midlands. Such projects have included the engagement of local community action based activity as well as international youth exchange programmes with India to explore issues around global citizenship. Greg is an accredited "Global Trainer" through the Institute of Education, University of London and developed "The Global Dimension in Youth Work: a Conceptual Model". Greg's particular area of interest is in sustainable development and he contributed a chapter on the topic to the NYA published (2008) "Global Youth Work: Taking it Personally" resource along with being a visiting lecturer on the issue on the MA global youth work module at De Montfort University.

Suggested reading

Brazier, C. (2006) *No-Nonsense Guide to Globalization*. New Internationalist.

Ellwood, W. (2006) *No-Nonsense Guide to World History* New Internationalist.

Global Dimension in Youth Work: Conceptual Model available at: http://www.gywpem.org.uk/Global.aspx

Peace Child International (2002) *Sustainable Human development – a young person's introduction*. London: Evens Brothers Ltd.

Sallah, M. and Cooper, S. (2008) *Global Youth Work: Taking it Personally* (Chapters 1, 2 and 10). Leicester: NYA.

Stiglitz, J. (2002) *Globalisation and its discontents*. London: Penguin Books.

**The Coffee Chain Game** available at:

http://www.oxfam.org.uk/education/resources/coffee_chain_game/

Introduction

"*Globalisation refers to the world coming together due to closer economic, cultural, environmental, political and technological interactions resulting in global interdependence*" (Sallah and Cooper: ix). This state of global interdependence is the intertwining of your and my lives with those of people across the globe, through for example the connection between the food that I like to eat which is grown in the global South and the people in the South whom depend on the exporting of such foods for essential income. If, as youth workers, we are going to work with and support young people through the transition from a dependent childhood into independent adulthood becoming active participants of their society, then today in the 21st century it is essential that you fully recognise the global context in which young people's lives exist. This is so because, being independent in an interdependent global community presents in itself, new challenges and opportunities for young people; for example, the challenges faced in 2010 of mass youth unemployment in the UK linked to the global economic downturn as a result of collapsed financial markets in the USA. In this it also helps to recognise the global context to your own life as an informal educator; role model and mentor.

Being able to place the lives of young people in the context of a global society, making the connections between the personal, local and global issues is an important process to the development of good, quality youth work. The National Occupational Standards for Youth Work (Unit 1.1.3) recognises this importance and actively encourages youth workers to *"Explore with young people the global context to personal, local and national decisions and actions"* (http://www.lluk.org) and goes on to state that *"you must know and understand… how local, national and global issues and activities can impact upon each other, including how local activities relate to the wider context, and vice versa"*.

Through this article along with the questions and tasks set, I intend for you to undertake your own journey of reflection and learning whilst sharing with you my experiences and the realities of globalisation as they have unfolded in my life. Through this journey I will specifically explore these realities in the context of the 5 faces or key elements of globalisation as listed in Sallah's definition above and diagram below.

Economical

Political

Globalisation

Environmental

Cultural

Technological
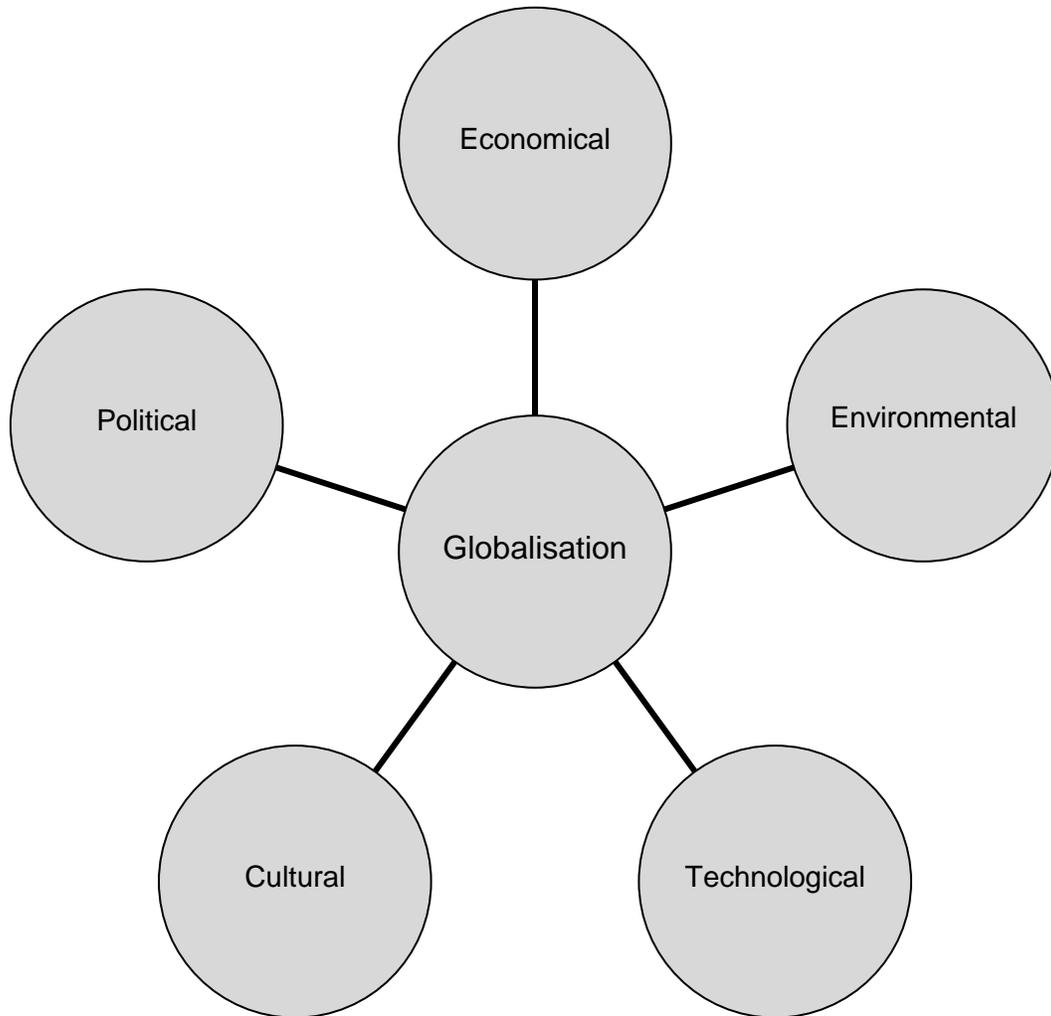
In addition, I have specifically structured my writing to take you through three phases in this journey. Based on what is more commonly known as the 3Cs Global Youth Action Framework; Connect Challenge and Change (DEA). I want you to **connect** - starting where you are at and for you to become aware of, and make connections between yourself; the local and the global aspects of your everyday lives; experiences and other people. I want you to be **challenged** – by developing critical understanding of the world based on your values, world views, intercultural skills and your everyday global connections. I want you to question why things are the way they are and to decide if you will choose to challenge the status quo (DEA: 14). In addition, a key principle of the global youth work process is to *"Recognise that the relationships between, and within, the North and the South are characterised by inequalities caused by globalisation"* and *"…understanding of the world, based on the historical processes of globalisation"* (DEA). I consider this an important challenge when exploring one's own local – global connections and critically analyzing the process of globalisation.

Then, as a global youth worker, I hope that you will be a force for **change** –

better equipped with the knowledge, skills and confidence to feel empowered and able to choose to shape and take action in local and global communities for a better world individually and collectively –a world with reduced inequalities, universally practiced rights and a global environment that is sustainability utilised. To quote Ghandi; *"We need to be the change we wish to see in the world"* (http://en.wikiquote.org).

Q1: Above I refer to change for "a better world"

What does "a better world" mean to you?

Consider some of the young people you work with. What do you think they would consider "a better world" to be?

How might this differ from the perspective of a young person or people living in the global south, in Columbia, or India perhaps?

It is not the intention of this article to explore definitions of globalisation in any depth, but to do so briefly provides an essential starting point for exploring the faces of globalisation; so what is it?

There are various definitions of globalisation along with debates as to whether it exists or not, whether it is a process or concept and whether it is a force for good or bad? Sallah, for example explores the cases of "*Globaphiles*" and "*Globaphobes*": those in favour of globalisation and those whom are skeptical (Sallah and Cooper: 4). It is possible, as I do, to appreciate arguments from all sides and having been involved in global youth work for some years, I believe that we each individually have to come to our own conclusion about what globalisation is and what it means for individuals, society and the global environment. For me, globalisation has presented many opportunities and has opened my eyes to the wider world, but perhaps, to someone from an indigenous community in the Brazilian Rain Forest for example, it could be seen as a threat to their livelihoods, culture and ability to live sustainably. It is perhaps not until you have explored the global connections to your own life and along with that; explored the interrelations between key elements of globalisation, that you will be able to confidently develop your own conclusions and definition of globalisation. In doing this, you will then be in a better position to integrate a global dimension (global youth work) to your youth work practice; through the empowerment of being connected.

As referenced earlier, Sallah provides a useful definition. He highlights key elements of globalisation, including that of technology. Thanks to one of the most influential technological developments shaping globalisation; the spread of the World Wide Web and the internet, I was able to undertake a very quick

piece of research into other's definitions via the means of a popular online "search engine". In a quarter of a second I had before me about 1,020,000 results ready to access on my home computer, which incidentally is the product of a Japanese company, manufactured in China (with components and materials probably sourced from across Asia) under the license of an American based software company before being shipped to the UK where it was purchased from the high street retail outlet of a European "International" electrical retail group. Below is a small sample of definitions found in this search.

> *"The process of going to a more interconnected world; the process of making world economy dominated by capitalist models" (World System Theory by I. Wallerstein, reference online at wiktionary.org).*

> *"The transition from national and regional economies to global economies" (www.environment.gov.za).*

> *"This is the trend where people are becoming more interconnected and interdependent. Information technology is driving this trend by enabling companies to move money and ideas instantly at the click of a mouse. The ways in which goods and information are moved between countries are becoming easier" (geographyfieldwork.com).*

> *"Globalisation is an imprecise term, which is used to define a series of partially interlinked economic, technological, commercial, political, social and cultural processes, which have taken shape during the last decades of the 20th century" (www.dmu.ac.uk).*

> *"The process of dwindling importance of distance and borders" (www.urban-matrix.net).*

These definitions come from a wide range of sources including: an online encyclopedia, edited by a global community of volunteers; the Republic of South Africa's Department of Environmental Affairs; an English language, Spanish based geography field studies centre; a UK based University and the European Urban Knowledge Network - a pan European urban planning policy project.

A brief examination of this sample of definitions reveals a few constant ideas are prominent; that globalisation is a process dominated by references to economics, and technology and the idea that the world is getting smaller, "dwindling importance of distance and borders", and bringing the world closer to become a Global Village. But of the key elements of globalisation, any reference to the environment is missing in the above. Nor is it present in the "If the world were a village of 100 people" (see box below) where the other 4 key elements can be identified: Economic in the employment / unemployment and income of the population; Culture - the religion; Technology through the ownership of cell phones and access to the internet and Political through the

peoples' literacy levels? "If the world were a village…" is a common tool used to explore globalization and identity within a global society.

If the world were a village of 100 people…

61 villagers would be Asian (of that, 20 would be Chinese and 17 would be Indian), 14 would be African, 11 would be European, 9 would be Latin or South American, 5 would be North American, and none of the villagers would be from Australia, Oceania or Antarctica.

At least 18 villagers would be unable to read or write but 33 would have cellular phones and 16 would be online on the Internet.

27 villagers would be under 15 years of age and 7 would be over 64 years old. There would be an equal number of males and females. There would be 18 cars in the village. 63 villagers would have inadequate sanitation. 33 villagers would be Christians, 20 would be Muslims, 13 would be Hindus, 6 would be Buddhists, 2 would be atheists, 12 would be non-religious, and the remaining 14 would be members of other religions.

30 villagers would be unemployed or underemployed while of those 70 who would work, 28 would work in agriculture (primary sector), 14 would work in industry (secondary sector), and the remaining 28 would work in the service sector (tertiary sector). 53 villagers would live on less than two U.S. dollars a day.

1 villager would have Aids, 26 villagers would smoke and 14 villagers would be obese. By the end of a year, 1 villager would die and 2 new villagers would be born so thus the population would climb to 101. (http://geography.about.com)

Q2: Where would you fit into this global village and what is the significance of such identification?

The omission of the environmental element in these definitions begs the question as to how the elements relate to each other and how they in themselves define our understanding of globalisation.

A brief exploration of the 5 faces of globalisation

Cultural face: Sallah describes this as, *"how culture... is diffused through technological advancement and often propagated as the best,"* citing examples of MacDonalds fast food, the shape of beauty and size zero and the *"diffusion of a gangster culture through the music of Fifty Cent (Get rich or die trying attitude)"* (2008: 5).

Economic face: As the sample definitions above earlier suggest, the economic face is the most visible with the *"movement of stateless capital [and] multinational branding"* (Sallah and Cooper, 2008: 5). Consider also the impact as described at the beginning of this article of the troubled financial situation in the USA and the knock on effect this had in the UK and across Europe.

Environmental face: In describing the environmental face of globalisation, Sallah, makes reference to the destruction of the environment, *"strongly linked to carbon emission, destruction of the ozone layer as well as destruction of the rain forest resulting in global warming, exposure to harmful ultra violet rays, flooding and even to the quality of air we breathe"* (2008: 5). In the same resource, I go on to state that:

> *We have been carelessly using the earth's resources and accumulating it's wealth in the west at such an unsustainable rate that at some point in the future, the natural reserves of oil, coal and gas that we so depend upon for our energy supplies and material goods, such as our stereos, televisions, will one day run out. The impact of using these resources, either through burning to produce energy or in the production of materials that eventually end up in landfill or worst still, in our oceans and natural rural environments, such as plastics, is detrimental to our survival and the survival of other animal species." Woolley in Sallah, (2008: 188).*

Political face: Sallah (2008: 6) sees in the political face the *"diffusion of certain 'democratic' values and the management of geo-politics"* . The political face incorporates international governance interrelations and structures such as the United Nations, The Commonwealth, the African and European Unions.

Technological face: *"Embodies all means of communication bringing the world together and especially people from distant lands to be in touch instantly. This includes the internet, satellite, mobile phones, teleconferencing, newspapers and... air travel in all its manifestations."* Sallah (2008: 5).

Such descriptions suggest a leaning towards the globaphobe end of the globalisation debate, but I also think that Sallah's dissection of globalisation into 5 faces overlook what I consider to be 2 additional components; science and religion (the latter of which is a prominent distinction in "if the world were a village…"and to which I attributed to being a cultural face). These two polarizing, and yet at times, complementary sectors, in my mind, were the building blocks of the globalisation process we know today. It could be possible to locate science within the technological and environmental faces and religion within the cultural and political, but this in itself would be a dilution of the huge influence of these two forces. In the same way that I suggest that we must each come to our own conclusions and definitions of globalisation, so too must we come to our own conclusions about the different elements of Globalisation. For example, Sallah focuses his definition of the cultural face with underlying negative tones; the dominance of mono-cultural identities, yet it can also be argued that the cultural face of globalisation has brought about multiculturalism and diversity and the opportunity to learn about new or alternative ways of living and working. Technological developments have also not only made the world a smaller place in terms of time and distance, but have changed the very face of communication in a way that has created new cultures within cultures. On the environmental front, as a globally connected community, we may be better placed to work collaboratively in tackling the serious challenges presented to the existence of human society as we know it, but it was the driving elements of global technological and economic developments bringing us together in interdependence that brought about such destruction in the first place, was it not? Where does this put me on the globaphobe/phile debate spectrum?

Q4: Are you a Globaphobe/Skeptic or a Globaphile/Proponent?

Having a greater understanding of your place in our globally interdependent community and understanding your global connections will help you process your position.

Making connections

So how do we make the connection between the local and the global? Firstly by identifying the global links to our personal everyday lives.

> *"Youth workers and others who work with young people struggle to make the links between what can at times appear as a big massive concept 'out there' (globalisation) with the daily realities of the young people they work with. 'How is the war in Afghanistan linked to the heroin consumption in my neighbourhood?' How is [now former] Prime Minister Gordon Brown's visit to China and India (January 2008) linked to the securing of jobs in Britain? This correlation between what happens 'out there' and 'the life we lead here' is often seen as just that; 'not*

relevant to us'. This approach is at times dogmatic and therefore deliberate but at other times, based on ignorance and a lack of understanding of our increasing interdependence… Globalisation affects us both in our professional and personal lives and therefore we cannot remain detached; we have to take it personally!"
*Sallah (2008: ix).*

This can be undertaken through a simple exercise like the one I did earlier on my home computer or for example, examining the manufacture labels on our clothes. As I sit writing this study pack, I am wearing jeans and a shirt manufactured in India along with shoes and underwear made in China. Through this you may start to see a pattern. To demonstrate the notion of the global in the local, I undertook three brief surveys of the global connections around me in three different scenarios; in the home, in the food I eat and in the streets around me.

In the diagram below, you can see how, just in my lounge at home, there are many global connections; mostly through the manufacture of goods. Nearly all of my baby daughters toys, whether they are wooden, plastic or fabric based, were manufactured in China as were my television, DVD player and digital receiver. My items of furniture from India were specifically chosen for their origin due to my interest in Indian design and culture; an outcome of my travel to India and the influence of growing up in a multicultural community of predominantly Indian heritage. My music collection displays a global influence from across Europe, Asia, America (Northern and Southern) and various African nations. But what I want to draw attention to is the simple mug of coffee that I was drinking. The mug, sugar and milk were all produced in Britain and the gas which heated the water in my kettle was probably 90% from UK gas wells whilst 10% would have been piped in from Europe (http://www.gas-guide.org.uk). However, the shop branded 'organic certified', 'Fairtrade' instant coffee is a "Product of Ethiopia, Peru and Papua New Guinea". That is three different continents in one jar; Africa, South America and Australasia. What is more, the company that owns the brand of coffee is Danish but the coffee, as it can be found in my jar, was manufactured in Germany and then finally consumed in my home in Wales.

Within this first scenario, all five elements of globalisation are evident, some perhaps more obvious than others. The cultural face is quite explicit in the identified multicultural influences and global coffee culture. The environmental face is evident in the desire for produce to be organic; the economic face is in the fair trade credentials of the coffee which is also tied to a global social-political agenda. There are also references to a range of technological items produced in China, which again has global environmental impacts through mass manufacture and transportation along with economical agendas in locating the manufacture of such goods on the other side of the planet from where they will be consumed.

To explore my global links further, and remaining on the theme of food and drink, the next diagram looks at the global connections through my evening meal.
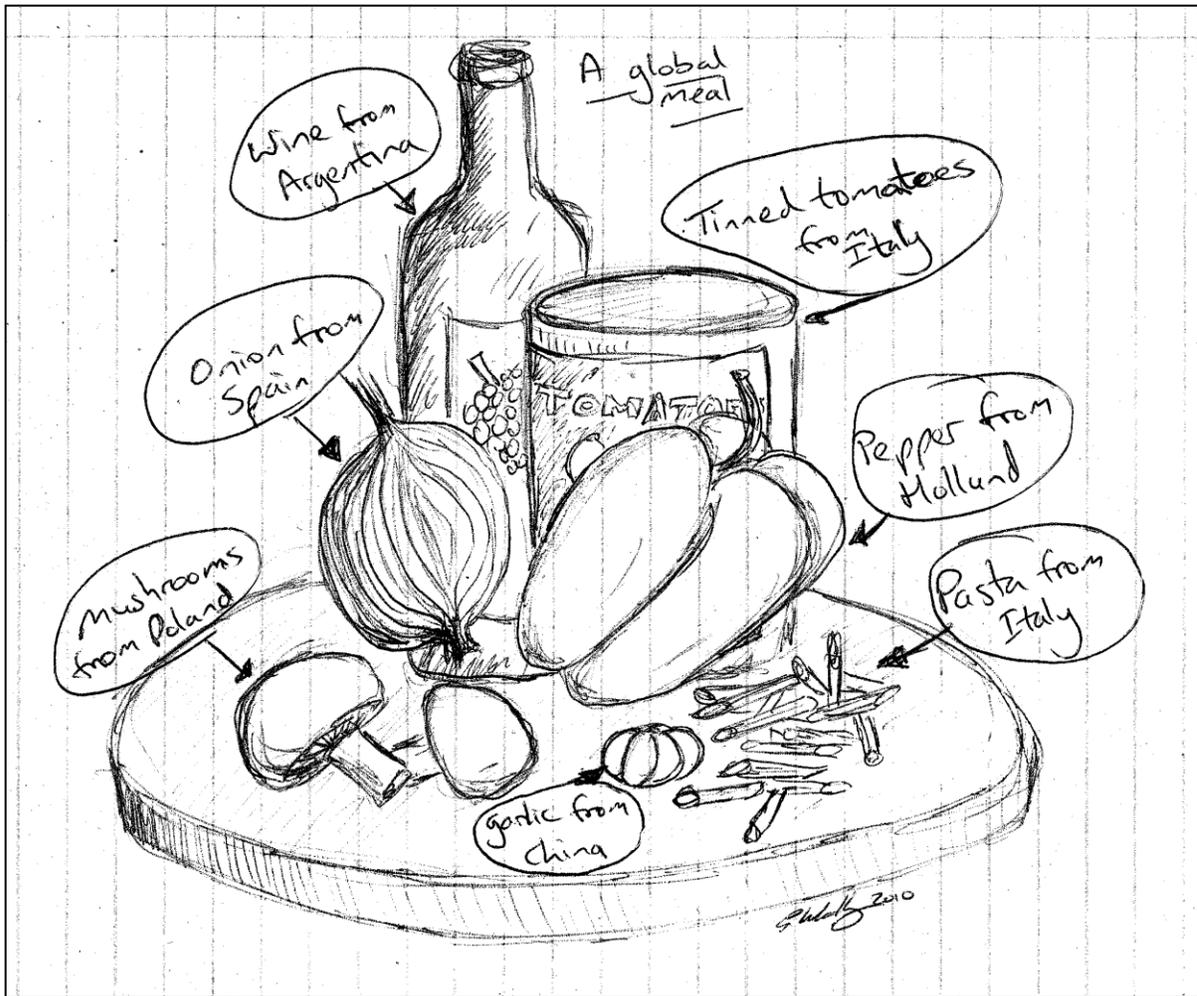
In this diagram the global connections to my daily life become so much more apparent. Not a single item of food in my meal was produced in the UK but came from across Europe, Asia and South America. Within this one meal it is possible to explore each of the five faces of globalisation, but not only that it is also possible to explore the historical context of globalisation as we know it today (remember the global youth work principle referenced earlier). For example, going back to the 1500s and the Spanish empire in South America brought back to Europe the tomato amongst many other foods as well as shaping the cultures and languages of countries such as the Spanish speaking country of Argentina from where my wine was produced. Similar histories can be explored for the garlic and onion which are considered to have originated in south Asia and spread across Europe during the Roman Empire which, saw the first Italians in Britain; the influence behind my Italian style pasta dish. Incidentally, on the issue of Empires (Politics on a global scale), let it not be forgotten that Britain not all that long ago, once had one of the largest empires in world history which is credited for the spread of industrialisation to many countries and the cultural influences mentioned previously, thus contributed to the building blocks of 21st century globalisation. The concept of a global

economy can be attributed to the various empires and the colonising nations: were they the first trans-national corporations? Now I am starting to, and hopefully you too, to not just think about my connections but to consider the historical context and perhaps some degree of critical reflection. Such thinking could also have been applied to the first scenario; for example, exploring the interrelations between the faces of globalisation in the context of the multicultural influences of my life.

Activity 1 – Identify the global connections in your life. Start with your clothes, and then look at the origins of your food and other items around the home. Not only should you consider their origins based on manufacture, but consider the historical context, the cultural and political influences behind their existence in your life.

The final scenario I wish to explore is the global in the local community where I reflect on some of my observations whilst walking down my local high street. It is worth noting that the community that I live and undertook this activity is quite mono-cultural in comparison to the multicultural community which I grew up in as mentioned previously. It could have been quite easy to seek out a more culturally diverse location, but I went through this to demonstrate how a community's global connections can be identified even when on the surface, the community seems un-connected and lacking in diversity.

Out on the street it is possible to see evidence of how globally influenced and connected the society is. The first thing to notice perhaps is the people. (It must be pointed out that my survey of globalisation in the high street is purely observational based during a brief walk and therefore, any judgements and commentary about people and situations relate to my pre judgements and assumptions based on experiences and general knowledge of society and are not necessarily fact). My first observation is that I can see people from an obvious mix of ethnic backgrounds (and as I live in a relatively small community, I am aware of some of the backgrounds of a few familiar faces) including people of Bangladeshi, Indian, Caribbean as well as Caucasian origin: Globalisation involves; and has done through history of human kind; the movement of peoples (either voluntary or forced) around the globe due to a variety of driving factors such as environmental, political or economic. However, what I also notice is how mono cultural everyone appears to be in terms of clothing. Is this what Sallah was trying to describe in relation to the cultural face of globalisation? The next thing that draws my attention is the traffic. Cars manufactured of many parts from many countries around the world. Lorries of goods from around the world delivering to local supermarkets and a lorry with a shipping container, perhaps full of plastic manufactured goods from China or our plastic waste heading back to China for recycling; an aspect of the environmental face. That then draws me to the shops. There are two supermarkets, one of which is a German multinational. Then there are the locally own businesses; the newsagents and food outlets

such as the Chinese and the Bangladeshi takeaways; examples of the cultural face of globalisation perhaps, but looking at the historical context of the globalisation process, the existence of such businesses also relate to the global economic and political elements. So even the least obviously global community can be internationally and globally connected, thus highlighting the relevance that all of our consciousnesses need to be raised around globalisation.

Activity 2 – All of the above examples are a scratch on the surface of the global in the local and a very simple exercise to undertake to identify our everyday global connections. Take a walk in the community with a group of young people to identify examples of the processes and influences of globalisation. Plot onto a map of the world all the global connections identified before unpicking the key elements of globalisation.

From making the connections to challenging

In global youth work, it is not enough to simply identify the global connections to our everyday activities, but to support young people develop a critical understanding of the world; to explore their value base and to question all that they see and do. As the reader, you may have created a very different interpretation to the previous three scenarios: the global connections and the links to the key elements of globalisation. It is all too easy to take things at face value as I perhaps did in the final scenario, but in a complex, interdependent global community, it is essential to accept that there are many different perspectives to events and issues. We all have very different experiences and perspectives on the world around us. Each of those people I saw out on the street may have a very different interpretation of what I and they saw in that timeframe and of the historical contexts as to why the global/international connections exist in the way they do. A good youth worker should be able to support young people to see the world from others perspectives, not just of the other people we see and interact with directly, but also with those we may not have direct contact with. As Andriotti points out:

> *We look at the world through lenses constructed in a complex web in our contexts, influenced by several external forces (cultures, media, religions, education, upbringing), internal forces (personality, reactions, conflicts) and encounters and relationships. The image these lenses project represent our knowledge of ourselves and of the world… As our lenses are constructed in specific contexts, we lack the knowledge constructed in other contexts, and, therefore, we need to listen to different perspectives in order to see/imagine beyond the boundaries of our own lenses"*
> *(Andriotti in CSSGJ: 4).*

In unpicking the different constructs of a multicultural/multiethnic community for example, we must create opportunities for all members of that community to present their voice and perspectives. I support this in the "Global

dimension in youth work: a conceptual model", where I describe global perspectives in youth work:

> *Global perspectives are the voices and experiences of the majority population of the world, living in the global south. Youth workers and young people must recognise that we all see the world differently, based on our own experiences, knowledge, understanding and environments. This aspect of the conceptual model is the area most neglected within current youth work practice, yet the values behind incorporating the Global or Black and Southern perspectives is core to what youth work and development education are about. The challenge is to go beyond the western Eurocentric view by which we analyse contemporary and historical global life, of the relationship between the Northern and the Southern world and of local – global issues" (http://www.globaleducationderby.org.uk).*

To be open to global perspectives is a moral and ethical consideration, rooted in the global youth work principle that sees the "people and organisations of both the North and South as equal partners for change in a shared and interdependent world" (DEA).

So to take this further, in the context of the five faces of globalisation, we need to consider how these faces or elements of globalisation are impacting on the lives of others; and the perspectives of others on globalisation. For this, I want to take you back to that "organic", "Fairtrade" coffee that I was drinking earlier. This coffee seems to be a contradiction when you consider its ethical claims versus the fact that the produce has been transported around the world across four continents. Surely such transportation acts counter to the benefits of organic production at the local level. But if we are to continue to consume coffee in the West in the quantities we do, along with many other foods around the world that need to be grown in particular climates, then this will always be a detriment to the environment. But these foods are so engrained into our culture, and are part of the culture of globalisation. Here we highlight a conflict across the key elements of globalisation.

In a sense, coffee is very symbolic of globalisation in that within one mug or jar of coffee we can explore the five, six or seven faces of globalisation. We can unpick the issues around arguments of globaphobe against globphiles. And in one mug of coffee, (including the mug, sugar, water and milk as well as the coffee itself) it is possible to explore the historical context to the concept of globalisation as we know it today. "The last three hundred years have seen coffee make its way around the world, establishing itself in the economies and lifestyles of the main trading nations. The diagram below identifies the 5 faces of globalisation within that one jar of coffee.
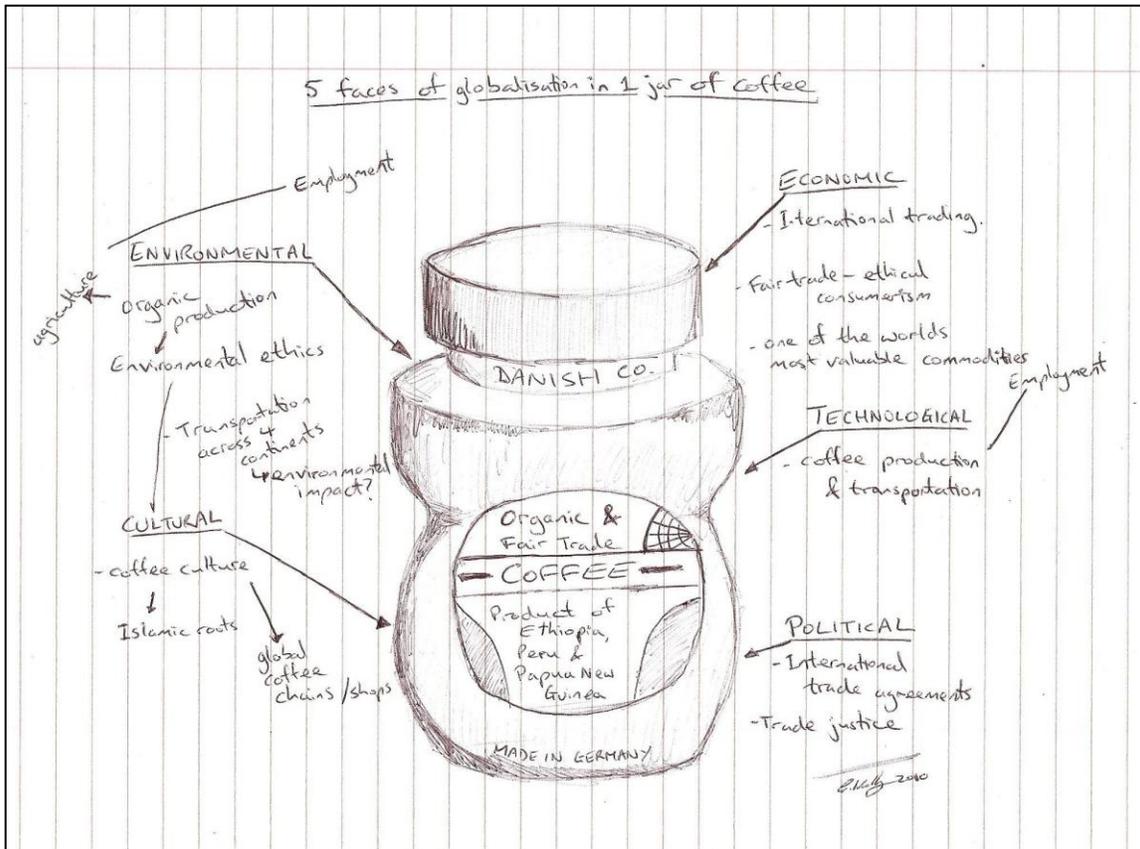
The importance of coffee to the world economy cannot be overstated. It is one of the most valuable primary products in world trade, in many years second in value only to oil as a source of foreign exchange to producing countries. Its cultivation, processing, trading, transportation and marketing provide employment for hundreds of millions of people worldwide. Coffee is crucial to the economies and politics of many developing countries; for many of the world's Least Developed Countries, exports of coffee account for more than 50 percent of their foreign exchange earnings. (www.ico.org/ coffee)

Activity 3 – Consider the following statements. Such statements could be used to encourage dialogue with colleagues and young people through an agree – disagree continuum activity.

"The organic credentials of 'organic' coffee are meaningless when the coffee is transported half way around the world".

"People in the West need to sustain their consumptions of coffee to benefit farmers and communities in less economically developed countries".

"Farmers in Ethiopia should be growing produce for their own consumption and needs and not the desires and tastes of the West".

"The price of coffee is more important than its environmental impact or fair trade credentials".

In each of the 3 scenarios I explored previously, food and/or drink were common factors. Essential elements of human life; no matter what technological advancements we make, we will never be able to replace our need for food and water to sustain our very existence. The subject of food and food distribution is of great significance in our interdependent global society. The world has always had enough food for everyone, yet according to the World Bank *"an estimated 854 million people worldwide are still undernourished"* (FAO: 2006 sited on http://siteresources.worldbank.org). How can we justify this today? This brings me to another of my favorite quotes from Ghandi, *"There is enough on earth for everybody's need, but not for everyone's greed"* (cited on line: http://learnenglish.britishcouncil.org).

And whilst globalisation has, as identified in the definitions earlier, made the world a smaller place, bringing people and resources closer together, where time and distance have become less of a barrier to human development or the movement of humans or of our ability to move/relocate resources or ourselves in pursuit of our needs and desires; the gap between the rich and the poor, the haves and have-nots seems to be getting bigger. In exploring the issue of globalisation and human values, Cooper states that:

> *Globalisation on the one hand increases contact between peoples and nations, and could therefore be seen to have the capacity to enhance awareness of kinship and of a shared code of values and ethics that underlies all humanity. However, the social and economic inequality created by the globalisation process also undermines this very notion of universal values or equality, respect and fairness.*
>
> *So while some inhabitants of our planet find themselves in an era of unprecedented progress in many fields of human endeavour; specifically in the fields of communication technology, scientific and technological innovation and discovery, huge economic growth, and improvements in health and standards of living, others find that the gap between themselves and a life of health, prosperity and security is widening" (Sallah and Cooper, 2008: 15).*

Creating change for a better world

Through some of the simple tasks, we have identified the key aspects of globalisation within everyday objects and activities, making real our everyday local – global connections. We have then started to critically unpick these connections and challenge our understanding of the forces of globalisation. So with this knowledge, how have I for example changed the way I interact with the planet and its people? For a start, having such an awareness of the

inequalities within our globalised community; our global village, I have made a personal commitment to work towards change for a better world, and as a youth worker, I do this through a commitment to global youth work: By providing young people with opportunities to explore the world we live in and through informal education processes providing opportunities for them to critically explore the different faces of globalisation. In relation to the key elements of globalisation, this might mean considering their use and perhaps overreliance on technology especially the desire to have the latest gadgets and upgrades; are these necessities? What are the environmental impacts in the production of such technology? Explore what drives such desires, peer pressure or the pressure from the media or companies wanting to push new ideas for the sake of profit at the expense the environment or the dignity of people's working conditions in the global south. If we are to create change for an improvement in the lives of others around the world, we strongly need to consider our consumer practices in the North. We need, as youth workers to address the politics in young peoples' lives. We need to look at alternative approaches to structuring our economy and appropriate uses of technology, whilst balancing this with the need to consider the cultural impacts of the everyday changes that take place in the way we interact with each other locally, internationally and with the earth's finite resources. We, as a society need to stop being naïve to the impact of events around us, to be motivated and empowered to make a difference. As Gandhi said *"We need to be the change we wish to see in others"*.

> **Q5:** How does youth work make the world 'a world of justice and equity'?

References

CSSGJ & Global Education Derby (2007) *Critical Literacy in Global Education,* Leicester.

DEA (2010) *Connect Challenge Change a practical guide to global youth work*, London, DEA.

Sallah, M. and Cooper, S. (2008) *Global Youth Work: Taking it Personally,* Leicester, NYA.

Online

http://www.britishcoffeeassociation.org/page.aspx?page=history accessed on 18th August 2010.

http://www.environment.gov.za/Enviro-Info/sote/nsoer/general/glossary.htm accessed on accessed 17th August 2010.

http://www.dmu.ac.uk/faculties/interfaculty/globalisation/global_gloss.jsp accessed on accessed 17th August 2010.

http://www.gas-guide.org.uk/science.html accessed on 17th August 2010.

http://geography.about.com/od/obtainpopulationdata/a/worldvillage.htm accessed on 17th August 2010.

http://www.globaleducationderby.org.uk/gyw/GYW%20model.pdf accessed on 18th August 2010.

www.geographyfieldwork.com/GeographyVocabularyGCSEIndustry.htm accessed on 17th August 2010.

http://www.ico.org/coffee_story.asp accessed on 18th August 2010.

http://learnenglish.britishcouncil.org/sites/podcasts/files/learnenglish-magazine-consumer-society-support-pack.pdf accessed on 17th August 2010.

http://www.lluk.org/documents/whole_suite_of_Professional_and_National_Occupational_Standards_for_Youth_Work.pdf accessed on 17th August 2010.

http://www.lse.co.uk/financeglossary.asp?searchTerm=&iArticleID=1339&definition=globalisation accessed on 17th August 2010.

http://siteresources.worldbank.org/INTGENAGRLIVSOUBOOK/Resources/Module1.pdf. accessed on 17th August 2010.

http://www.urban-matrix.net/glossary.htm accessed on 17th August 2010.

http://en.wiktionary.org/wiki/globalisation accessed on17th August 2010.
http://**en.wikiquote.org**/wiki/Mohandas_Karamchand_Gandhi accessed 17th August 2010.