

YOUTH
AND
GLOBALISM:
A Perspective

Mohammed Ali Rustam

Published by:



World Assembly of Youth

10, Bukit Peringgit

Melaka 75400

Malaysia

Email: worldyouth@myjaring.net

Visit us at: www.worldassemblyofyouth.org

All rights reserved

Copyright © 2004 World Assembly of Youth

No part of this book may be produced in any form or by any means without prior and writer permission from the copyright holder

Perpustakaan Negara Malaysia

Cataloguing-in-Publication Data

Youth and Globalism: A Prespective

Datuk Seri Hj. Mohd Ali bin Mohd Rustam

Includes Bibliographies

ISBN 983-3143-00-8

Printed By:

Affluent Master Sdn. Bhd.

No. 10, Jalan Jaya 5,

Taman Jaya, Bandar Tun Razak,

56000 Kuala Lumpur

Malaysia

ACKNOWLEDGEMENTS

Sincere thanks are expressed to:

Prof. Dato' Dr.Mohd Yusoff bin Hj. Hashim

**The Executive Committee of the
World Assembly of Youth (WAY)**

Staff of the WAY secretariat



Published by World Assembly of Youth © 2004

CONTENTS

Preface	5
CHAPTER 1: What is Youth?	10
CHAPTER 2: The Historical Struggles	21
CHAPTER 3: The New Political Landscape	67
CHAPTER 4: The New Ideal	78
CHAPTER 5: Youth and The Globalist Struggle	98
ABOUT THE AUTHOR	109
ABOUT THE EDITOR	111

PREFACE

A New Ideological Dispensation

This visionary Publication is the result of much research, philosophy and brainstorming by the World Assembly of Youth and its affiliates, aimed at identifying an ideology that encompasses the hopes and dreams of the young people for the future.

Man cannot live on bread alone – for it is ideology that gives meaning and purpose to our lives. Ideology is an indispensable system of thought that guides and influence human action. A man without ideology is like a boat sailing without a crew: it is destined nowhere. Furthermore, the unmanned boat is most dangerous for it will be carried by the rough and dangerous waves and plunged into capsized. A man without ideology is likewise easily taken to crime and misdemeanours for lack of guiding philosophy.

Life is a struggle! We are born to struggle and we live to struggle. The question is: what do we struggle for? Do we struggle for power or wealth? Do we struggle for fame and popularity? Do we struggle for marriage and children? Whatever our goals in life, nothing can be achieved without struggle. Even to live daily, to eat,

To drink, to have a shelter – these are the results for the many struggles that we face each day. The struggle must have a purpose. It can be a base purpose such as physiological need, or a loftier purpose such as long term social and economic emancipation. Every struggle is imbued by an ideology. If life is a struggle, and a struggle is imbued by an ideology: therefore, ideology is the purpose of life!

We have all seen the fallacies of fascism, Nazism, capitalism, and the threats presented by the globalizing world – an increasingly unipolar world order. These ideologies abused the gullibility of the masses, and yoked them into a struggle towards racist and selfish ideals. These ideologies are far more dangerous than all the world's nuclear weapons – for a life influenced by

dangerous ideology is walking missile that can go undetected. A life with no ideology is equally dangerous, for it is like all the ingredients of a nuclear warhead just waiting to be assembled. Better than nuclear weapons, for they can be detected, intercepted or deactivated, than the dangerous ideology which is only manifested in its cruel deeds.

The challenge to youth is – what world order do they want for the future, and what will be their moral, social and economic foundations? What kind of future do they seek? What shall we struggle for in the coming years when the young become the leaders of tomorrow? These Ideas must be clear in our minds today, so that when in leadership positions, the youth of today would not depart from the sanity of the progressive and positive ideology.

The president of the World Assembly of Youth (WAY), the Rt. Hon. Mohammed Ali Rustam, expresses the views of himself and WAY in this publication. It presents a clarion call for national youth organizations worldwide to join forces towards a global community that is peaceful, just and equitable.

This book propounds the ideology and philosophy of Globalism, a term coined by the World Assembly of Youth to define the global youth ideology of the future. It is this ideology which we hope to usher us into a future with brighter hopes for all peoples of the world. The post-cold war world has been characterized by an ideological vacuum, in particular where youth issues are concerned. There has been no substantive ideological or philosophical thought to harness the potential of young people. Materialism and individualist capitalist thought seems to be the sole preoccupation of young people today.

It is our firm belief, however, that given a new, stimulating and action-oriented ideology and agenda, young people can be united towards global peace, justice and equity. It is this ideology that will be the foundation of future world economies, social and political structures.

Globalism is that ideology! In it are our hopes for a world that is fair. We hope for a world in which the security and sovereignty of all peoples is guaranteed. We hope for a world of the true justice without prejudice. We hope for a

world in which resources are shared equally, and everyone has enough to survive. We hope for Globalism!

Readers are reminded that this book is a perspective offering a new ideology. Many of the contents herein are proprietary, and are meant to stimulate debate and discussion on globalism. This is by no means a final manifesto of globalism. It is the beginning of the new wave of thought, which we hope will lead to a global consensus, then acceptance by young people worldwide.

I wish you pleasant reading, inspiration and enjoyment!

Let us steer the world towards a global community of peace, justice and equity!

Donald Tinotenda Charumbira
Editor

CHAPTER 1:

WHAT IS YOUTH?

To understand the struggles of youth, it is imperative to understand who youth are, and what makes youth unique from other segments of society, what they stand for and what motivates them to act as they do. Youth is certainly not a heterogeneous group. Definitions of youth vary across countries and continents alike, making it one of the most complex terms to decipher.

There is no universally accepted definition of youth. For statistical purposes, the United Nations General Assembly in 1985, during the International Youth Year, first defined youth as people between the ages of 15 and 24. In 1995 the General Assembly adopted the World Programme of Action for Youth to the Year 2000 and Beyond, using the same definition. To this day, this remains as the standard UN definition of youth, although the UN acknowledges that the age range varies among different countries and societies.

It is important, however, to have a clear perspective about the target group being addressed by this definition. Numerous complications have arisen because of mixed feelings regarding the “youth age.” The implications are far-reaching, as outreach, communications and other strategies need to be clearly targeted to a specific group of people.

According to the Collins English Dictionary (HarperCollins Publishers: 2000), the word “youth” comes from Old English *geogoth*; related to Old Frisian *jogethe*, Old High German *iugund*, Gothic *junda*, and Latin *juventus*. Youth means:

- (a) the quality or condition of being young, immature, or inexperienced;
- (b) the period between childhood and maturity, esp. adolescence and early adulthood; and
- (c) the freshness, vigour, or vitality characteristic of young people.

Societal nuances would have us believe that the antonym of “youth” is “adult”. This perhaps, is the root of confusion when it comes to defining youth. Both terms are intertwined and overlapping in instances. It is possible for one to be a youth and an adult at the same time, for adulthood is merely attainment of the age of the majority: the age when a person acquires all the rights and responsibilities of being an adult. In most cases, the age is 18. At this time, the law allows persons to do acts which, for want of years, they were prohibited from doing before.

For males, before they arrive at fourteen years the yare said not to be of discretion; at that age they may consent to marriage and choose a guardian. Twenty-one years is full age for all private purposes, and they may then exercise their rights as citizens by voting for public officers; and are eligible to all offices, unless otherwise provided for in the constitution.

In the United States, at 25, a man may be elected a representative in Congress; at 30, a senator; and at 35, he may be chosen president of the United States. He is

liable to serve in the militia from 18 to 45, unless exempted for some particular reason. As for females, at 12, they arrive at years of discretion and may consent to marriage; at 14, they may choose a guardian; and at 21 they may exercise all the rights which belong to their sex.

In the civil law, the age of a man was divided as follows: namely, the infancy of males extended to the full accomplishment of the 14th year; at 14, he entered the age of puberty, and was said to have acquired full puberty at 18 years, and was a major on completing his 25th year. A female was an infant till 7 years; at 12, she entered puberty and acquired full puberty at 14; she became of full age on completing her 25th year.

Defining Youth

Given the parameters within which we have deduced that youth are both young and energetic, yet also having passed the years of childhood, it remains for us to define in clear terms the mass we refer to as youth. Firstly, it

necessary to dispel some common misgivings about youth and youth movements.

Youth vs. Students

One of common misgivings is that youth and students are one and the same. Although the two entities face common challenges and even the same age brackets, the role of the youth movement and that of the student movement are not the same. The student movements focus their efforts on the interests of students, the quality of education and living conditions of those in the education sector. Although they may delve into political issues and processes, their involvement lies in preserving the student interests. All students (of normal student age) are youth, but not every youth is a student. When we speak of the challenge of youth employment, for instance, students are not affected as they are occupied in their studies. It is therefore necessary to recognize that the entity we are addressing is not the student.

Age is not a defining factor

There has been an impractical focus on defining youth in terms of years of age. Not only does this result in targeting the wrong masses, but also in underestimating the true circumstances and challenges of youth. The United Nation, for example, has stated that youth are those between the ages of 16 to 24. Most of those falling in this age bracket are students. The result of this has manifested themselves in the UN's release of youth employment statistics, which state that only 70 million youth are unemployed worldwide today. That figure is a gross misrepresentation of the youth employment challenge. After all, how can youth unemployment be judged by looking at those between the age of 16 and 24? Many of them are still in schools and universities. Unemployment is a challenge faced after going through the educational system, normally after 21 years of age.

If the UN extended its definition of youth to look at those up to 30 years of age, the figure could easily quadruple. This illustrates to us that when we address "youth" we must not be bound to the age factor. The stark contrast in

various national and international definitions of youth indicate to us that we must not rely on age as a means of definition youth. Another international organization, the Commonwealth Youth Program, has a different definition, that of 16 to 30 years of age. In Zimbabwe, the working definition is 16 to 24 years. In Malaysia, it is 16 to 40 years. In Myanmar, it is 16-18 years. This diversity of definitions reveals that youth is not just an age, it is a set of characteristics as shall be expounded hereafter.

Qualifying “Youth”

There are imperatives that we should use to define youth: young, dynamic and unsettled. The term “young” is yet another abstruse term. It is a relative term which applies to physical and mental dimensions. To be young means to still be undergoing physical and mental development – that is to be in the process of maturing. To be old is to be fully mature and developed, furthermore experiencing deterioration in the physical and mental condition. Again, there is no concrete age at which we can assess “young” from “old”. Instead of

setting an age, we rather leave it to our inherent skills of judging for ourselves. The second imperative, dynamism, refers to the energy and zeal that is displayed by young people. A young person cannot sit still for a long, and always likes to be up and about. By contrast, the older person has less energy and zeal, and often prefers the sedentary lifestyle. Dynamism also refers to the rapid change that youth experience daily. Change in opinions, change in relationships, change in career, change in attitudes, change in philosophies, change in physical conditions – and many other personal elements that experience constant change during the age of youth. The third imperative, to be “unsettled” refers to the fact that youth are still looking for direction in life. “They are still finding their feet in the real world”. This is not solely in the financial terms, but also in economic, political and social spheres. Youth are always looking for direction: somewhere to channel all the energy that they have... somewhere to dedicate their zeal and enthusiasm. Which brings us to the essence of this book: youth are therefore constantly embroiled in the struggle to be “settled”. These three elements: young, dynamic and unsettled, they are the true definition of youth, and are not limited by age.

However, for statistical purposes, governments often require some quantitative definitions. In view of the above qualitative imperatives, I believe that youth can be assumed to be people between the ages of 16 and 35 in most cases – but it is important to note that this would only be for statistical purposes.

Youth vs. Youth Leader

There is the constant bickering in youth movements about leadership positions held by persons not perceived to be “youth”. Perhaps due to the energies and dynamism of youth, the argument seems perpetual in many organizations. The key argument is that youth must be led by youth – according to the definitions of the organization. However, when we look at children’s organizations, there is hardly any dissent when an adult led a children’s organizations. In the same vein, it is not imperative for a youth organization to be led by someone perceived to be a “youth”. Leadership of youth organizations requires experience and administrative skills which may require flexibility in terms of age.

Sometimes it is important, therefore, to distinguish between youth and youth leaders” – the two terms are not always the same.

The statistics

According to the United Nation Population fund (www.unpa.org – 2002), nearly half of people in the world are under 25. An estimated 1.7 billion of the global population are young people (10-24); youth (15-24) comprise 1.1 billion, or 18 percent of the world population; and adolescents (10-19), 1.2 billion. Children and adolescents comprise 39% of the world’s population, and young people (10-24) comprise almost 30 percent of the world’s population, the largest generation ever, and are growing in number.

Today, 60 percent of all young people are living in Asia, 15 percent in Africa, 10 percent in Latin America and the Caribbean, and 15 percent in developed regions. By the year 2020, is it expected that 87 of young people will be living in developing countries.

From 1995-2000, the world's youth population (15-24) is estimated to have grown by an average of 0.7 percent per year, from 1.025 billion to 1.61b. Although the proportion of youth is estimated to fall to about 16 per cent in 2020, their absolute number is expected to increase over the 20-year period from 1.06 billion in 2000 to 1.2 billion in 2020.

CHAPTER 2: THE HISTORICAL STRUGGLES OF YOUTH

Youth are often abused for their idealism. Their energies and zeal are intertwined with inexperience, which makes them vulnerable to manipulative forces. Such forces were much stronger in the past than today. It is therefore by analyzing the historic struggles of youth that we will be able to assess the extent to which youth can be a force to reckon with, albeit, a force that is easy to manipulate. We will then be able to ascertain the risks of similar, perhaps more destructive acts being repeated in the future, and the need to prevent that by advocating for a struggle towards Globalism.

Why are youth idealistic?

Young people, in their immaturity and inexperience, are constantly looking for meaning and purpose in life. They are therefore available to any force that decides to put them to good use. If the force happens to be a positive one, such as religion, charitable organization or progressive non-governmental organization, then the society will reap the benefits of such fruitful utilization of the energies of that youth. However in many cases the youth is captured by negative forces, such as street gangs, drug takers, sexual enthusiasts and general criminal groupings, which then provide a meaningful, albeit negative, activity to occupy the time of the youth. All youth are desirous of a brighter future. All youth seek to make a contribution to the world. All youth are willing and able to use their energies for the most rewarding tasks. It therefore remains for the powers that be, the owners of the mean of production, the leaders of governments and industries, to give youth this direction – or risk losing them to criminal forces. However let us not assume that governments and industries are knights in shining armour as far as youth are concerned. As well

shall see in the analyses of historical struggles of youth, manipulation has been the order of the day. Youth have been manipulated by several negative forces – even from industry and government.

The Fascist Farce

The political movement of the fascism was founded in 1919 by Benito Mussolini. The name of Mussolini's group of revolutionaries was soon used for similar nationalistic movements in other countries that sought to gain power through violence and ruthlessness, such as National Socialism. Fascism is a system of government marked by centralization of authority under a dictator, stringent socioeconomic controls, suppression of the opposition through terror and censorship, and typically a policy of belligerent nationalism and racism. Unlike other 20th century movements, fascism managed to do all the former whilst also promoting capitalism and imperialism.

The revolutionary potential of fascism was achieved by capturing the hearts and minds of young people. It was

the youth of Italy who were committed to exporting Italian fascism to the whole world, an idea in which Mussolini was initially uninterested. When he was later converted to it, Mussolini said that fascism drew on the universalistic heritage of Rome, both ancient and catholic (Ledeen in the American Conservative, June 2003). One Giuseppe Bottai was notable for his belief that the infusion of the creative energies of a new generation was essential for the fascist revolution. Bottai implored the young "... to found a new order arising from the spontaneous activity of their creation".

One of the greatest exponents of such youthful vitalism was the poet and adventure Gabriele D`Annunzio. He was an eccentric and militaristic Italian Nietzschean who eulogized rape and acts of savagery committed by the people he called his spiritual ancestors. The poet was also an early prophet of military intervention and regime change: he invaded the Croatian city of Fiume (now Rijeka) in 1919 and held the city for a year, during which he put into practice his theories of "New Order". In 1919, moreover, D`Annunzio had dropped propaganda leaflets over Vienna promising to liberate the Austrians from their

own government. The revolt D`Annunzio led was directed against the old order of Western Europe, and was carried out in the name of “youthful creativity and virility”.

The Backdrop of Fascism

In order to fully understand the fascism, and its ability to encapsulate the Italian People, in particular the youth, it is important to look at Italy just after the First World War. Although Italy was on the victorious side of the Allies, it was not rewarded the spoils of the war as were Britain and France. They felt that the Versailles Treaty was unfair to them. The request by Italy to acquire the territories of Dalmatia and Fiume along the Croatian coast were rejected by US President Wilson. This rejection solidified the fillings of the Italian people – that they had been betrayed by their allies. Although Italy had long been a divided country, split into different states, for the first time the nation was united by mutual hatred for Wilson and the Americans. This hatred formed the basis of a national loss of confidence in democracy, the system that the Americans advocated. Giolotti, the then prime

minister, and his government were perceived as weak and not capable of controlling the country (including failing to intervene at D'Annunzio's capture of Fiume). All of Italy took notice of this weakness and united as a people fighting for the betterment of their nation. Mussolini saw this unity, and preached to the Italian people how fascism would glue this unity together, and Italy would be respected by the world as a united and powerful nation. This was the real appeal of Fascism. Italy wanted to be united as a nation and not divided into states and sections. The young people of Italy were looking for new leadership and direction. They certainly were not happy to note the betrayal of their country by the allied nations, and furthermore the weak government, with its lack of initiative for youth programmes and activities, all pointed towards the need for new, vibrant leadership. This was the opportunity captured by Mussolini. Italy was ready for a change, and rather than the country descend into chaos, Mussolini offered the country a government which would install order and allow Italy to regain its self-respect, like it did with the Roman Empire. In fact, that was what Mussolini hoped to achieve through Fascism, a new Rome. Fascism appealed to the

rural Italian farmers, war veterans, the lower-middle class, the elite, and the youth. Fascism offered the mobilization of "socially inactive" groups, and appealed to all classes and ages of Italy. (<http://www.dickinson.edu/~history/dictators>).

Mussolini's Fascism

In his publication *Fundamental Ideals*, Mussolini expounds his thoughts on the meaning of Fascism. He propounds that the state is one's life ("life is a struggle") – against well – being and happiness. He emphasized that the Nation is bound together by individuals, who are bound together by moral law, and that the individual exists only for the betterment of the state. The state will outlast the individual, and therefore the individual must live to keep the state alive. The Fascism system encouraged the value of work, where everyone does their share to the peak of their ability. Everyone is responsible for their life and its responsibility to the state. Fascism was seen as not only a system of a government, but also a system of thought.

Mussolini's fascism was also a realist ideology, and anti-utopia. It acknowledged that life is hard, preaches that one should know this fact, and do one's part for the state, regardless of difficulty. It was against Liberalism, as the state was all-embracing and therefore the human and spiritual values were not superior to those of the state. It was against Socialism, believing that the Fascism was a transcendence of the class system, and that not all classes could bread together.

There was a doctrine of action, preaching that inactivity is death, and that a man must be ready to act to prove and defend his rights. It called for the demanding of international respect for Italy. Mussolini's Fascism was anti-pacifist and placed high importance on family values. Mussolini further emphasized that the Fascist ideology is stronger than law.

Fascism and Youth

Fascism relied on youthful energy to bring Mussolini to power as long as to maintain Fascist power in Italy. In the

beginning, the regime promised to fulfill its motto of *largo ai giovani*- “make way for the young”. However, the regime began to build an educational system and youth organizations that aimed at suppressing intellectual independence. The regime was more interested in making blind believers than free thinkers. Nevertheless, the fascist regime did not underestimate the power of the youths in Italy. In a special edition of *Popolo d` Italia*, Arturo Marpicati, claimed that the “Fascist state entrusts the duty of perpetuating the faith and continuing the work of fascism” to youths. As a result, the regime took full advantage of the youths in Italy to maintain Mussolini’s power.

“The government demands that the school be inspired by the ideals of fascism...it demands that the school at all levels and in all its instruction train Italian youth to understand fascism, to ennoble itself through fascism, and to live in the historic climate created by the Fascist, revolution.” – Mussolini (Quoted in http://www.dickison.edu/~history/dictators/mussolini_womenyouth.html)

The Fascist regime made intensive use of propaganda, especially targeted at the youth. The purpose of propaganda was “political socialization” of the young in which they acquired attitudes and beliefs about their political system. The goal was to channel their behavior into politically and socially acceptable forms, to make them into functioning members of society. In order to mould the youth into ideal citizens, three things were required. First, Mussolini realized that the family was the most influential part of young person’s life. As such, Mussolini believed that if the regime could get adults to believe, their children would not be too far behind. Second, Mussolini used schools to promote fascist propaganda under Giovanni Gentile. School textbooks were rewritten to include fascist propaganda and the idea of uniformity. Finally, in order to create a ` Fascist religion` the regime put together elaborate shows of national pride. Of course, the young children were most prone to such events of grandeur.

Social philosopher Herbert Schneider (Selected Papers of Herbert W. Schneider Collection 107, 1924-1976) commented that:

“It is not for nothing that Fascism is so ritualistic. The marches, salutes, yells, songs, uniforms, badges, and what not, are giving a new focus to the imagination of the Italian youth., are linking their social life to political organizations and are filling their minds with political – I will not say ideas, but political – feelings. This is perhaps the greatest of the fascist revolutions. Good Italian youths still go to mass and participate in religious festivities, but their sentiments, their imaginations, their moral ideals are centered elsewhere.”

Youth Organisations in Fascist Italy

To accomplish the goals of Fascist Italy, the schools and the educational system were gradually reformed. But the schools alone could not guarantee good citizens. Schools did not provide the military training that was important to the Fascist. Thus the Fascist “breeding ground” was the youth groups that aimed at providing social, military, and sporting activities combined with Fascist ideology.

The first stage of developing youth groups included the early student groups in 1919. The second stage of development began in April 1926 with the founding of the Opera Nazionale Balilla (ONB). The ONB's function was to create "Fascist, Fascists without spot... Fascist soldiers who would be conservators of national values and to secure military garrison of the new Italy". Membership was voluntary, however; the regime enticed the boys and their parents with a range of political, economic, and social pressures. There were many reasons why the youth groups appealed to boys. First of all, the youth groups promised that their members would get a head start on their careers. For example, the youth groups assured them of preferential treatment during their military service. Second, peer pressure to join was very high. Third, which pertained especially to the younger boys, the ONB was fun. Members wore nice uniforms, they sang songs, and they learned mysterious rituals that fostered a sense of belonging.

Girls were not originally part of the ONB. Girls between eight and twelve were organized as the *piccolo Italiane*; those from thirteen to eighteen were called *Giovani*

Italiane. Both of these groups were controlled directly by the Femminili, the women's wing of the PNF. Not until 1929 were girls allowed joining a separate part of the ONB. Activities for girls consisted of courses in first aid, exercises, games, competitions, trips, and lectures on Fascism. However, the purpose of the girls groups was to produce good citizens and mothers whereas the boy's groups wanted to produce good citizens and good soldiers.

Propaganda material

Several instruments of propaganda were introduced by the regime. Gioventu Fascista was a propaganda magazine designed for young Fascists and featuring stories and cartoons praising the regime. Then there was the Ordinamento e Norme Per il Loro Funzionamento (Giovanili di combattimento: 1932) a booklet of bylaws and regulations for the younger aspirants to Fascist party membership, specifying uniform, conduct, and relationship to other Fascist organizations. L'Aquilone was a weekly propaganda magazine for young people,

intended to spark their interest in flying and to call attention to the prowess of Italian pilots.

The Nazi Ideal

Several years after Fascism was entrenched in Italy, Adolf Hitler rose to power in Germany and propounded the Nazi ideology. The Nazi ideology inspired the German people to achieve global significance, at the same time to undertake shocking acts against people perceived as aliens. A young man, Arthur Moeller, created the early ideology for the young national socialists. He wrote *Das Dritte Reich* (The Third Reich) in 1922, giving the Nazis a blueprint for the direction to follow in the early years. The ideas therein were the fundamental concepts of Nazism. Soon after the Weimar government fell and Hitler eventually gained power, the rest of the Nazi ideology fell into place. Hitler's mission as Chancellor of Germany was a revival of German strength, acquisition of lebensraum (living space), and the foundation of a pure racial state. Hitler believed he could attain his goals through a policy of

volksgemeinschaft, a national community unified in mind, will, and purpose. To attain this Hitler needed to control every facet of cultural and social life in Germany. Hitler thus instituted controls on popular culture such as movies, radio literature, and music to name a few, as well as education, perception of women, and family policy. Youth, certainly, were a critical element in this grand plan.

Youth in Nazi Regime

The youth in Germany had a significant role to play in instilling and implementing the Nazi Regime's ideologies and campaigns. From the moment they entered the school, youth were educated about Nazi policies, and from the time they could stand on two feet they were instilled with national pride. Hitler set up programs such as the Hitler Youth for boys and the League of German Maidens for girls. These groups allowed Aryan children to play an active role in the betterment of their country. This was only one of the multiple reasons the youth joined these movements. However, despite the popularity of

Hitler youth movement, resistance movements did surface, many of them led by youths.

The Hitler Youth

The Hitler youth (HJ) movement began in 1926 and the league of German Maidens (BDM) was started in 1930. These two groups were the youth group options for young adults ages 14-18 to join. Each group had divisions for younger children since Hitler wanted to ensure that all children were directly involved with his efforts to create a superior German race. By the end of 1933 if young adults wished to join any youth groups, their only legal option was the Hitler Youth, because all other groups had been banned from existence. The Hitler Youth gave children and young adults plenty of options for leadership and time to socialize.

The HJ mainly taught boys to be aggressive (Butler, 1986). Training included wrestling matches between the boys, as well as field combat tests. They participated in paramilitary drills, went on marches, weekend outings.

The aim of these activities was to develop a strong sense of camaraderie within the group. The boys sang songs to promote a sense of national pride and create devotion to Hitler. They also participated in daily rituals in order to teach them discipline and respect. Ultimately youth were trained to believe in unquestioning loyalty, brutality, and toughness of viewpoint.

The girls, conversely, were taught how to be perfect German mothers. Many girls quickly joined the ranks of the BDM because it allowed them to escape from their oppressive home lives. Many girls joined the youth group as an act of rebellion against their parents. The girls had similar camps to those of the HJ. They participated paramilitary training, went on marches and outings, but the focus of the camp was on how to raise children and become more domestic. Young women learned the basics of domestic life and child rearing skills. They were also taught that their bodies were no longer private, but that it belonged to the national cause. As a result, there was a strong emphasis placed on physical fitness. Girls were taught at an early age that their place in society was to raise children and keep homes. This followed Hitler's

plans for older women. Schools were set up for young girls and older women to attend which taught them how to take care of children and keep the house in an orderly fashion.

Even though Hitler's program for women focused on domesticity, the girls still wished to join. Some of the reasons why girls wanted to join the BDM were that it gave them a feeling that they were a part of the national cause, and had some independence from their parents. Hitler was able to instill such national pride in the BDM because they had become extremely enthusiastic towards the Nazi cause. Young women were willing to do anything in order to keep the Nazi cause alive.

Both groups were brainwashed with Nazi ideology. They were taught about the superior race and the highly inferior race. At a very early age they learned to hate. In addition, it also taught them to believe that they were better than everyone else. The Hitler youth movement gave young adults an extreme amount of power, which they abused. They were encouraged to turn in their parents for treason. They become unruly and beat people

on the street who did not agree with Nazi policies. Worst of all they turned on their friends and family without batting an eye.

Although Hitler's youth movement was popular, several resistance groups formed as an alternative to the Hitler youth. One of these groups was the Edelweiss pirates. They combined both boys and girls and placed them in the same group, which Hitler did not agree with since it put boys and girls on equal ground. They went on outings together and experimented with sex. They also changed the song lyrics of the HJ marching songs to turn them into songs of protest. They openly defied Hitler by writing graffiti on walls on buildings that read "Down with Hitler". They also came up with their own style of dress which went against the rulers of fashion which Hitler had put into place. They were able to taunt the HJ and actually physically beat on the youth patrols late at night. They ultimately offered an alternative to Hitler's youth movement which openly defied Nazi policy. In November of 1944, the ringleaders of the Cologne Edelweiss Pirates were publicly hanged in order to show other dissenting youth that their open defiance of Hitler would not be

tolerated. Despite these efforts, the group continued to thrive.

The Hitler Youth published a series of magazines including *Youth and Homeland*, *The Young World*, *The German Girl and Girls your World*. Another magazine, *Will and Power*, was produced for HJ leaders and female guardians.

During the Second World War the HJ were often used in air defense work. In 1940 Baldur von Schirach was replaced by Arthur Axmann, as leader of the HJ.

When Germany ran short of soldiers, members of the Hitler Youth were encouraged to join the 12th SS Panzer Kurt Meyer. In 1945 members of the HJ were armed and told to fight to the death.

The youth movement, although seen as inferior to grown men in Hitler's Germany, played a significant role in realizing his plans. Hitler was forced to call upon their services because of the onslaught of the war. It is safe to say that without the youth movement, Hitler never would

have been able to almost fully realize his plans for Germany.

SELECTED NAZI PROPAGANDA INSTRUMENTS FOR YOUTH

- (1) In 1936 Baldur von Schirach wrote a poem about Adolf Hitler that members of the Hitler Youth had to memorize and recite.

That is the greatest thing about him,

That he is not only our leader and a great hero,

But himself, upright, firm and simple,

In him the roots of our world. And his soul touches the stars

And yet he remains a man like you and me.

- (2) Baldur von Schirach wrote a prayer that had to be said by members of the Hitler Youth before meals.

Fuehrer, my Fuehrer given me by God,

Protect and preserve my life for long.

You rescued Germany from its deepest need.

I thank you for my daily bread.

Stay for a long time with me, leave me not. Fuehrer,
my Fuehrer, my faith, my light
Hail my Fuehrer.

(3) Herman Rauschning, Hitler speaks (1939)

In my great educative work, "said Hitler, " I am beginning with the young. We older ones are used up. Yes, we are old already. We are rotten to the marrow. We have no unrestrained instincts left. We are cowardly and sentimental. We are bearing the burden of a humiliating past, and have in our blood the dull recollection of serfdom and servility. But my magnificent youngsters! Are there finer ones anywhere in the world? Look at these young men and boys! What material! With them I can make a new world.

"My teaching is hard. Weakness has to be knocked out of them. In my Ordensburg a youth will grow up before which the world will shrink back. A violently active dominating, intrepid, brutal youth – that is what I am after". Youth must be all those things. It must be indifferent to pain. There must be no weakness or

tenderness in it. I want to see once more in its eyes the gleam of pride and independence of the beast of prey. Strong and handsome must my young men be. I will have them fully trained in all physical exercises. I intend to have an athletic youth – that is the first and the chief thing. In this way I shall eradicate the thousands of years of human domestication. Then I shall have in front of me the pure and noble nature material. With that I can create the new order.

“I will have no intellectual training. Knowledge is ruin to my young men. I would have them learn only what takes their fancy. But one thing they must learn- self-command! They shall learn to overcome the fear of death, under the severest tests. That is the intrepid and heroic stage of youth. Out of it comes the stage of the free man, the man who is the substance and essence of the world, the creative man, the god-man. In my Ordensburg there will stand as a statue for worship the figure of the magnificent, self-ordaining god-man; it will prepare the young men for their coming period of ripe manhood.”

Communism, Youth and the Collapse of Fascism

The extermination of Mussolini and the suicide of Hitler were not the end of Fascism. By the time these Fascist died, their nations were thoroughly imbued with the Fascist agenda. It can be said without exaggeration that the death of Fascism was due to the emergence of a new Idealism, which called for the struggle for the Communism. Socialist movements had been rife since the end of the 19th century. The 1935 speech of Georgi Dimitrov on *Youth Against Fascism* is a symbol of the counter-force that was growing in the world: the Communist International. As Dimitrov said in his stirring address:

“Fascism has wreaked bestial vengeance upon the best fighters of the revolutionary youth. At the same time it is making every effort to adapt its putrid demagoguery to the moods of the wide mass of the youth, and to take advantage of the growing militant activity of the youth for its own reactionary ends, in order to convert it into a prop of dying capitalism. Depriving the young generation of

working people of all rights, the fascist governments militarize the entire youth, and try to train from their ranks obedient slaves of finance capital in civil as well as imperialist war.”

At this point in time, Russia and the communist movement were strengthening their grip on international organizations, in particular youth organizations. With the threat that Hitler’s Fascism was presenting to the communist world, and the physical threat of Germany’s expansion into Russia, it is fitting that communism was to hammer the last nail to Fascism’s coffin.

YOUTH AGAINST FASCISM

By

GEORGI DIMITROV

*Speech at the opening of the
Sixth congress of the young communist
International*

September 25, 1935.

Transcribed for the internet by

meia@marx.org

COMRADES. I am bringing you warm greetings from the executive committee of the Communist International.

No dangers that beset your long and arduous road, no fascist or police cordons were able to prevent you from gathering in the Red proletarian capital for the purpose of the discussing, in a friendly and amicable way, like the international family that you are, the tasks of uniting the forces of the young generation of toilers.

You are a congress of the revolutionary youth, a congress of strength and courage. How many of the best

and most exemplary fighters in the cause of the working youth have assembled at your congress!

It is with pride and affection that I welcome, through you, in the name of the older revolutionary generation, the glorious young guard of the working people of the whole world.

Comrades, a month ago the Seventh World Congress of the communist International completed its work in this hall where you are assembled today. The congress, led by the brilliant teaching of Marx, Engels, and Lenin, thoroughly discussed all the main problems of the international labor movement and mapped out the road that must be taken to overcome the split in this movement, and to weld together the forces of the toilers in the struggle against exploiters and oppressors, against fascism and war. The congress of the communist International paid particular attention to the youth movement as one of the principal problems of the international revolutionary movement, understanding full well that the victory of the class struggle of the working people depends upon the correct and successful

development of the youth movement, upon its assuming a sweeping mass charter.

Fascism has wreaked bestial vengeance upon the best fighters of the revolutionary youth. At the same time it is making every effort to adapt its putrid demagoguery to the moods of the wide mass of the youth, and to take advantage of the growing militant activity of the youth for its own reactionary ends, in order to convert it into a prop of dying capitalism.

Depriving the young generation of working people of all rights, the fascist governments militarize the entire youth, and try to train from their ranks obedient slaves of finance capital in civil as well as imperialist war.

What can we place in opposition to fascism and the threat of imperialist war, which has become particularly acute in view of the preparations being made by Italian Fascism to attack Ethiopia and the growing aggression of German fascism?

We can and must place in opposition to it the union of all anti-fascist forces and, first and foremost, the union of all the forces of the young generation of working people, at the same time enhancing a thousandfold the role and activity of the youth in the struggle of the working class for its own interests, for its own cause.

Let the entire activity of the congress of the young communist International be devoted to the attainment of this immediate and principal goal.

On the basis of the experience you already have gained, and the decisions of the seventh congress of the Communist International, we expect you to be able to find the proper ways and means of accomplishing the most important task of your movement, the task of uniting the forces of the entire non-fascist youth, and, first and foremost, of the working class youth, the task of achieving unity with the socialist youth.

This, however, cannot be achieved if the young communist Leagues keep on trying, as they have done hitherto, to construct their organizations as if they were

communist parties of the youth; nor will this be possible if they are content, as heretofore, to lead the secluded life of sectarians isolated from the masses.

The whole anti-fascist youth is interested in uniting and organizing its forces. Therefore you, comrades, must find such ways, forms and methods of work as will assure the formation, in the capitalist countries, of a new type of mass youth organizations, to which no vital interest of the working youth will be alien, organizations which, without copying the party, will fight for all the interests of the youth and will bring up the youth in the spirit of the class struggle and proletarian internationalism, in the spirit of Marxism and Leninism.

This requires that the congress should very seriously check up and reappraise the work of the young communist leagues, for the purpose of actually achieving their reorganization and the fearless removal of everything that obstructs the development of mass work and establishment of the united front and the unity of the youth.

We expect the young communist international to build up its activity in such a manner as to weld and unite all trade union, cultural, educational and sports organizations of the working youth, all revolutionary, national-revolutionary, national- liberation and anti-fascist youth organizations, for the struggle against fascism and war, for the rights of the young generation.

We note with great pleasure that our young comrades in France and United States have actively joined the mass movement for a united front of the youth which is so successfully developing, and have already achieved in this sphere successes which hold out great promises. All sections of the young Communist International should profit by this experience of the French and American comrades.

In many countries the Communist and the Socialist youth are coming closer and closer together. A striking example of this is the presence, at this Congress of the Young Communist International, of representatives of not only the communist but also the Socialist youth of Spain.

Therefore, comrades, follow boldly the course of uniting with the Socialist youth and of forming joint and united organizations with it. Follow boldly the course of uniting all forces of the anti-fascist youth!

The Executive Committee of the Communist International will encourage and support in every way your initiative and activity in the fight for unity and for all the vital interests of the working youth.

The millions of the young men and women for whom capitalist society has created impossible conditions of existence, who are either outside any organization at all or are in organizations led by the class enemy, are your brothers and sisters, whom you can and must win over to the side of socialism by your persistent work.

Don't wait until unity between the communist and Social-Democratic Parties and other organizations of the working class has been reached.

Be bold, independent and full of initiative!

You are the Congress of the most active, the most self-sacrificing section of the young generation of today. You cannot stand aside from the movement in favor of unity which is growing and strengthening in the ranks of the working class. You do not have to wait like the Socialist Youth International for permission "from above" before you can support the united front movement and the union of the toiling youth in one organization.

In the name of the Executive Committee of the Communist International I declare that the youth united in the ranks of the young Communist International enjoy every opportunity of independently developing its revolutionary movement and solving the problems of this movement.

Communists in youth organizations must be able to work in such a way as to influence the decisions of those organizations by convincing their members, and not by issuing orders in the name of the party.

I call to mind the words of the great Lenin which form the basis for the relations between the Communist International and the youth and its organizations:

Frequently the middle-aged and the aged do not know how to approach the youth in the proper way, for, necessarily, the youth must come to socialism in a different way, by other paths, in other forms, in other circumstances than their fathers. Incidentally, this is why we must be decidedly in favor of the organizational independence of the youth league, not only because the opportunists fear this independence, but because of the very nature of the case; for unless they have complete independence, the youth will be unable either to train good Socialists from their midst or prepare themselves to lead socialism forward. [V.I. Lenin, Collected Works 23:164]

Comrades, you must study, study, while you fight.

Combine your day-to-day practical activities with a profound study of the original sources of Marxism-

Leninism, for without revolutionary theory there can be no revolutionary practice.

Be exemplary, staunch and valiant fighters against fascism, against capitalism.

Hold aloft the banner of the liberation of humanity from capitalist slavery, the banner of the Communist International.

Rally the young generation of working people of the whole world around this banner. This banner of the greatest victories already waves over one-sixth of the globe and it will triumph all over the world!

Making of the Cold War

Georgi Dimitrov`s 1935 speech provides an insight to the urgency with which the Communists wanted to end the Fascist surge. The tactic was clearly announced: to bring all anti-fascist, passive, socialist, liberation fighters and nationalist youth to the Communist fold. The enemy was defined as Fascism and Capitalism. The battle lines were therefore drawn between east and west, and the makings of the Cold War were now clear. Nazi Germany and Soviet Russia were among the first to merge the concepts of theory with practice in there propaganda campaigns. They targeted groups, including youth, with distorted messages-propaganda- which would incite them to act in line with their political agendas. Soviet Russia also specialized in the use of international front organisations, and youth organisations were perhaps the most useful to these regimes in this period. The Soviets were the pioneers in using politico-ideological tools. In 1916, Lenin, as quoted in Dimitrov`s address, recognized the need to use young people, and having them under the open or clandestine control of the party.

Young communist cadres were organized into the first congress of the League of Young Communist (the Komsomol), and came under the control of the party's Central Committee. The Soviet then sought to organize young communists internationally, to create an international foothold. Zinoviev, the first president of the third international (the Comintern) gave a directive for all young communists to be organized into a single international structure. The Young Communists International (KIM) was therefore formed. Joel Kotek (*students and the Cold War: 1966*) affirmed that the Soviets established Kim by hijacking the already existing International Union of Young Socialists. From that moment forth, KIM was now expected to follow all the cues of Soviet Foreign Policy in its Campaigns. KIM accepted political subordination to the Comintern and the party. The communists also infiltrated and established control of international organizations by establishing a cell system, where Communist minorities would hijack organizations. The chive aim of the Soviets was to attract as many young people as possible to support the Soviet cause. In 1927, the Anti-imperialist League was formed by Willi Munzenburg, a Soviet organizer. The aim of this

league was to attract youth from the colonies to unite in the anti-imperialist cause. Several other front organizations were formed in the following years.

WFDY and WAY are formed

By 1945, the Soviets were basking in the glory of their defeat of the Fascist. Nations in East and Central Europe were becoming footholds of communism. Even in France, the Communist party became the largest party in France and won 26.2 percent of the vote. Communism and Russia were therefore having excellent relations in many parts of the world. It was in this year that the largest Communist youth organ was created in the form of the World Federation of Democratic Youth (WFDY). It was unrivalled in its size and representatively until forces influenced by anti-communist campaigns abandoned WFDY to Form the World Assembly of Youth (WAY) in 1949. Many governments, including the British and American governments, were duped into supporting the 1945 “World Youth Conference” which gave birth to the WFDY, not knowing the deep communist control of the

organization (*ibid*: 1966). However, shortly thereafter the mask was removed and WFDY became an international movement for all anti-imperialism and anti-fascism.

By 1949, the tension between the East and West had heightened. This was the same year which the Soviet Union developed its own atomic bomb and Mao Tse Tung proclaimed the Communist People's Republic of China. These sharper East-West divisions caused breakaways from the Soviet's international front organizations. Against this background, the British Foreign office decided to organize a London conference which would give rise to a permanent youth organization that would be genuinely representative of youth, mainly as a counter-balance to the pro-Communist WFDY. At this conference, close to 350 participants from 27 countries converged in London, and formed a Continuation Committee with the mandate of considering all possible arrangements for continuation of the Conference. It was agreed that membership should not be individuals, but representative pluralist national youth committees. The World Assembly of Youth (WAY) was formally born in August 1949, during a meeting of the first

Council of WAY in Brussels. There were 260 delegates from 32 countries that ratified the Charter of Way. Maurice Sauvé was elected first president of WAY. At that conference. At the very same time, the WFDY was staging its second Congress and festival in which 15,000 young people were taking part.

As a means of counter-offensive to the Soviet manipulation of the WFDY and other organisations, the American government began to fund anti-communist organizations through clandestine means. Organisations supported by the Communists has astronomical budgetary allocations, unlike organizations like WAY, which had very little funding and faced financial difficulties. The USSR was estimated to be spending close to US\$2.5 billion annually to fund front organizations aligned to the communist cause, whilst non-communist organizations were wading in deep waters of debt and bankruptcy. European countries could not afford to finance the organizations of the “free world,” and they faced collapse. However, the United States, through the Central Intelligence Agency, started to fund these

organizations through a front organization: the Foundation for Youth and Student Affairs (FYSA).

The CIA funds served as equilibrium for east and west. Although the budgets of the Soviet's front organizations remained much larger, the anti-communist organizations of the 20th century managed to survive the periods of financial quagmire due to the funding from the US.

As a result, these organizations also toed the line of the right. They supported anti-colonialism as a means of quashing communism, although many of them, including WAY, supported anti-colonialism out of conviction, for the majority of its membership was under the same pressures of colonialism. Indeed, the organisations in this spectrum enjoyed greater independence than the Soviet-backed WFDY and others. They operated on independent lines and would not be subjected to the perennial scrutiny by financiers, as were those of the left. Therefore the world was bipolar even in the youth movement, with a balanced representation of both communist and anti-communist youth organization.

Reactionaries and McCarthyism made it difficult for the CIA to fund the organisations, but the FYSA made this possible. However, the New York Times published an article in 1967 which revealed that the CIA was funding front organisations through the FYSA and other foundations – this heralded the end of such funding. Once again, the WFDY had a monopoly in the international arena due to its continued Soviet funding. This continued until the fall of the Berlin Wall. The total dependence on external funding by the WFDY reaped its consequences in 1989. Once employing over 200 staff, it had to cut down to 4 staff by the end of the Cold War.

Conclusion

This chapter, it is hoped, has illustrated how youth have been used in all major turns of history for the past century. They have been the torchbearers for fascism, socialism, community, democracy and other campaigns- but have been discarded once they served the political objectives they were contracted to do. History has used youths, not for their benefit, but for furthering political interests which were not entirely in the universal interests. It is important for youth to relies this, and that the future of youth lies in its ability to shape its own destiny, distinct from the political aims of forces on either side of the spectrum. It is time for youth to have control over their own destinies, and therefore over the future of the planet, rather than serve as pawns in the East/West and, Right/left divides. This book advocates for a new ideal of Globalism, which dose not promote fighting and global rivalry, but rather encourages peace, justice and equity.

Bibliography:

1. Blinkhorn, Martin. *Mussolini and Fascist Italy*. London: Routledge, 1994
2. Bosworth, B.J.B. *The Italian Dictatorship; Problems and Perspectives in the Interpretation Mussolini and Fascism*, London
3. Butler, Rupert. *Hitler's young Tigers: the chilling story of Hitler youth*. London: Arrow, 1986.
4. Clark Martin. *Modern Italy, 1871-1995*. London; Longman, 1966, 203-262, and 280-300
5. Gentile, Emilio. "The problem of the party in Italian Fascism." *Journal of Contemporary History*, (April, 1984); 251-274
6. Gentile, Emilio. "The Myth of National Regeneration in Italy." *Fascist visions*. Princeton: Princeton University press, 1997, 25-47.

7. Tracy Koon, *Believe Obey Fight: Political Socialization of Youth in Fascist Italy, 1922-1943*, Chapel Hill: University of North Carolina Press, 1985.
8. Kotek, Joel. *Students and the Cold War*, London: Macmillan, 1966
9. Dickinson College, 2000,
(<http://www.dickinson.edu/~history/dictators>).

CHAPTER 3: THE NEW POLITICAL LANDSCAPE

The pro-Communist monopoly on the world youth movement extended right up to the fall of the Berlin Wall. The financial and moral support they enjoyed from the Eastern bloc enabled them to employ great number of staff and undertake large-scale programmes and activities. The former anti-Communist groups did not enjoy the same levels of support, both financial and moral, and therefore became shadows of their former selves. The fall of the Berlin Wall did not end the upper hand of the pro-Communists – many of the organizations still receive significant support up to this day. However, the vibrancy and idealism of the global youth movements of the 1950s and 1960s declined to a stage at which it is non-existent today.

A World with no Ideology

The world of the 1980s left many disillusioned. The collapse of the Berlin Wall fell with the high spirits of the youth, who had placed their hopes and faith in what seemed to be imminent Communism, socialism and other ideals. In 1995, third world nations formed the Non-Aligned Movement, with the principle objectives of accelerating decolonization, self-determination and the prevention of the use of force to settle international conflicts. In the 1970s, most of the Third World nations obtained their independence, and therefore NAM shifted its focus to economic issues, highlighting the growing gap between the First World and the Third World. In Algeria in 1973, NAM called for a new International Economic Order and formed associations of producers of raw materials, which it hoped would give the Third World a more advantageous position in dealing with the First World. Much of this enthusiasm and ground was lost in the 1980s when foreign debt caused massive socio-economic deterioration in Latin America and later in Africa. Third World nations were forced to adopt International Monetary Fund's (IMF) Structural

Adjustment Programs (SAPs). The SAPs called for a cut in social services and a restructuring of the economy in favour of increased exports. This bitter pill gave rise to serious internal political, economic and social chaos, and therefore the reference of the 1980s as “The Lost decade of development.” The sole victors are the multinational companies, which used the SAP’s to monopolise the global economy and have a strong political influence on many governments. Amid this calamity, youth were subjected to greater unemployment and social strife.

The United Nations began to take the lead in international youth affairs, with the declaration of International Youth Year in 1985. However, the idealistic needs of youth were not, and have not, been addressed by the United Nations. What remained thereafter is a world in which young people have no ideological aspirations. The landscape of the youth movement today is therefore characterized by the plain and undulating plateau of idealistic emptiness, coupled with a lack meaning and purpose to the youth movements. Despite the objections many had regarding the Cold War, it is clear that youth movements were much more active,

much more preoccupied in social and political issues than in present day. The lack of ideology has led the youth to turn to vices such as drugs, alcohol and gangsterism, which offer them an avenue for the expression of their idealistic quests.

Unipolarisation and Youth

After terrorist attacks on the World Trade Center in 2001, the words of the US president George Bush resounded throughout the world in an implicit declaration of a new, Unipolar World Order: “You are either for us, or against us.” This confirmed the trends of the 1990s, when freedom of political ideology was slowly being consumed by the autonomous Unipolar regime. The propagator of democracy became the very antithesis, by refusing to accept countries, movements and peoples with varying interpretations of democracy and political systems. The rights of the society were eroded as the West emphasized on rights of the individual... although at the same time the West would not tolerate the individual that promoted Communism, Socialism or other anti-capitalist

ideals. At the same time, nations in the West have not taken a keen interest in youth issues, in particular ideological and political issues, the mainstay has been in economic development of youth, without taking into account their need for an ideology, or a philosophy to give them a meaning and purpose in their pursuits. The unipolarisation of the world therefore brought an end to the ideological freedom of the Cold War. Although various youth movements exist today – liberals, radicals, anarchists, socialists, communists, fascists and imperialists – they are largely time-killers with no prospects of achieving any significant global ideological change. This is because of the lack of governmental support and guidance towards youth.

The United Nations system and Youth

The collapse of the Communist movements and the ending of the Cold War rendered obsolete organizations on both sides. In addition, further impetus was provided for the United Nations to take a leading role in international issues. Nations split by the East /West, as

well as the Non-Aligned Movement, now took more keenly to sitting together at the same table. The UN began on a high note near the end of the Cold War, with the declaration of 1985 as the International Youth Year (UN G.A Resolutions 34/151, 35/126, 36/28 and 37/48.) The progressive wording of the resolutions seemed to indicate a bright future for youth and the youth movement:

“Convinced that youth should be encouraged to contribute its energies, enthusiasm and creative abilities to the task of nation-building, the observance of the principles of the Charter of the United Nations, the realization of the right to self-determination and national independence, the respect for sovereignty and non-interference in the internal affairs of each state, the economic, social and cultural advancement of peoples, the implementation of a new international economic order and the promotion of international co-operation and understanding to achieve the objectives of the International Youth Year: Participation, Development, Peace,” (UN: A/RES/40/14: November 1985)

It was in this spirit that the International Youth Year was held, and generally raising the spirits of young people whilst also giving significance to the role of the United Nations system. At this point, youth worldwide began to appreciate the role that United Nations could have in strengthening the world youth movement. The UN encouraged nations to form national youth councils, and in conjunction with organizations such as the World Assembly of Youth, assisted governments with the formulation of National Youth Policies. The message of world peace, human right, democracy and participation became the anthem of youth movements worldwide. This message, however, was not as appealing as the messages of the Cold War, but it did focus on the substance of international development.

The International Youth Year ended with the call by the UN for more resources and programmes to be dedicated to the youth. It also called for national delegations to the General Assembly to consider including youth in their delegations. The General Assembly concluded that the International Youth Year had served to mobilize efforts at local, national, regional and international levels in order

to promote the best educational, professional and living conditions for young people, to ensure their active participation in the overall development of society and to encourage their participation in the preparation of new national and local policies and programmes in accordance with the experience, conditions and priorities of each country. It was further concluded that the International Youth Year had contributed to strengthening the rights, the ability and the willingness of young people to participate in all activities relevant to them and promote their own interests (A/RES/41/97).

The momentum, however, was slowed down by repetitive UN resolutions regarding youth, which basically had the same set of recommendations from 1979 through to the early 1990s. This was growing evidence of the “tokenization” of youth by the UN system. Youth was an issue that was brought up at every General Assembly, but hardly given the serious attention that it deserved. One of the more significant developments was the launching of the United Nations Youth Fund, and later the adoption of the World Programme of Action for Youth to the year 2000 and beyond. Such initiatives remained

largely confined to governmental circles, and did not really dissipate into the ranks of grassroots youth organizations. The language of the United Nations was not, and continues to be, unpalatable to the common youth.

An initiative which would have changed this was the decision to hold an inclusive World Youth Forum of the United Nations System, a platform that would bring together youth and the United Nations at a common platform to deliberate on youth issues. Delegates to the World Youth Forum were to be representatives of youth NGOs from all UN member states, as well as from the regional and international NGO community. The World Youth Forum of the United Nations System was designed to be the principal platform of youth and youth related organizations meeting at the aegis of the United Nations General Assembly to provide a forum to strengthen youth efforts, enhance youth involvement in the decision-making processes of the United Nations system, and to develop joint youth policies, projects and programmes. It also seeks to establish more effective and efficient channels of communications and modes of cooperation

between and among youth and youth-serving organizations and the youth-related organizations and agencies of the United Nations System and other youth-related intergovernmental organizations. When first established, the World Youth Forum also had the role of promoting the implementation and monitoring of the United Nations World Programme of Action for Youth to the year 2000 and beyond and other policies and programmes related to youth. Forums were organized in 1991, 1996, 1998 and 2001. They have been inconsistent in their content and character, and have largely served as talk shops for UN officials tokenizing youth.

In August 2001, at the Fourth World Youth Forum, held in Dakar, Senegal, it became evident that the role of the UN in the world youth movement would remain minimal, and that other means of international youth cooperation were necessary. The fact was that the UN, as a bureaucracy, would not be able to appeal to the world's youths who were now searching for the new ideology, the new struggle after the Cold War.

Conclusion: the Landscape unfolds

As the tensions between former East and West have subsided, this has given rise to Unipolarisation, a world order in which the Western world has become the international policemen. The youth movement has not been spared. Well-funded Western organizations have established and entrenched their control of most major international youth organizations, and have renounced membership in such organizations as they cannot effect their full control. The landscape has turned from an overt Communist/ Capitalist standoff, to North/ South standoff. The South, being in need of resources, has so far been easy to manipulate. The imperial tentacles are once again being unleashed, in a covert but very concerted manner. There is no more choice between partnering with East or West, in the Unipolar World it is either For or Against – and if against, there are no resources to assist such organizations. At the same time, the United Nations has proved its irrelevance to the world youth movement, and therefore needs serious reform if it is to have more than a ceremonious role to play in the present and future struggles of youth.

CHAPTER 4:

GLOBALISM – THE NEW IDEAL

Dimensions of the new struggle

Recalling that youth are foremostly young, dynamic and energetic, yet unsettled in their quest for idealism, it is important to offer the youth ideals which may inspire them in all facets of life: social, economic, political et al. without ideals, youth would no longer deserve their title. Unless a positive ideal is proffered to the youth, there are other negative ideals that they may fall prey to. Life is constant struggle, and therefore the struggle needs justification. The call for youth to be entrepreneurs, to fight HIV/AIDS, to conserve the environment is good for development, but without the conviction of a higher ideal, these efforts may not reap the fruit that youth have the potential to bear. After thorough analysis of historical struggles, we

find a consistent pattern of values, and therefore, an ultimate ideal, that youth worldwide are seeking.

The desires of Youth

The requirements for a decent world are threefold: peace, justice and equity. With the achievement of these three fundamentals, the world would become a better home and harbour a brighter future for its young people. In its Millennium Plan of Action (2000-2004), the World Assembly of Youth identified peace, justice and equity as the desired ingredients of the future Global Community. The revolutionarism, tensions and fighting that seem to emanate from youth is a result of their root desires for peace, justice and equity. This burning desire drives them to express their discontent with the present world order.

The desire for peace

A fundamental desire of all peoples, in particular the youth, is to live in peace. However, peace does not exist in a vacuum – it is reliant on the fulfillment of physiological and social needs. In the absence of such fulfillment, people may turn to violent means to achieve physiological and social needs. Maslow's hierarchy of needs therefore applies to the achievement for peace, which is reliant on the fulfillment of basic human needs. This therefore means that there cannot be peace until basic human needs are met throughout the world. In the same vein, we cannot bring an end to terrorism until we bring an end to poverty and injustice. Therefore, the three fundamentals: 'peace, justice and equity' – are intertwined and cannot exist without the others. However, other values of tolerance, understanding, religious and cultural harmony should be continuously promoted in young people to ensure that peace may be achieved. Tribal, religious, racial and other forms of hatred should not be tolerated or induced.

The desire for justice

Young people are the first to question any social or economic order, and to seek justification for the status quo. It is the youth, with their dynamism, that can become the greatest advocates for reform and social transformation. Likewise, any system of governance that is unjust will not receive the endorsement of youth. They may take to passive political apathy, or to violent upheaval in order to achieve a reform to ensure that a system is just. The quest for justice is a quest for fairness – for systems that promote the ideals of equality before the law, and of respecting the human rights of all peoples. The lack of justice is a leading cause of conflict and tension worldwide. As people get older, they tend to accept the status quo and not question situations and policies which are unjust. However, youth will always be the harbingers of reform, by having the innate responsibility to question all societal norms, where they appear to be unjust. Youth are therefore always searching for justice, fairness and reforms linked to these facets.

The desire for economic equity

Economic equity is one of the most pertinent issues in all societies globally. Whilst this is not the same as promoting communism or socialism, it is simply a desire for policies and principles that promote fair play in global economics. To be capitalist is to be scavenger and usurer, and to be a communist is to be an autocrat and plunderer. The quest for economic equity is neither of these. Young people expect proper and fair remuneration for their labour, and to have fair business and trading conditions. The current world order does not promote economic equity as unfair trade laws and regulations continue to stifle third-world development. This is further compounded by the pro-capitalist policies of the International Monetary Fund, which promote the interests of the multi-national corporations (MNCs) at the expense of national interests. Within national economics also, there are huge disparities, some of them a heritage of colonialism, which see small minorities controlling major percentages of national economies and resources. There are both good and bad in capitalist and communist principles, but a merger of the two would conclude that

every man should reap the fruits of what he has sown, but the society has a responsibility to look after the disadvantaged and marginalized, and economic systems should not allow for gross imbalances in income and wealth. There are many cases of billionaire corporations paying meager salaries to their staff – the basis of continued and widening disparities in economic status. Unless these policies and conditions are revised towards equality, there will continue to be tensions and wars in the world.

Dimensions of the new struggle

The new struggle of youth is a threefold struggle: a struggle for peace, justice and economic equity. It is a universalist struggle, in which young people are beginning to realise that the world is one big global community. The events in one part of the world will affect people in other parts of the world. A war in the North will affect those in South. Unfair trade practices by the East will affect those in the West. Therefore it is a global struggle for peace, justice and equity – a struggle that we

will call Globalism. This struggle is led by Globalist youth – all young people who are activists for global peace, justice and equity, towards the Global Community of the coming decades. The struggle is waged at various levels – the community, the country and the world at large. As youth are the future leaders of the world, it is they that can determine the success of the struggles of Globalism. Although this word may have been utilized by other parties, Globalism in this book is based on concepts propounded by the World Assembly of Youth, which would be the driving force of the movement amongst the world's youth.

Globalism vs. Globalisation

This is not one and the same as globalization. It is increasingly clear that globalisation is an inevitable process that is a result of the world travel, global business and communications. The policies and structures of globalization are presently being debated through mechanisms such as the World Trade Organisation, and also by increasing moves towards

regionalization (European Union, ASEAN Community, ECOWAS, SADC and so forth) which result in the opening up of borders for both people and capital. There is a lobby by the developing world for a human kind of globalization – one that has an emphasis on equality and people-to-people exchange. Many have criticized globalisation for its pro-Western and pro-Capitalist ideologies as propounded by the Western nations and agencies like the IMF and World Bank. Globalism, however, is fundamentally a mental revolution, which will then manifest itself into an economic and social revolution. It is revolution that promotes peace, justice and equity among all citizens of the world. It is a people's revolution, and not one which is top-down or enforced upon the world's citizens. Realizing that all man is created equal, the present generation of youth seeks to expand its horizon and form global friendships and partnerships. Traditional national borders and boundaries – also colonial vestiges, are no longer confining business, friendship, communication and partnerships. Sovereignty is no longer confined to nation-states, but to the human race as a whole. Unlike globalization, globalism is more about concern for global development,

than about concern for global capitalism. Globalism seeks to make all nations accountable and responsible for each other, and for mutual progress. However, Globalism is not interventionist, forceful or manipulative – it is a voluntary process through which people's and nations, by mutually agreeable terms, may join together to achieve common global progress. Globalism is a revolution in the global social and economic order, for the betterment of all mankind, and it shall be led and driven by the youth, who in themselves have the ingredients of the globalist thought.

Globalism: The Best Ideal for Our Time

Why is Globalism the best ideal for our time? Compared to other philosophies and ideals, Globalism offers the world an avenue for unification, peace and equality, which is based on common understanding amongst all peoples. It is not a philosophy of slave and master, of conqueror and vanquished or of dictator and oppressed; it is neither a philosophy of superior against inferior nor of peasant and landlord. Globalism is a philosophy which

seeks to open up the hearts and minds of all peoples, to accept our common heritage of the planet and the need for resources to be shared fairly amongst all. At the same time, Globalism does not advocate for dissolution of cultures or cessation of national sovereignty. It rather serves to instill in all peoples the values of unity in diversity. It accepts the diversities of race, religions, cultures and traditions, and seeks to increase understanding between them. The economic and political philosophies of the previous centuries have not served to unite peoples, but rather to stimulate conditions for “divide and rule.” Globalism seeks to decrease tensions and misunderstandings by advocating for human understanding and appreciation of unity in the diversity of our backgrounds. It seeks to entrench national pride within a global perspective, and not to undermine national sovereignty.

Globalism’s Economic Theory

The economic theory that brings about the order necessary for Globalism to thrive is a theory which

achieves two simultaneous objectives: to promote entrepreneurship and industriousness whilst creating conditions for economic equity in all levels of society. It is not like the cannibalistic capitalism which seeks to promote interests of big powers at the expense of weaker entities. This capitalism is as good as the law of the jungle – where only the strong survive at the expense of the weak – and not befitting the human race. Globalism is also not in support of the socialism that resulted in dictatorships and plundering of national resources. Globalism is more to the center of the Left and Right economics, with the overall aim of enhancing economic equity towards national development. Globalism is not in support of unfair foreign direct investment which brings benefit to the host nations. For global economic equity to be achieved, the need for win-win partnerships is supreme. The nation must benefit inasmuch as the foreign investor. Globalism is not in favour of the interventionist policies of the International Monetary Fund and the World Bank, which propound inapplicable economic policies to nations at their detriment... in the interest of foreign investors or the lending institutions. Under the principles of Globalism, such funds and

lenders should put first and foremost the interests and desires of the nations and governments in question. Globalism is also in support of a social safety net for incapacitated and marginalized communities. The disabled, the hard-core poor, women and disadvantaged children need to be looked after by the state mechanisms. This calls for certain level of taxation of the private sector, but not to the extent of subsidizing or sponsoring capable and able-bodied persons who may otherwise be able to work for the desired standards of living. As long as conditions are conducive for jobs to be available, there is no reason for the state to provide for capable citizens. In terms of global economic policies, currency issues are of greatest concern to the Globalists. It has been evident that many economic problems have arisen in modern times because of skewed international currency environments. The Asian Financial Crisis of the late 1990s was largely due to currency speculators who almost undetermined the economic stability of many nations in the Asian region. In the twenty-first century, there must be an end to the “speculator” economies that do not produce anything of value, other than rumours.

Globalism's Political Theory

Globalism is not in support of authoritarian regimes and dictatorships. It is also not in support of anarchic democracy that creates more problems than solutions. Globalism propounds a new political dispensation that allows democratic government without foreign intervention and subversion. The Western perspective of democracy in modern times has served to increase the vulnerability of the nation to alien-led anti-government propaganda, often with Western-funded opposition parties. This must not be allowed to exist in the Globalist world. The nation must be left to practice its full and complete democratic rights and privileges without the intervention of external interests. The only imperative for the nation is to stimulate conditions for democratic participation of all its peoples, in the interests of the people. The type and structure of the democracy may not be imposed on the nation, as long as the democracy serves the best interests of the people.

Globalism's Religious Theory

Inter-religious understanding is a fundamental requirement in the Global Community. The conflict and misunderstanding of the previous centuries should be put asunder, giving way to a new order of religious harmony. Governments and peoples must actively promote understanding between all religions of the world, and celebrate unity in the diversity of our religious values. It is surprising that with so much in common about world religions, there remain significant tensions which cause many of the bloody conflicts in the world. The foundation stone of the Global Community must be in the realization that all peoples may have different religions, but we share common values. Respect for other religions must be observed, whilst allowing freedom of religion and association therewith. Even in the case of minorities, their religious freedom must be guaranteed to ensure that all peoples are offered the religious protection and assistance from the state, religious issues must never be allowed to cause fighting and tensions in the Global Community, they must rather be the backbone of peace, justice and equity. Religious leaders or figures that

promote divisions and fighting must not be allowed to misrepresent religious values in pursuit of their narrow interests. Globalism therefore promotes religious freedom as far as it instills good, unifying values.

Globalism's Cultural and Social and Theory

With the cultural and social diversity in the world, Globalism seeks to ensure that cultural heritage is preserved, and that an equitably social order is realised. Unity cannot be achieved by destroying diversity, but rather by celebrating it. If individual is grounded on firm cultural and social roots, then their contribution to the Global Community will be enhanced. It is not appropriate to seek to develop a single world culture or world social order' – it is much better to have a diversity of views and opinions which would always bring out a diversity of solutions to challenges faced by the Global Community. In terms of social order, the system of superior and inferior social levels should be abolished to make way for a social order which cherishes the equality of all peoples. At community, national and international levels, the

equality of all people should be upheld as a fundamental social ideal. Special emphasis and renewed investment in young people is an imperative for cultural and social progress. Youth, as the future of the Global Community, need to be imbued with cultural and social values that give rise to global unity, understanding and progress. Youth are the future of cultural and social order, hence deserve special attention to ensure a good grounding in appropriate values.

The Foundations of Globalism

Despite the innate globalist desires in all mankind, some fundamental basis needs to be set for the universal beliefs of this new ideal and revolution. For globalism to effectively take root, there are imperatives in the psychological, community, national and international spectrums that need to be achieved.

The Psychological Imperatives

Firstly, as Globalism is a people-centered revolution, it must emanate from the conscious and voluntary desires of all mankind. It must, first and foremost, take root in the hearts and minds of youth. The personal acceptance of global citizenship and acceptance of responsibility towards the global community shall be the principal psychological imperative. Secondly, the inculcation of Globalist values is important. These are the values of care and concern for all mankind, and desire for peace, justice and equity. It is therefore important to instill in youth the values of international goodwill and global preservation. These psychological imperatives may be achieved if civil society and governments stimulate dissemination of information on the globalist ideals through the education, social and political institutions.

Imperatives in the Community

The community, as the grassroots of any national or global sentiments, has a key role to play in the Globalist

Revolution. The community is where the family and society live daily, and therefore affects all facets of the national or international perspectives. At a community level, grassroots activity for information dissemination and exchange programmes is important. This would involve increasing inter-ethnic, inter-religious, inter-cultural and international understanding amongst all levels of the community. Much of the world remains strangers to each other... therefore resulting in the current situation of ethnic tension and suspicion between peoples, races and nationalities. This may be reversed if true and accurate information is shared amongst communities.

Imperatives in the Nation

At the national level, it is important to cultivate a type of nationalism that promotes the nation as a part of the Global Community. The nationalism of the twentieth was detrimental to global progress because it sought to undermine other nations and place one nation above other nations. It also undertook the economically

troublesome nationalization of industries, and diluted entrepreneurship and private-sector efforts. This was later reversed and replaced with a privatization drive towards the end of the century. To achieve the ideals of Globalism, nations need to accept their responsibilities towards to Global Community. It is also important for nations, whilst instilling national pride, not to undermine other peoples or nations as inferior. The nation should be modeled as a responsible member of the Global Community. The onus is on the national governments to actively promote this ideal at a national level.

The International Imperatives

At the international level, the same question of international unity and cooperation needs to be promoted. The United Nations would have the important role of promoting unity between nation-states, and civil society need to promote the unity between the peoples of various nation-states. A new form of global responsibility needs to be developed which encourages people and government to develop bonds with other peoples and

governments beyond their national boundaries. The need for a united global civil society is paramount, and the ideal of unity in our global diversities is to be propounded at all levels.

The Way Forward for Globalism

With this philosophical background, it now remains for action by communities, nations and the international organizations to promote the globalist philosophies. A general international dialogue and deliberation on Globalism should be undertaken to gather views and opinions from diverse segments of the Global Community. From these views, an assessment may be done of the general acceptance of the Globalist values, theories and philosophies. These may then be unified towards harmonization and adoption of an internationally-accepted Globalist Manifesto. The onus is largely on the young people, the youth, to garner support for this ideal, and to continue to support and implement it as they rise in the echelons of national and international leadership.

CHAPTER 5: YOUTH AND THE GLOBALIST STRUGGLE

It is clear that whilst youth are the torchbearers of Globalism, they are also presently a disenfranchised segment of society which is therefore compromised in matters of governance and participation in decision-making processes. Youth participation is the hallmark of the Globalist nation, and therefore an imperative for successful Globalism to take place at all levels. Youth are both leaders of today and tomorrow... and if the present generations do not embrace Globalism, then the future generations will most likely adopt it if they have already taken it up as youth.

A youth-led revolution

Globalism shall be a youth-led revolution. Having seen earlier in this book the critical role played by youths in earlier movements and revolutions, it is clear that any significant future change will rise from the youth themselves. Being young, dynamic and yet seeking for greater ideals in life, Globalism provides a basis for the youthful energies to thrive for the betterment of the self and mankind. It is from the young hearts and minds that Globalism can be achieved. The elder generations, with their many prejudices and stereotypes, have a very limited capacity to accept change or new philosophies and ideals. Youth, however, are open to all peoples and can overcome stereotypes. If they learn the Globalist values whilst young, they will grow with those values and in future become good leaders of the Global Community.

Globalism: Control it or be Enslaved!

The negative perceptions that many have of Globalisation has often resulted in skepticism around the

entire issue of a Global Community. However, we warn that failure to harness the wave of Globalisation will only result in eventual enslavement. Forces are already working to take control of the world economy, and therefore of world politics at the same time. These same forces have already ensured that Globalisation will become an inevitable destiny of all nations. Globalisation cannot be avoided, but it can be harnessed in the best interests of the nation. This is the intervention that Globalism makes, differentiating itself from the pro-capitalist Globalisation which has its supreme interests in world trade and multinational companies. Globalism seeks to shape the forces of Globalisation into responsible forces that serve the benefit all mankind. If there is to be freedom of movement of capital, for example, that capital must be moving with responsibility and a supreme agenda of human development, not enrichment of minorities. Poor nations cannot afford to sit back and let the west define "Globalisation" to their own advantage. Every nation has a right to determine its policies of engagement with the external world, and therefore has the right to determine how it shall embrace Globalisation. This book advocates for all nations to

adopt Globalism, which is a more humane form of Globalisation, based on universally-accepted fundamentals of peace, justice and equity.

Unity in Youth Worldwide

If young people accept the challenge to struggle towards Globalism, it is imperative for the youth movements of the world to propound Globalism to its membership, and thus develop Globalist youths with a solid foundation in Globalist principles. Globalism can be a unifying force, and if it can produce unity amongst young people, it will therefore be a model of the unity that may be achieved at all other levels of society. If the major youth movements adopt Globalism, then in the next twenty years we can be certain that the world will be governed by Globalist leaders. However, it is clear that disunity amongst youth organizations may be a stumbling block for Globalism, but this is yet another of the struggles that the Globalist youths must overcome, and its victory is none other than the reality of Globalism unveiled.

The Youth Manifesto

In achieving Globalism, youth have a dual role: besides being themselves Globalists, their role is also to propound the ideals of Globalism to reach out to all communities worldwide. Globalism can only be achieved if the youth take strongly to its call, and increase the masses of Globalist youth. A youth

Manifesto may be developed by the major youth movements to explicitly develop the foundations for the youth-led Globalism. Such manifesto must take into account the principles outlined herein:

- Peace, justice and equity as the fundamental requirements for all peoples;
- An economic policy which promotes entrepreneurship but also provides a social safety net for the disadvantaged;
- A democratic political dispensation which upholds and strengthens the nation-state, but encourages global understanding and cooperation;
- Promoting unity in the diversity of cultures;

- Abolishing social and economic orders which entrench inequality among peoples.

The Role of the United Nations system

Although we are presently dissatisfied with the efforts of the United Nations regarding youth, the multilateral organization is a conducive vehicle for promotion of Globalism. Governments and youth organizations must lobby for a dedicated United Nations Youth programme to be established, which would become the coordinating body of international youth affairs. From this platform, it would therefore be easier to facilitate and promote the Globalist struggle. The impartiality of the United Nations system must be upheld to ensure that elements with narrow personal interests are not provided the leeway to hijack or misdirect the Globalist campaign. There may be avowed capitalists, communities, federalists or anarchists who may seek to instill their own values on Globalist values. This must be prevented by ensuring that the guiding ideals of Globalism are always adhered to. The United Nations, with its intentioned impartiality is an

important body for the Globalist movement. However, the institution can only serve to promote, and not to control Globalism. The drivers of Globalism are the people themselves – global civil society is the backbone of Globalism.

The Enemies of Globalism

Globalism does not aim to instill hatred, tensions or misunderstandings. It seeks to resolve this by upholding always the pursuit of peace, justice and equity. The ideals notwithstanding, there are segments of society that may not appreciate the objectives of Globalism, and may seek to derail the Globalist struggles. There exist today several organized international clandestine movements that promote narrow interests of certain races, creeds or nationalities, at the expense of the rest of mankind. There are circles of power which already control significant world resources, and even have “behind-the-scenes” political power. These are the greatest enemies of Globalism. They are enemies for they cannot be seen, but the effects of their actions can be felt. They will not

support any significant movement which calls for the equality of all mankind, for they believe that their own are more superior. They do not believe in economic equity for they already control vast percentages of national and international wealth. They do not respect justice if it undermines their need for manipulating systems to their own advantages, outside the rule of the law. They do not seek peace for it is only through conflicts and wars that they can divide and rule mankind. We must therefore be wary always of this enemy, and not let them, with their money and influence, derail the genuine attempts towards Globalism.

The Other “Globalisms”

The term “Globalism” may have been used in the past by various persons. It may mean different things to different persons, but in this book it is not linked to any historical use of the term. The definition of Globalism in this book is propounded without any linkages or consideration of other definitions and understandings of

the term. There are some “Globalisms” which may be defined as extreme rightist – driven by capitalists.

Other “Globalisms” may be messengers of anti-Western, often racist propaganda. These are in no way related to the Globalism in this book. The Globalism herein deliberated is a new philosophy, a new ideal not previously associated with the term. This Globalism does not thrive on inequality, nor does it accept racism or hate-propaganda. This is an important clarification that the advocates of Globalism, the youth, need to make clear.

Marching Ahead

The most difficult part of any struggle is the beginning... and this is the stage from which the Globalist struggle is emerging. We have the energy, dynamism and zeal of youthfulness to our advantage, and this would propel our struggle. Globalism now requires the concerted action of all young people, youth leaders, youth workers and youth organizations to join the struggle for the betterment of mankind. This is the struggle for economic equity, for

justice and for world peace. Long as the journey may seem, it is imperative to start the march towards the Global Community. In our individual capacities, we can effect the change within our selves, then in our communities, our nations and thereafter to the world. As youth, we have the advantage of being heirs of the future. What may not be achieved now will be achieved in the future. The values we instill now will bear fruit in the future – our future! Let us therefore become staunch Globalists, embracing Globalism and being embodiments of the Globalist Struggle. Long live to world peace, to equity and to justice in the Global Community!

ABOUT THE AUTHOR

The Hon. Datuk Seri Mohammed Ali Rustam is the president of the World Assembly of Youth. He is also chairman of the World Youth Foundation and president of Malaysia's largest NGO youth movement – the 4B Youth Movement. He is former president of the Melaka State Youth Council and the Malaysian Youth Council. He has been a staunch advocate for youth issues across all sectors, and has assisted and supported the cause of youth in all parts of the world. In July 2002, Datuk Seri was awarded the National Youth Award for his outstanding achievements. The Malaysian National Technical University awarded him an Honorary Doctorate degree in Management (Youth Development). In government, Datuk Seri Mohd Ali has served as Deputy Minister of Transport and Deputy Minister of Health, before his appointment as Chief Minister of Melaka in 1999 until now. The Rt. Hon has taken measures to enable the state to achieve developed status by 2010. He has also accelerated the development of information and communication technologies, and ensured the empowerment of young people in the state.

ABOUT THE EDITOR

Donald Tinotenda Charumbira is secretary general of the World Assembly of Youth, and a director of the World Youth Foundation. A Zimbabwe national, Donald has served in various youth organizations the local, grassroots, national and international levels. He was elected Junior Mayor of Harare, the capital city of Zimbabwe, in 1996. He served this term through to 1998, and coordinated various municipal youth activities. He was subsequently bestowed with the title of Junior Life Alderman for his service to the city. Donald has also served as a councilor in the Zimbabwe Youth Council, and represented the Council at various international platforms. Donald was appointed to the UN Secretary General's Youth Focus Group on Youth Employment, where he advised the Secretary General on Youth Employment issues. He also served as Chairman of the drafting committee of the Fourth World Youth Forum of the United Nations System in Dakar, Senegal in year 2001, where he spearheaded the authoring of the Dakar Youth Empowerment strategy. In his work with WAY, Donald works closely with national youth councils worldwide, and is also the permanent representative of WAY at the United Nations. An avid writer, Donald has authored several articles, papers and books on youth, politics, economics and management issues.



The Hon. Datuk Seri Hj. Mohd Ali bin Mohd Rustam authors an insightful publication that demystifies the global youth movement and sets a vision for a future of world peace, justice and equity.

Youth and Globalism: A perspectivem is a must for every booshelf, and provides valuable information for young people, youth leaders, civil society organizations and government.

Against the backdrop of failed propagations of communism, fascism, socialism and capitalism, Datuk Ali Rustam proffers a sound, inclusive and developmental-oriented philosophy of Globalism. This non-interventionist, universalist ideology provides the key for the suitable global development.

Young people are the key proponents of Globalism, and this book articulates the youth role in propagation of the Globalist ideology and advocating for global peace, justice and equity.

Youth and Globalism: A Perspective will educate, inform, entertain and inspire any reader towards participating in making a better world for today and into the future.