How Global Youth Values Will Change Our Future

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By

Gayle Kimball

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Shanghai boys on the subway. Notice "Future" on the jacket.

Over 4,000 young people from 88 countries SpeakOut! Future leaders reveal trends in youth culture to help us understand our future. Discover the values and religious beliefs of Generations Y and Z, based on their own voices rather than adult conclusions from multiple-choice surveys. This book includes futurists' projections of significant global trends.

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YOUTH COMMENTS

I'd like to stop the apocalypse and save the world; we are the new generation and it's up to us.
Miriam, 16, f, Israel

Me and thousands of other youths are here to make a difference.
Arsalan, 16, m, Pakistan

We all know that youths are the vital source of a nation.
Nadia, 17, f, Afghanistan

I'd like adults to understand that in the 21st Century, young people are thinking big and have a huge amount of knowledge that can be useful, due in a large part to the Internet and the globalization it has brought about. I also would like them to think outside the box a little more, as so many (including my parents) think that school-uni-job is the only way to go.
Will, 18, m, Australia

I'm totally blown away by the work that went into this! There is so much information here on really what is the youth's perspective in such a clear-cut manner. It's such an extensive look into the younger generation's opinions on pressing matters. Tyler Perry has Diary of a Mad Black Woman. *You have "The Ultimate Playbook for the Next Gen."*
Kevin Assam, 18, m, Trinidad

What an amazing work!!! The new voices need to be heard and this book can let the world hear them! I am so amazed that there is really a new force awaking up around the world, which can make the Earth a better place. If I were a leader, I would make it part of the education. The world needs to know how the new generation thinks and what differences they can make.
Yuan, 19, m, China

INTRODUCTION

Don't ever think negatively about life. You have eyes and the future is bright ahead.
Tommy, 14, m, Taiwan

All across the planet a new generation is waking up. We are the middle children of history, coming of age at the crossroads of civilization, a generation rising between an Old World dying and a New World being born. We are the "make-it-or-break-it" generation, the "all-or-nothing" generation, the crucible through which civilization must pass or crash.
GenerationWakingUp.org

What you are doing by publishing this book is asking us and getting us heard.
Shehroz, 17, m, Pakistan

The whole idea of the book is fascinating as it will definitely bring youth from all over the globe together and help us understand the world around us.
Taika, 18, f, Ethiopia

Normally when we need to know about something we go to the experts, but we tend to forget that when we want to know about youth and what they feel and what they want, we should talk to them.
Kofi Annan, former UN Secretary General

Our human future is precarious due to our self-centeredness and shortsightedness. To look into our future, this book explores what's on the mind of young people from 88 countries, as I summarize in a video.[1] Their numbers, education, self-confidence and youthful desire to challenge the status quo with electronic networking give them power. It's likely that youths will continue to be the ones who cause upheaval as they did in the 1960s in the West and in the wave of global uprisings that started with the Arab Spring in 2011. Our future depends on are they retaining traditional values of respecting mother earth or do they accept the environmentally destructive consumer advertisements that preach the notion that buying things brings happiness? With the expansion of global media, expectations

are rising for acquiring things like cell phones in developing nations where most youth life. Hopefully, Chuney (14, f, Bhutan) represents the most influential youth voice: "We're the Green Generation. Let's unite to bring an end to famine and poverty, stop pollution and epidemics, and make our environment clean and green with happy faces in it."

Young people want to be heard. *Global Youth Values* provides a rare look into the insights of the largest youth generation in history—1.5 billion people ages 10 to 24, given various names such as the Millennial Generation and Generation Y. Younger kids are called Gen Z and Alpha. The Millennial Generation was born from 1977 to 2010. In his most recent work, Neil Howe, generations expert, defines them as being born any time from 1982 to 2004. The Pew Research Center uses the dates 1981 to 1997. More than 500 million youth ages 15 to 24 live on less than $2 a day and about 168 million children aged five to 17 were child laborers in 2012, excluding them from school.[2] The period between childhood and adulthood is expanding as "tweens" are stimulated by media to act like teens rather than kids and youth enter biological adolescence earlier, yet young people spend more time in school and delay job seeking and marriage. The United Nations defines youth as ages 15 to 24; I surveyed and interviewed people younger than 20, along with slightly older activist college students.

These are the questions I wanted to research with brief previews of the answers:

How will global youth transform our future? It will be more egalitarian and compassionate, but more unrest.

What are the regional and class differences? Education and access to ICT (Information and Communications Technology) separates modern urban youth from rural young people who live in a previous century.

Are there gender differences in viewpoints? Not significantly. Both genders are more accepting of female leadership than older people.

Is there a global youth culture? Yes, for those with access to ICT. Is there a generation gap? Youth are more tech savvy, less religious and more accepting of differences than their elders, but value their parents. They're not like Baby Boomers who said not to trust anyone over 30. Are traditional values being eroded? In developing countries, yes. Rich countries already have modern values of individualism.

What is the impact of globalization and consumerism? Rising expectations create discontent.

What do youth want us to know about them? They're not hoodie-wearing troublemakers lacking in knowledge and skills because they're young. They're capable of leadership and insights now, an important resource rather than a threat.

Access to Youth from 88 Countries

The few books on global youth approach them as disconnected ethnographies in anthologies, or as young people with disposable income and access to the Internet of interest to marketing experts, or as deviant, or government studies of their health problems. I approach Millennials with respect and an open-mind to facilitate the expression of their beliefs and concerns. The books I've written may seem to be on very different topics, but the common theme is exploring the ideas of neglected groups: women, egalitarian couples and youth. Wanting to see what's on the minds of young people, how they're impacted by globalization, and where they'll lead us in the future, I surveyed or interviewed over 4,000 teens and children from 88 countries, dialogued with their teachers, and visited classrooms and homes on all the inhabited continents except Australia. These countries are listed on the book website, along with the survey questions, and a summary of the quantitative responses.[3]

To find these young people, starting in Japan in 2004, I traveled to Africa, Asia, Europe, the Middle East, South America, and various US states. I visited schools and families to learn how the new generation's values and beliefs will shape our global future. I stayed with families in Brazil, China, Cuba, Egypt, England, Greece, India, Indonesia, Japan, South Korea, Mexico, Switzerland, Tanzania and Turkey. Any time I met people from another country, I asked them if they knew youth or their teachers in their country of origin, as when I met a Dutch teacher in Bonaire or a German student in Luxor, Egypt. Over 80 teachers listed in the acknowledgements mailed or emailed their students' responses to the 12 book questions.[4]

Traveling around the world, I got to experience drinking yak butter tea in Tibet, eating 100 different kinds of dumplings in China, steamed caterpillar in Korea, many varieties of lentils and flat bread in India, alligator in Louisiana, jelly-like green vegetables in Egypt, and excellent Russian ice cream from a street vendor. I was stranded in airports in Cairo and Dar-es-Saleem when hosts didn't pick me up. I got to look at the breath-taking Alps with a young Chinese man in Switzerland, see wild game in Tanzania and snorkel in Egypt's Red Sea. I saw the Great Wall of China, the Egyptian pyramids, Indian Mogul monuments and Stonehenge in England, but the best part of globetrotting was talking with young people in places as varied as barren blocks of apartments in Cairo, tiny apartments in China, a colorfully painted home in Brazil, and two-story homes in London and Northern India (see photos on Facebook), as well as email and Skype dialogues.

Photographs of some of the respondents are posted on Facebook Global Youth SpeakOut albums and videotaped interviews are on the YouTube "TheGlobalyouth" channel (sic), links below. I still smile when I see "global youth" because my translator in India would just say "global youth" whenever he spotted some teenagers he thought we could interview and we'd make a beeline to chat with them on the street. He would introduce me as a Ph.D. professor. Snowball sampling was used when some teachers and students referred others. It's a convenience sample rather than a random sample. Respondents represent a wide variety of backgrounds: hundreds of rural Chinese students (with photos of their villages[5]), village youth from Tanzania and Indonesia, students in a village in Northern India so remote the teacher has to walk an hour up hills to reach his classroom, kids from Rio and Shanghai slums, and demonstrators in Tahrir Square in Cairo and in my hometown in Chico, California.[6] In Tanzania, for example, a young guide I met there interviewed rural village youngsters and emailed me their replies and the principal of an urban Muslim school I dropped in on assigned the questions to some of his students, similar to Swiss schools I visited.

Other large global studies draw from middle-class youth who have access to the Internet for marketing research. For example, Don Tapscott surveyed youth from 12 countries but most of his book references in *Growing Up Digital* (1999) and *Grown Up Digital* (2008) are to the US.[7] The lead researcher of a global marketing survey of kids aged six to 12 replied to my question, "The survey was an online study, which means that respondents in all of the countries have sufficient income to have a computer/mobile device and internet service. Also, our research vendor screened out the lowest incomes, because the consumer group we are interested in marketing to is not at poverty level." In contrast, I was interested in going to a Brazilian slum (photos on Facebook).

Surveys are conducted by non-government agencies like UNICEF or *Fondation Pour L'Innovation Politique* whose findings are not available in books. Many of these global youth surveys are about tobacco use or other health issues. In contrast, I made an effort to find low-income respondents and give open-ended questions. Most of the academic books on global youth are anthologies of specialized ethnographies about small groups of young people in various regions without much connection between chapters. For example, one anthology included chapters on Thai makeup saleswomen, former child soldiers in Sierra Leone, Latino use of political graphic art, a Sri Lankan refugee, and more.

Many books describe the characteristics of youth in the US, particularly how to manage them in the US workforce, so this book

focuses on other countries where most young people live. Much of the generational research is done in the US and the UK. Psychologist Jeffrey Jensen Arnett pointed out the study of adolescence began in the US early in the 20th century and the study of US adolescents still dominates the field.[8] He found that most of the scholarly research devoted to the age group 10 to 25 is from the US with an occasional European researcher. The global youth book series is the only study that I know of that includes such a variety of sources and so much dialogue back and forth with the actual voices of youth in 88 countries, filling in an appalling ageist gap.

Some of the SpeakOut respondents came from Internet sites such as Sit Diary, or youth groups like Students Against Violence Everywhere, and educational organizations like the Yellow Sheep River Foundation that assists poor rural Chinese students. Various friends or language majors at my local university, CSUC (California State University Chico) translated the questions. In China, youth board member Yuan recruited fellow translation majors to translate over 300 replies from rural students gathered by the Yellow Sheep River Foundation. They graciously allowed me to donate to the foundation rather than receiving payment for their work.

Many of the responses came via teachers who I contacted while traveling to their countries. Programs like the US Global Connections and Exchange program referred others, and some came from my Global Youth websites. Anywhere I went—the gym, conferences, my university—I talked with anyone who didn't have an American accent. For example, for Latin American responses, I met contacts for Brazil and Mexico at the gym where I work out, as well as traveling to those countries and Belize, and doing telephone interviews with a young man from Costa Rica. I met teachers from El Salvador and the Dominican Republic when they were on a month-long course at CSUC. These kinds of random contacts are typical of contacts in other regions. Most of the responses were written and received either by email or mail. I filmed YouTube interviews with students face-to-face in China, Brazil, Mexico, India, South Korea, Tanzania, Indonesia, Egypt, England, and the US, and interviewed other young people in Pakistan and China using Skype. With a network of global contacts with youth and their teachers, they checked what I wrote about their country for accuracy and answered many questions.

From 2002 to 2016, I gave students 12 open-ended questions to answer in writing. Open-ended questions were used to allow freedom of expression of ideas that I wouldn't have anticipated in a multiple-choice format, such as the frequency of concern about the afterlife in response to question one. It's the most interesting question to me; "If you could ask a

question of the wisest person in the world, what would you ask her or him about life?'' I aimed to cover essential issues, personal and political, and was able to follow-up with some of the young people who provided emails and evoke more detailed answers.

All of the answers were quantified by creating categories based on frequency of the answer. The data was analyzed using the Statistical Package for the Social Sciences. Quantitative research was done by placing survey responses in categories and qualitative insights were gained from in-person, Skype, and email interviews with young people revealed in quotations throughout the book. As Professor Jeffrey Jensen Arnett pointed out, we learn more from interviews than survey questions with determined responses, although he observes the current research is "heavily in favor of quantitative methods." Primary sources are the most innovative form of research. This book includes many quotes in order to communicate the actual voices of youth. I also drew from popular culture such as films, TV and song lyrics to provide insight into global youth culture.

Viewpoint

This book fits into Youth Studies, Global Studies and International Education. My perspective fits with activist academic fields, Women's Studies (my background), Cultural Studies, Religious Studies (my Ph.D. discipline) and public sociology advocacy. *Global Youth Values* represents "history from the bottom" and "standpoint theory" rather than focus on the history of powerful men. These approaches take seriously the lives of the undervalued and marginal, such as youth or lower classes. As Spring Grass (15, f, China) wrote, "Thanks, Dr. Kimball, for giving us this opportunity to say what we want to say. As the old saying goes, the most ordinary people are the most beautiful." Doing advocacy, action or "militant research," rather than just observing, scholars participate in political movements that create new relationships so that the "very purpose of knowledge is effective action in the world."[9] Professor Yvonna Lincoln advocates moving towards a time when "the purpose of research becomes to move towards social justice, to quit debating about method, to move to an action arena guided I hope by an ethic of social justice."[10]

Research might be followed by involvement in an activist group,[11] a transformational approach, where the intent is to bring about change. In this book the goal is to empower youth and provide a way for them to be heard, as well as to generate understanding and respect from older generations. One of my activities was to set up discussion forums on the

Internet and to act as an email coach and support system to my international board of youth advisors who needed to have college admission essays edited, needed someone to come out to about sexual orientation, or a job recommendation. As a result of an interview with an illiterate Pakistani girl,[12] I organized co-ed literacy classes that we named the Open Doors Literacy Project. Hassan, a college student on the book advisory board, was the first teacher.[13] Doing research on global issues, different perspectives can be used: transnational themes (e.g., the growing inequality between the rich and poor), regional perspectives (e.g., the impact of colonialism or Islamic law in Sub-Saharan Africa), thematic (e.g., the one- or two-child policy in China or untouchable Dalits in India and Nepal).[14] This book looks mostly at transnational themes.

In Youth Rising? (2015*)* Mayssoun Sukarieh and Stuart Tannock observe that scholars in the last several decades often studied either youth in transition to adulthood in large quantitative studies focusing on the individual (often young men) or else on youth sub-cultures using more qualitative and ethnographic approaches. The 1960s student movements and England's Birmingham Schools' sub-cultural studies accelerated interest in youth subcultures during the 1970s, leading to the disappearance of study of youth political movements.[15] Both approaches emphasize "individual perspectives over structural ones," neglecting the economic and political influences of global neoliberal capitalism that approaches youth in "an often exaggerated celebration of individual agency and subjectivity."[16]

The *International Journal of Cultural Studies* describes its field as the study of "everyday practices, identities, media, texts and cultural forms." Examples of the cultures studied are youth culture—as in this book, women's culture (as in my two *Women's Culture* anthologies and *Brave*), colonial culture, popular culture, and postmodern culture. Sociologist Paul Ray defined culture as "a large repertoire of solutions for the problems and passions that people consider important in each time period."[17] Manfred Steger defines culture as "the symbolic constructions, articulation, and dissemination of meaning."[18] Major symbolic expressions use language, music, and images. According to Steger, contemporary cultural themes include ideas about individualism, consumerism, and religion circulated through the Internet.

Youth subcultures were first studied at the University of Chicago starting in the 1920s with a focus on participation in street gangs as a way to cope with poverty. Youth subcultures were made famous at the University of Birmingham's Centre for Contemporary Cultural Studies (CCCS) starting in 1964. They looked at subcultures like mods, rockers,

and skinheads in resistance to their marginalization. CCCS studied culture's impact on power hierarchies in everyday life, such as the class-based subcultures of urban working class youth because culture "shapes people's sense of identity just as much as economics."[19] Upper classes impose their economic power in order to dominate popular culture and beliefs.[20] Cultural studies demonstrate that culture is the main battlefield for power, "where subordinate and marginalized groups resist the imposition of meanings which reflect the interests of the dominant groups."[21] The early studies were criticized by feminist scholars for focusing on class conflict experienced by working class "lads" and their public spaces, ignoring girls' activities in more private spaces at home.

With the development of global marketing aimed at youth and neoliberal capitalist emphasis on individualization, class and political resistance became less relevant. Instead, scholars discussed nonactivist urban tribes such as club scenes, lifestyles, networks and communities. Australian Anita Harris stated in 2008, "There is no longer any such thing as the truly 'resistant' youth subcultures, because youth style and cultures have been appropriated by the consumer industries, depoliticized and packaged back to youth. Therefore non-Western civilizations have to transform their cultures into cultures of resistance, creating 'culture hybridity.'" [22]

Scholars point out that "ethnographic research on many aspects of youth cultural practice is often surprisingly scarce" and they often leave out youth agency or activism in an era when adolescents are the most vulnerable age group to rapid global change. Since the 1990s, the focus on subcultures as the dominant approach to academic Youth Studies was challenged by post-subcultural theory, neo-tribes, lifestyle and scene that looked at youth efficacy in creating identity, style and culture. This approach was criticized for downplaying the influence of class and economic inequality spawned by neoliberalism.

The postmodern subcultural approach is interested in the individual and intersecting categories. For example, Facebook added 50 choices for gender preference for English-speaking users, including categories like androgyny, intersex, transgender, neither, gender questioning and pangender. It's no longer cool to do binary thinking like female or male, he or she. "Genderqueer" or "agender" people use pronouns like "ou" or "they" and have added "intersex" and "asexual" to LGBTQIA (lesbian, gay, bisexual, transsexual, queer, intersex, asexual). Post-modernists, post-structuralists or "post-subculturalists" reject the binary notion of neat categories like class or even gender and youth. As an example of the change, a Spanish collective wrote an article, "This is Not a

Demonstration," where they list the variety of new actions they developed in comparison to older boring single-issue actions by unions or students, "The old demonstrations, so grey and limited, become obsolete and useless, and have given way to infinity of possibilities. We rethought the action, the complaint, the relationships, the public, the common, and our imagination has completely overwhelmed the space of what is possible, building already new worlds inside the old structure of this one."[23]

Critical of these postmodern or poststructural approaches, UCLA philosophy professor Douglas Kellner faults them for "subjectivism and relativism, often bordering on nihilism," and instead advocates critical theory associated with the Frankfurt School, a German Marxist-oriented research center.[24] It aims to be applicable to social change that can emerge from contradictions and crisis in capitalist societies. Kellner believes social theory today is in "acute crisis" with its "fragmentation, trivialization, and academicization." Scholars haven't focused enough on youth agency. The neoliberal emphasis on individuals pulling themselves up by their own bootstraps is reflected in academic youth studies. Canadian James Côté explained that youth studies has three strands: culture studies, sociology of youth typically interested in lower classes, and adolescent psychology that doesn't focus on "the forgotten half."[25] He advocates that researchers in cultural studies should "distinguish mainstream from spectacular youth lifestyles" and be aware of corporate manipulation of youth identities. He looks to Sweden as a country that is a model of the most progressive youth policies.

Professor Mary Bucholtz observes that contemporary cultural studies are "virtually identical to popular cultural studies."[26] Scholars who study youth agency expressed in youth subculture music and style debated about whether this resistance is political but "most have maintained a curious silence regarding young people's overtly political resistance through social movement activism."[27] Recent youth studies focus on culture and consumption, and since the late 1980s on "positive youth development" in a reaction to a century of negative approaches, but still neglect macro economic influences such as the use of youth as a reserve labor force. Sukarieh and Tannock argue that youth employment is one of the most neglected topics in youth studies, although it's one of their most pressing problems. Academics focused on youth rebellion in the form of their sub-cultures and style rather than political activism until the Arab Spring, which generated interest in youth-led rebellions and sometimes glorification of youth as leaders of a global revolution. Two other books in this series *Democracy Uprisings Led by Global Youth* and *Brave: Young Women's Global Revolution* are the only books on youth-led global

activism that I've found. Many books about the Arab Spring do include some youth references.

The approach to youth studies for over 50 years was to focus on adolescence as a development stage forming identity in the transition to adulthood. Group identity was studied as shaped by class, race, gender, and nationality as a predictable stage or structure of transition. The developmental approach to adolescence is criticized for a myopic focus on economic transition from school to workplace and for assuming that the process of individualization is similar for adolescents everywhere. Australian youth studies professor Anita Harris advocated that youth researchers do "participatory action research" and become less fixated on linear developmental stages of work and employment when youth are interested in culture, leisure and sexuality.[28]

The focus on the norms of transition "produced a near consensus among youth researchers that contemporary young people's transitions are faulty," described as "lost," "on hold," "emerging," or "post-adolescence."[29] British sociology professor Robert Hollands observes that the individualistic post-materialist approach often views youth in the "deficit model" as apathetic, disengaged, and self-absorbed rather than as working together for social change and capable of collective action. Lawrence Grossberg maintains that a "war on youth" has been waged in the US since the 1990s.[30] Since the beginning of the 21st century, youth studies has been interested in transition to adulthood; characteristics of Generations X, Y, and Z; and adolescent brain development causing more risk taking, as seen in Andy Furlong's *Youth Studies: An Introduction* (2012).

A Scottish sociologist, Furlong explains that researchers focus on youth problems because of government interest in preventing uprisings, health problems caused by drug and alcohol use, and economic and social problems caused by youth unemployment. Australian academic Peter Kelly cautions against the influence of "governmentalized" studies of interest to government departments, corporations and NGOs that are interested in topics like youth alcohol and drug use.[31] This is most likely why a Google and Amazon books search for global youth turns up many studies of youth tobacco use rather than youth leadership or positive achievements. The Positive Youth Development movement counters the old emphasis on youth deficits and delinquency—mainly in regards to teenage boys, with community efforts to provide young people with the skills they need to transition into adult life and prevent risky behaviors. Reflecting psychologist Urie Bronfenbrenner's focus on the ecological system, the adolescent is nurtured in a social context including school and

youth organizations. Australian professor Johanna Wyn advocates for more interest in youth in the context of their family relationships, which was neglected in the focus on development.[32]

In summary, I did qualitative interview-based research including face-to-face with young people in their homes, multiple emails, and Skype conversations to facilitate their voices being heard, as they requested, to reveal the experiences of being young in a global culture. Staying in families' homes can be referred to as ethnographic research. From the quantitative approach, over 4,000 written surveys were coded by frequency of response. I did all the coding for consistency. Most answers easily fell into categories. SPSS was used to identify differences based on gender, age, and region with more differences showing up in the latter category than in gender or age, as specified in the data posted on the book webpage.

Academics debate whether youth in the West are Generation Me/Narcissistic or Generation We/Altruistic scholars. Some academics disdain global studies, preferring anthologies of narrow in-depth local ethnographies. For example, a Global Studies professor reviewer of this manuscript suggested, "focus in on one area, perhaps on your work in Pakistan," which of course escapes the theme of global youth culture. The editors of a journal *New Global Studies* explain their purpose and indirectly mine:

> *Only comparatively recently has human global self-awareness broken through the confines of scholarly specialization, and begun to enter the everyday popular life, action, psyche, imagination and consciousness on a mass, global scale…These efforts tend to be piecemeal and specialized, staying within particular disciplinary boundaries. This journal exists to address the process going on around us as a whole, and developing over time. It addresses globalization with a holistic perspective.[33]*

(A list of journals about youth is available online, compiled by the Canadian Association for Research in Cultures of Young People and Youth Policy.[34])

Format

You'll see young people's own words and thoughts in every chapter. My main intent is to facilitate their voices being heard as they requested. To give a feeling for daily life in different countries, I refer to photographs and videos I've taken as well as foreign films. (A filmography is listed on the book website.[35]) Each chapter starts with a photograph to stimulate

thought and ends with discussion questions to ponder, films to watch, case studies and action items. Student comments are organized by age, younger ones first. Some of the ages for the same person change throughout the book as we've corresponded for years. They're identified by their first name or nickname they selected for publication, age and gender as in "Chris, 16, f, England." I corrected spelling and punctuation. Respondents are referred to as SpeakOut youth. They're divided into "kids" 12 and younger, and "teens" 13 and older. I try to avoid "American" to describe people from the US, because a teacher from El Salvador pointed out he's a Central American, Canadians are North Americans, and so on. The youth advisory board and other interviewees critiqued chapters and answered my questions. Shehroz said from Pakistan, "I love working on this book because this is something new and different and unique. This has given me an opportunity to get heard in a unique way."

Findings

Here's a preview of responses to two of the 12 SpeakOut questions. A key finding is, despite global consumerism, the Millennial Generation is not motivated by materialist goals as much as the desire to do good.

Life purpose is listed in order of frequency:
1. Do good works, make the world better
2. Worship God (Most often mentioned by Muslim youth)
3. Help family
4. Be happy, help country (tie)

Three of their four top career goals are altruistic:
1. Medical
2. Business
3. Teaching
4. Social work

Khue, a 16-year-old from Vietnam, asked me, "I would love to know your opinion of us, of people from my generation. During your journey did you find any change in/new perspective? Does your journey affect you in some ways?" I told her that traveling and talking to young people face-to-face and establishing relationships with some of them touched my heart. Hassan and I started a literacy program where he went to villages near Peshawar, Pakistan to teach illiterate kids. I'm impressed by young people's wisdom and insights. There seems to be a split between

thoughtful caring ones and superficial ones who care more about material things and ignore critical issues like climate change.

What surprised me was the similarity of urban youth viewpoints. I expected to find major regional differences. Geographical differences did appear, such as concern about pollution in Eastern Europe, violence in US schools, the importance of having children in Sub-Saharan Africa, and anxiety about the college entrance exam in Asia. There's a large difference in developed and developing nations on a continuum of individuality and group identity and respect for elders. I talked with highly educated young adults who expect their families to select their spouses, as in India, Pakistan, and Egypt. However, the Internet connects a global youth culture that shares a common slang, clothes, and music, i.e., hip-hop with local variations. Youth activists that I interviewed in places as far apart as Egypt and California prided themselves on being leaderless and operating with a new model. Influenced by their frequent contact with the decentralized and democratic World Wide Web, the old model of a pyramid with its hierarchy of power is irrelevant (with exceptions such as Google tracking gmail content and Facebook's algorithm for what users see). This new more democratic model will no doubt change the world as we know it.

When I asked students in Dar-es-Salem, Tanzania, what they like to do for fun, many said "hang out with my friends," the same expression English-speaking youth use in opposite ends of the world. Dutch students mentioned they like to *chille* (chill) with friends, a South African girl also likes "chilling with friends," and Chinese say *ku* for cool. An Indian girl, Kshiti, 15, said, "I think I am made to rock the world in my own way, to express my talents." Bisma, 19, says that for fun she "hangs out with friends, watches something good (informative) on TV, shops, surfs the Internet, or goes out with family." She happens to be from Pakistan, but other middle-class teens say much the same thing around the planet. Even some poor villagers watch battery-powered TVs and have cell phones, but the main difference I found in young people was between rural and urban dwellers rather than the country where they live.

The difference between the younger kids (12 and below) and teens is the former are more concrete. In response to the question about "What would you ask the wisest person on the planet?" the teens wanted philosophical answers about the meaning of life and death and the reason for poverty and war. The younger ones asked more physical questions such as how big is the universe or could they fly? As expected, the responses demonstrate that with age our social circles expand: The kids are most bothered by their siblings and the teens by drama with peers.

Most educated youth I interviewed are "green," concerned about saving the planet from global warming and other human destruction if they're aware of the problem. The exception is village youth whom I talked with in Indonesia and Pakistan who don't know about climate change. Youth also share a frequent complaint about parents' deficiencies with communication issues: They don't listen, they're too judgmental and rigid, and they need to be more understanding. Middle-class youth share being "wired," in frequent contact using their electronic devices and the Internet. "Sometimes I spend my time in front of laptop from afternoon until night. I really would like to change my bad habit," reports Annisa from Indonesia (age 16). Those who can't afford to buy computers or have access to them in school use Internet cafes and rent inexpensive cell phones.

Please respond with your comments and observations to gkimball@csuchico.edu. I'm especially interested in your ideas about solutions to global economic, environmental and social problems for a solutions book that has a website and Facebook page for your additions.[36] Read about youth activism in the companion books to this one *Democracy Uprising Led by Global Youth; Brave: Young Women's Global Revolution;* and *Ageism in Youth Studies*.

SpeakOut Media Sites

*Supplemental information and updates and place to comment:
http://globalyouthbook.wordpress.com/
*Photos of global youth and their homes:
http://www.facebook.com/media/set/?set=a.348956001796264.91437.160382763986923&type=1
*Over 100 interviews with global youth:
 https://www.youtube.com/user/TheGlobalyouth
*Literacy project in Pakistan taught by college students:
http://opendoorsliteracyproject.weebly.com.
*Global youth Internet sites:
https://globalyouthbook.wordpress.com/2015/12/02/global-youth-internet-sites/
*Global Youth research and large surveys:
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A Globalization Glossary is available on the Emory University globalization website and other centers for global studies are listed the endnote.[37]

Abbreviations and Definitions

Alterglobalization, also called anti-globalization (but activists say they're not anti-globalization except for neoliberal capitalism), and global justice movement. It opposes international neoliberal capitalism.

Arab Spring: refers to the series of revolutions starting with Tunisia in 2011. Some Arabs consider this a western or "orientalist" term and prefer Arab Awakening or Arab Revolutions

BRICS nations: Emerging economies in Brazil, Russia, India, China, and South Africa that rival US economic dominance—especially China.

CSUC: California State University Chico

Football: Refers to what the US, Canada, and Australia call "soccer."

Globalization Glossary is available on the Emory University globalization website and other centers for global studies are listed in the endnote.[38]

Hajib: Muslim women's haircovering worn in layers of scarfs

ICT: Information and communications technology

MENA: Middle East and Northern Africa

Neoliberalism: The dominant global economic policy associated with privatization of public assets, deregulation, free trade and reduction in social welfare thus increasing economic inequality. It's associated with Professor Milton Friedman of the University of Chicago and international organizations like the World Trade Organization and International Monetary Fund formed in 1944 at Bretton Woods, New Hamsphire. It's criticized by the global justice movement as the enemy of the global uprisings.

NGO: Non-government organization, such as aid groups or UN agencies.

Niqab: Muslim women's facecovering except for the eyes

NPR: National Public Radio broadcast in the US

Precariat: workers in temporary and part-time jobs, and the unemployed. Often refers to young college graduates, especially in Europe.

Sharia: Islamic law governing secular and moral matters. For example, criminal law in Saudi Arabia is based on Sharia law.

Social media: Internet applications built on Web 2.0 that allows users to generate content.

EU: European Union

GDP: Gross Domestic Product is the value of a country's production

GMO: Genetically modified food organism

ICT: Information and communication technology including the Internet

LGBTIA: Gay, lesbian, bisexual, transgendered, intersex and asexual sexual preference and identity

MENA: Countries in the Middle East and North Africa, mostly Muslim

MOOC: free online courses, "Massive Open Online Course"

NEETs: Young people not in education, employment or training

NGO: non-profit, non-governmental organization, part of Civil Society

PPT: Political Process Theory

SMT: Social Movement Theory

UNICEF: The United Nations Children's' Fund

UNDP: United Nations Development Program

USAID: US Agency for International Development

WHO: World Health Organization

More definitions of political terms and social movement theory on the book webpage.[39]

Endnotes

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CHAPTER ONE

THE FIRST GLOBAL GENERATION

Where does this representative of global youth culture live? (Hint: Not in the West.)

I'm cool and awesome.
Megan, 11, f, California

I'm not a citizen of France. I am a citizen of the world.
 Rene, 11, m, *I Am Eleven* documentary (2014)

Adults should know the kind of world teenagers nowadays live in. We get exposed to so many different things that my parents would probably want to protect me from. It's too late. I've seen people having sex on TV, I've heard my friends doing it with their boyfriends, I've seen violence and gunshots from TV, I'm friends with lesbians and bisexuals, my best friend is what my family would call infidel, I'm on various social networking sites, I've been bullied and made stupid mistakes. Adults shouldn't pretend that their children are still living in a world of innocence, for the exposure we get from our environment is far from naïve. They shouldn't even think about "protecting" us from these things. What they should do is guide us through this insane world, and be with us all the time. If they don't, then the rest of our environment will become our definition for life.
Diandra, 15, f, Indonesia

I think I was destined to help people around me feel peaceful. I enjoy listening to my family members and friends if they need to release emotion. And I feel like I reach the best in me when protecting someone or something like animals.
Khue, 16, f, Vietnam

We believe to change society, we need not our words to appeal to politicians, but to use activism to pressure them.[1]
Joshua Wong, 17, m, Hong Kong student activist

The spread of the "American Dream" among youths has become so widespread that many countless people have been influenced by it in one way or another. Watching American shows, listening to American music, conversing in American slang, has become the norm worldwide.
Roohi, 17, f, Singapore

The global culture is kinda more prevalent and stronger in comparison than local culture. Hence that shapes up as a dominant force.
Hassan, 23, m, Pakistan