Causal layered pedagogy: rethinking curriculum through a futures lens

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Thinking about curriculum stands to gain from the creative engagement afforded by the global civilizational encounters that will define the twenty first century. Pedagogically this means a constant pushing at the boundaries of how we think about education both in terms of content and also in terms of human existential demands for meaning. This pushing requires that we step outside of the colonizing mindset of educational imperialism and engage with deep dialogue across civilizational terrain that is challenging, complex, uncomfortable but also deeply rich in possibilities. Gilles Deleuze and Felix Guattari have highlighted how Western philosophy and, as a result, Western pedagogy are in fact geophilosophically confined to a Greek and totalizing vision of being that limits human cultural invention. The resultant intellectual movements of humanism and Enlightenment reason have been unilateral and failed to engage with local and normative forms of meaning making that affirm human relationships with context.

In this globalizing context, as traditions encounter one another, there are an increased range of preferences on offer. Such encounters are sources of great vitality for the curricula field and can result in a wide range of hybrid possibilities. Understanding the geophilosophical orientation of current educational practice opens up the educational space to increased diversity. As Noel Gogh notes:

> Deleuze and Guattari's geophilosophy enlarges the field of concepts and signs that we can deploy to account for difference, which in turn multiplies the possibilities for analyses, critiques, and interventions. Such a broadening of our repertoires of representation and performance may be particularly useful when we encounter remarkable difference (difference that puzzles, provokes, surprises or shocks us) … (2007, p. 286)

Beyond 'Geo' Consciousness

Any consideration of the possibilities for curricula practice in the twenty first century requires us to step out from our geophilosophical and geohistorical limitations and engage with the emergent conditions of a proto-global civilization. This 'geo' consciousness helps us understand the deeply ethical demands upon curriculum planners and educators at all levels, and it also raises the fundamental question of how do we teach for a global civilization? This question relocates the pedagogical project, shifting it from a function of nation-state building with implicit links to the generation of needy consumers, to a global citizenry deeply involved with the transcultural terrain of a global society that honours local cultural expressions and contexts while serving increasingly global consciousness. This moves us away from a unilateral humanism to a multilateral neohumanism that is relational, ethical and committed to sustainable human cultural forms of expression (Bussey, 2006a).

This paper offers Causal Layered Pedagogy (CLP) as a scaffold for engaging with such an agenda. As an excursion into curriculum theory and pedagogy it is tentative and suggestive, seeking to establish a productive process for thinking about a vigorous and open ended approach to knowledge and teaching that brings some degree of order to the poststructural appreciation for the multiple and fractal nature of being. Thus it offers a way forward in dealing with the complexity that mainstream curriculum planning seeks to contain/suppress/order. Meeting the needs of tomorrow will not arise from the illusory control that curriculum planning (or lesson planning) seems to offer. To paraphrase Brent Davis and Dennis Sumara who discuss this issue in regards to complexity, CLP "cannot be conceived in terms of preparation for the future. Rather it must be construed in terms of participation in the creation of possible futures" (Davis, 2008, p. 43). In doing this it meets the criteria of Deleuze and Guattari in offering a map that is "an experimentation in contact with the real" (1987, p. 12).

CLP is an educational response to the challenges posed by Western pedagogy's geophilosophical bias. It has been inspired by the work of Sohail Inayatullah and others on the futures method/theory Causal Layered Analysis (CLA) (Inayatullah, 2004). As a futures tool it is alive to the creative possibilities inherent to culture and context. Thus it draws on Deleuze and Guattari's work on geophilosophy, immanence, the rhizome and multiplicity (Bussey, 2009b; G. Deleuze, and Guattari, Felix, 1987, 1994). It is also informed by Michel Foucault's work on heterotopia (M. Foucault, 1986) and Bruno Latour's thinking on hybridity (Latour, 1991). Furthermore, it also draws on an appreciation of the creative and ethical possibilities inherent to civilizational encounter and dialogue as described by Ananta Kumar Giri (Giri, 2006) and Fred Dallmayr (Dallmayr, 2002). Such concepts, outlined later in this paper, provide a creative and process oriented basis for CLP's educational activity that is culturally inclusive and epistemologically pluralist. The tension between the form and function of education is also addressed through CLP because it provides an interface between structure and post-structure by acknowledging the former as the contextual elements that determines the local, while also acknowledging that discursive processes determine how such structures are realised in people's lives.

Futures thinking

Futures thinking is essentially a pedagogic practice. It engages that form of learning that Richard Slaughter associates with 'foresight' (Slaughter, 1995) and builds on what David Christian calls 'collective learning' (Christian, 2004). It is something we do as individuals and as communities and civilizations. It is pedagogy that is focused on process not content. Futures thinking is about an orientation to human activity that is alive to alternatives and resilient in the face of obstacles. It actively seeks to enhance human potentiality through a range of strategies such as:
- encounters with difference
- changing lenses to reframe contexts
- seeking alignment of aspirations with current possibilities, and
- through creative engagements within and across civilizations that generate new social, cultural and institutional forms (Bussey, 2009b; Inayatullah, 2008b).

Furthermore, futures thinking actively seeks to align such learning with the context. This means that it cannot be prescriptive but must respond to context in a way that is layered and reflexive. To map such responsiveness Inayatullah developed CLA (2004). CLA functions both as method and as theory. As method it allows for specific contexts to be opened up to

layered analysis while as theory it offers an account of social space that links context to epistemological and ontological assumptions about the real.

The practice of futures thinking challenges context to reveal that which habit and worldview obscure from view. Sensitivity to context requires the capacity to move from empirical factors shaping our experience of reality, to the sense making we apply to this reality, to critical engagement with the powerful processes that order this sense making and finally to holistic engagement with the environment-body-mind-spirit continuum. Context thus evokes the ability to navigate the futures 'spectrum' described here from empirical, to interpretive, to critical to holistic-spiritual.

CLA

One way to think about CLA is as a 'method of the between' as it draws into its analytic the power of structure while locating it in the unique context of the moment in which it is being applied. Each unique context is intimately associated with the individuals involved. CLA invites these stake holders to reassess their position within the context, and provides a process for reclaiming personal and collective agency. In doing so it negotiates the space between the agency of the individual and the definitional and purposive authority of the system within which they operate. Meaning in this context is no longer imposed on the individuals by the structure they inhabit but becomes fluid and negotiated, and is located in the ontological and epistemological processes that occur in the functioning of the collective dynamic, or what might be called the agency-structure 'machine'.

CLA reads context as layered, moving from Litany to System, then to Worldview and finally to Myth-Metaphor. At the level of Litany we experience reality as fragmented and chaotic. This is what is reported on the TV news and what we experience as a flow of discrete events. It is randomness and turmoil that we usually associate with this level. Below Litany sits the Systemic. This is the level of the institution and is driven by policy and powerful individuals. When something goes wrong at the Litany level, people tend to look to system for relief. Thus we get more laws, more funding, or more managers. System level works to maintain what we know and ensure that our collective expectations that tomorrow be like today are maintained. Beneath system sits the level of worldview. Worldview provides the paradigm that supports the system in its working. This can be civilizational and cultural mores along with belief systems and ideology. Many who function at the Systemic and Litany levels are unaware, or only partially so, of the working of Worldview. Worldview supplies the forms of reason and the cultural regulatory assumptions that keep system going. Beneath Worldview sits the level of Myth-Metaphor. These are the deep stories that define context. In Australia for instance it refers to concepts such as 'mateship,' a 'fair go' and of the 'battler'. These are the cultural tropes that provide the dynamic for cultural expression and can act as lightning posts for emotive and unreflective political and cultural expression. Again, to use an Australian example, the notion of 'queue jumper' used to stigmatise refugees coming to Australia leverages the notion of a 'fair go' to create a climate of ill will and xenophobia. All four layers are mutually supportive of our experience of context.

When introduced to this reading of experience it became clear to me (Inayatullah, 1998; Wildman, 1996), some twelve years ago, that it had significant implications for education. As an organising principle it allows curriculum to be rethought as an agency-structure dialogue that does not just account for the process of the individual, but relies upon it for an integrated learning praxis, while allowing for context – the school, the discipline, the syllabus, the curriculum, the politics of learning – to effectively embed the personal within an historical,

cultural, institutional narrative that is committed to functional goals and reliable outcomes[1]. As I thought about how CLA represented the *between* that is obscured by the glare of the agency-structure binary I began to see how it helped reveal the inner processes at work in educational contexts. Here tables, spelling, tests and dates represent the litany of the day to day, the testing, disciplinary forms, school rules and curricula guidelines represent the system level, the commitment to enlightenment reason and scientific method and a peculiarly Western aesthetic speak to worldview while a mixture of nation-state and consumerist narrative blend with family, community and personal stories to create the psycho-emotional state in which learning occurs and to which myth-metaphor refers (see Table 1).

Litany	Information: multiplication tables; historical dates, spelling and grammar, tests, etc…
System	Testing, disciplinary forms, school rules and curricula guidelines
Worldview	Commitment to Enlightenment reason and scientific method and a peculiarly Western aesthetic
Myth/Metaphor	Nationalism and consumerism (the images and stories that provide the emotional energy in these) blend with family, communal and personal 'stories'

Table 1: CLA of Educational Environment

Inayatullah observes of CLA that it is "More inclusive of individuals, their perspectives and the worldviews that give them meaning and create their identities" (Inayatullah, 2004, p. 540). This link between the personal and its context brings to each CLA encounter a spontaneity and ownership that reaffirms the individual and collective agency of those involved. People discover that they are not simply prisoners of the 'system' but consciously and unconsciously work to create it. The implications are that *they can also change what they do not like*. If they feel battered by the day to day chaos of litany CLA offers them a way to ground their experiences in deeper contexts that are broader and more meaningful; if they feel the system drives everything, CLA allows them to see the values that inform this process and helps them to identify contradictions and ways in which their values, once submerged, can become clearer and more relevant; for those who always see the 'Big Picture' – there is the reminder that there are structures that create and maintain realities and that people do suffer and struggle at the day to day level as a result of ideological pressures driven from a distance; similarly when myth/metaphor is understood and engaged CLA draws the links to the empirical world and the way the micro and the macro interact and reinforce one another. This brings me to the point where I can introduce causal layered pedagogy.

CLP

Causal Layered Pedagogy (CLP) follows CLA in linking deep, personal and collective forces – the myth/metaphor and worldview/paradigm – with the structure and forms of expression we associate with everyday reality. The learning classroom, the subject matter of each discipline, the text book and syllabus are all representations of systems of meaning and practice that have deep cultural, historical and personal 'stories'. CLP has the potential not simply to navigate or explicate the deeper levels of meaning making that inform curricula thought and practice but to actually grapple with these and suggest processes of engagement that can shift the balance towards transformative process and away from what David Jardine

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[1] In this I am thinking of the MacDonald's formulae of reliability, predictability, replicability and assessability.

and his colleagues describe as a deficit model of education (Jardine, 2006). The humanist emphasis on textual authority and disciplinary boundaries shifts and gives way to process structures that are contextually sensitive and relational (Bussey, 2006b). Thus it offers a new humanism, or neohumanism, for the twenty first century that reaches beyond the Western episteme and draws into learning the personal, the structural, the paradigmatic and the mythic.

Curriculum provides the interface between the worldviews that generate the maps of meaning and the system seeking to ground this in practice. Thus individual teachers and students live it at the level of litany while traditionally experiencing it as something external to them: a received body of 'wisdom' organised to meet the functional requirements of system. At its worst it can be dry, distant and oppressive. Yet it need not be so. William Pinar and his colleagues have argued that curriculum should be thought of as a conversation (Pinar, 2000, p. 848) while Jardine et al develop the idea of curricular abundance (Jardine, 2006). What is central to their thinking is that curriculum is a social practice. CLP draws the social into the learning processes as a response to this insight. It can be understood as a response to this observation from Pinar et al:

> After the curriculum has been developed, that is, after the phases of policy, planning, design, implementation, embodiment in material form (including in print and/or technological forms), then supervised and evaluated, what is still missing in the effort to understand curriculum as institutional text? It is the experience of teaching and learning (Pinar, 2000, p. 744).

As a futures educator committed to the long term viability of the planet and its biosphere my educational focus is on bringing students into line with their own story and linking this to the broad context of their learning. This is not simply about finding out who we are, which of course is a life long process, rather it is about finding out who-we-are-in-context. CLP takes as a premise the fact that we are multiple, not singular beings and that how we function in an environment is not necessarily the only story to be told. As Gilles Deleuze has argued in *The Fold* our identities can be understood as an engagement with the 'real' in which we are forever folding and unfolding according to circumstance (G. Deleuze, 1993).

CLP is focused therefore on how the unique interacts with the universal, in this interaction the word 'causal' (in *Causal* Layered Pedagogy) flags the multitude. It implies process and presence, links, context, temporal breadth and depth, multiplicity, responsiveness, and participation. In all this it is closely akin to Deleuze and Guattari's rhizomic thinking which is fluid, sticky and creative (G. Deleuze, and Guattari, Felix, 1987; Gough, 2007). It is also reflective of a neohumanistic preoccupation with the subject-object interface that makes it process oriented, practical and focused on the *becoming* nature at the heart of human potential (Bussey, 2000, 2006b). Thus, it is a permanently unfinished (from an earthly perspective) project. While CLP can be seen to offer a map of the learning process that is layered and accounts for depth, it also takes a rhizomic approach to understanding how the context is rich with unspoken potentiality, representing what Deleuze and Guattari would call 'planes of immanence' (G. Deleuze, and Guattari, Felix, 1994). I have argued elsewhere (Bussey, 2009a) that CLA is a hinge concept in that it acts as a futures method, one of Sohail Inayatullah's six pillars (Inayatullah, 2008a); simultaneously it also breaks out into a foundational theory of knowledge, yet retains its pragmatic focus by enabling a form of critical agency. Thus CLP, in its process orientation, is emancipatory as it has the potential to evoke co-creative responses to context that return to those involved a sense of agency rooted in the critical consciousness of their place in context. The word critical here is used in the sense offered by Foucault, as a critical attitude that fosters "the art of not being governed quite so much" (Michel Foucault, 2002, p. 193).

CLP's core ideas

Following Inayatullah's work on CLA we find there are a set of processes that provide the conceptual structure for both CLA and CLP. These include deconstruction, genealogy, distance, alternative pasts and futures and a reordering of knowledge (Inayatullah, 2004, pp. pp. 8-9).

Deconstruction is concerned with how power is configured within any context. Thus it looks for the winners and losers and for what knowledge forms dominate context. Genealogy helps with this by looking at how the present power configuration came to be. It helps us understand how paradigms shift over time and asks about how the present value system (the moral) came to be. Distance refers to how we understand the present; it is a way of understanding the present context as remarkable and thus tenuous. This is achieved through the use of scenarios and also utopian thought – it suggests how the present could be other than what the knowledge-power nexus suggest it is. Deconstruction, genealogy and distance allow us to see the past and future as variable – thus we have alternative pasts and futures; all readings of past and future are framed within a set of normative assumptions. Once these are rethought our readings become less definitive and more inclusive of the other. This all leads to a reordering of knowledge as we gain an appreciation for how categories such as 'civilization' and 'education' are framed within temporal and cultural contexts. It engages with what is left out of dominant knowledge systems asking, how are certain systems framed as 'natural' while others are delegitimized?

These conceptual tools provide the epistemological context that frame both CLA and CLP. The poststructural work of Deleuze and Guattari (G. Deleuze, and Guattari, Felix, 1987, 1994), Foucault (1986) and Latour (1991) in conjunction with the postcolonial theorists such as Ashis Nandy (2007) and Ananta Kumar Giri (2006) shed further light on the core ideas that drive CLA/CLP. These ideas I have summarized as 'shamanic' in that they dwell on the periphery of our general academic work (Bussey, 2009b). Nandy uses the motif of the shaman as a signifier for the other. The shaman cannot be captured by a single lens because the "shaman has one foot in the familiar, one foot outside; one foot in the present, one in the future; or, as some would put it, one foot in the timeless" (2007, p. 176). Futurists with a pluralist commitment must struggle to be open to the multiple, the layered, the contradictory and the irrational, being able as Tony Judge argues to practice "the deliberate avoidance of definitional closure through 'not saying'" (2008b). For Nandy the shaman is a strategic manoeuvre that represents the spirit of dissent. Invoking the shamanic offers a way out for those struggling to free themselves from dominant narratives that come from somewhere else.

Shamanic concepts include immanence, the rhizome, hybridity, heterotopia and intercivilizational dialogue. These ideas create the process context for CLP to be understood as a curricula intervention that is committed to the multiple inherent to context. In this it follows Jardine et al's work on abundance in curriculum (Jardine, 2006). Immanence suggests that alternatives are always present, embedded in context. As context is usually experienced as monolithic this is a useful antidote to despair and a stimulus for creative engagement with the forces that produce, and have a deep stake, in the dominant order. The rhizome acts as a metaphor for the process nature of context. It offers a semi-structure for understanding immanence by suggesting that cultural process is messy, untidy, unpredictable and chaotic in nature. Hybridity sees in this chaotic process the creative possibilities for alternative pasts and futures, and identifies the interactivity inherent to the cultural-contextual dynamic. Heterotopia is a useful concept as it provides us with a spatial framework, a utopic (Marin, 1984), for understanding immanence, and hybridity. It is a useful way to represent the creative potential immanent in the context being explored (M. Foucault, 1986) evoking the shadowy space inhabited by Nandy's shaman (2007, p. 176) who lives permanently between

categories. For futures thinking it operationalizes the fragility of the present, flagging the possibility that things can change, have changed and will change in the future. Intercivilizational dialogue invites the shaman into the conversation acknowledging the creative possibilities inherent to a globalising civilizational process. Balanced with insights from geophilosophy and with deconstruction's sensitivity to power it flags the heterotopic nature of global context and affirms local knowledge and the contextually unique in each and every learning encounter. Curriculum that implicitly accepts a hegemonic image of education, school, classroom or any other context misses the point. CLP is committed to the unique in each learning encounter and suggests that we build our teaching and curriculum from the ground up in each new context.

CLP's curricula field

This sensitivity to the unique in context reorients the pedagogic and curricula focus of educational thinking. CLP offers multiplicity and ambiguity, sensitivity to context and a participatory promise by understanding that each individual learner embodies a curricula field of meaning making that is drawn from the collective pool of shared meanings while simultaneously being linked to their own unique life context. This life context is both consciously expressed in family and community but is also a product of what Prabhat Rainjan Sarkar called their bio-psychological profile (Sarkar, 1998, p. 263). This Tantric concept links one's body (including hormones and cellular memory) with mind (including one's neuroses and emotions) and spirit (one's deep life lessons and unspoken longings).

   This individual curricula field composes both subjective and objective conditions that can be mapped as in Figure 1 below.
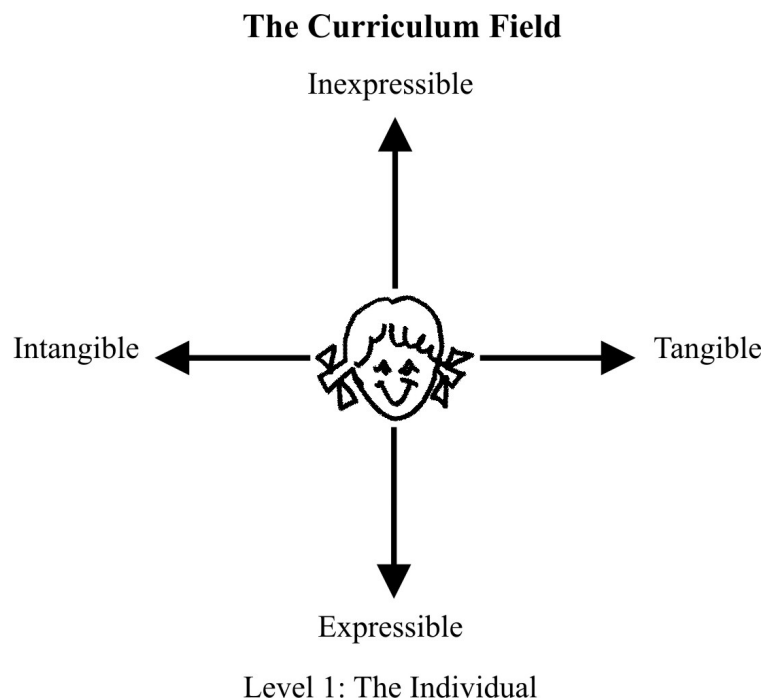
The Curriculum Field

Level 1: The Individual

Figure 1 - Curricular field Level 1: The individual

The complexity of curricula interactions amplifies considerably when we have a range of fields interacting. Such interactions can be either synergistic or entropic. CLP, I believe, has the potential to enhance synergy over entropy. The complexity of the multiple curricula field interaction is illustrated in Figure 2.
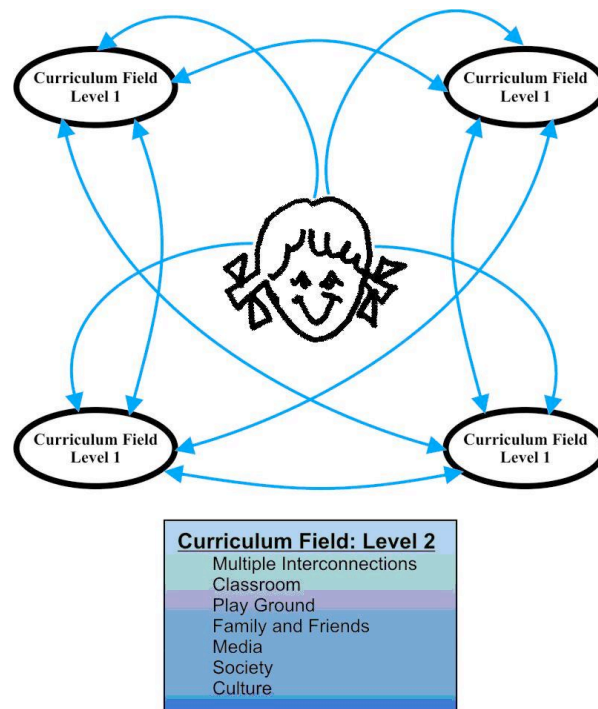
Figure 2 - Curricular Filed Level 2: The Collective

By personalising the curriculum field and linking it directly with individuals involved in any educational encounter CLP can be understood as a child centred, or students-centred, approach. Yet as CLP also clearly accounts for system needs and the environments that arise from worldview and myth/metaphor is simultaneously works at the meso and macro levels of policy and paradigm. Yet both policy and paradigm are not something in themselves but are dependent on individual and communal assent.

Thus we find in practice that teaching for the whole person has both an individual and collective dimension. These two domains are captured in Figures 3 and 4.
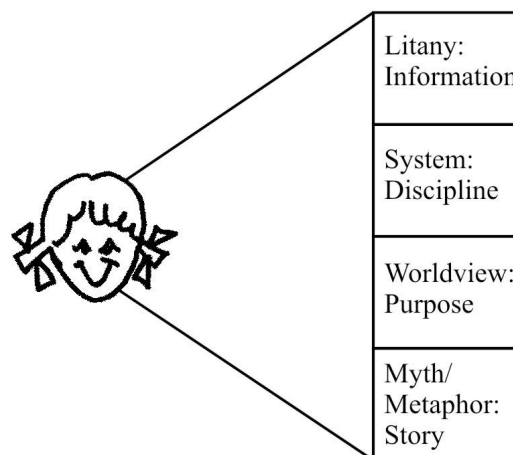
CLP:
Teaching the Whole Person

Figure 3: The Subjective Domain
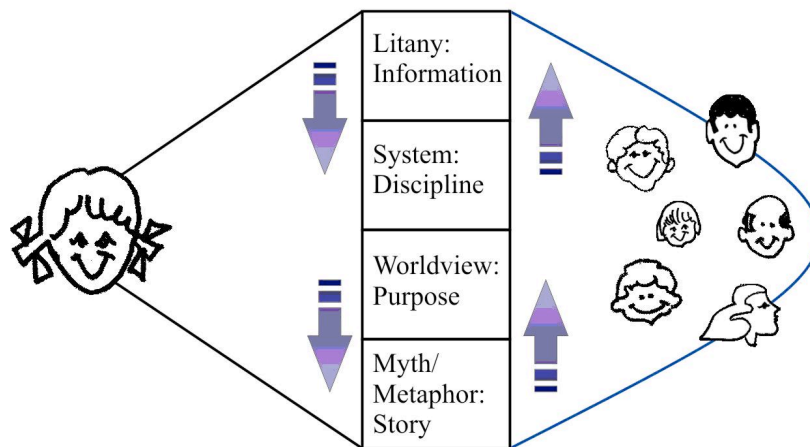
CLP:
Teaching the Whole Person

Figure 4: The Collective Domain

One of the implications of the individual-collective interface outlined here is that students – all of whom carry a pre-existing set of experiences and assumptions – must be *invited* to interact with their learning. This is the co-creative dimension. CLP invites students to define their learning context. Thus learning becomes meaningful and personal. The teacher acts as facilitator in this process and the curriculum is seen as multi-layered, consisting of immediate skills, structural processes, growing self awareness of the paradigms at work and their own relationship to knowledge production via story. Thus the CLA structure informs the fluid approach to meaning generation at the heart of CLP. It defines four contexts for learning, each with its own temporal referent, and focuses attention on issues, context, process and skills appropriate to each. This is mapped in Table 2 below.

	CLA (Education focus)	**CLP**	**Time Frames**
Litany	Educational Policy; Educational fads; Media driven single issues	Content/data – the specific information captured in a lesson; lesson plan	Day to day
System	Institutions and their laws; bureaucracy and due process; institutional culture/habit	Structure – scaffolded syllabi	1 to 3 years; 3 to 10 years if we are lucky
Worldview/Paradigm	Traditions – humanism, empiricism, utilitarianism, romanticism, socialism, etc…	Episteme – curricula formations	50 to 100 years; psychology of an era
Myth/Metaphor	Culture/Civilization – national stories, local and indigenous frames and mythic frames such as Christianity, Hinduism, Islam and Buddhism	Ontology – stories, dreams, traumas, hopes and fears	100 to a 1000 years

Table 2: Overview of CLA and CLP with Time Frames

Curricula implications of CLP

We can begin to explore the curricula implications of CLP by considering Figure 8 which outlines what learning might look like when configured via CLP and the kind of agency promoted through this learning. In this form, indicators and agency are presented in general terms and are in need of contextual fleshing out. Through such a reading of learning as layered and nested in context CLP begins a conversation about learning process and learning style which alerts us to the layered nature of educational work while suggesting appropriate learning interventions for each layer.

	Form	Indicators	Agency
Litany	Information	Replicate	Piecemeal Learner
System	Disciplines	Control/Mastery	Goal-Oriented Learner
Worldview	Purpose	Building/Change	Interactive Learner
Myth-Metaphor	Story	Transformation	Reflexive Learner

Figure 8: Map of CLP 1

It is possible to begin deepening this schema. It was suggested above that CLA functions as a hinge concept with two over-lapping domains. The first is as a method for unpacking and naming the features of a context, this I the taxonomic aspect of CLA. Then there is the process theory level that reads reality as a discursive field of multiple and contested possibilities. This allows it to be read as a participatory field capable of dynamic transformative reframing. Figure 9 captures these overlapping domains.
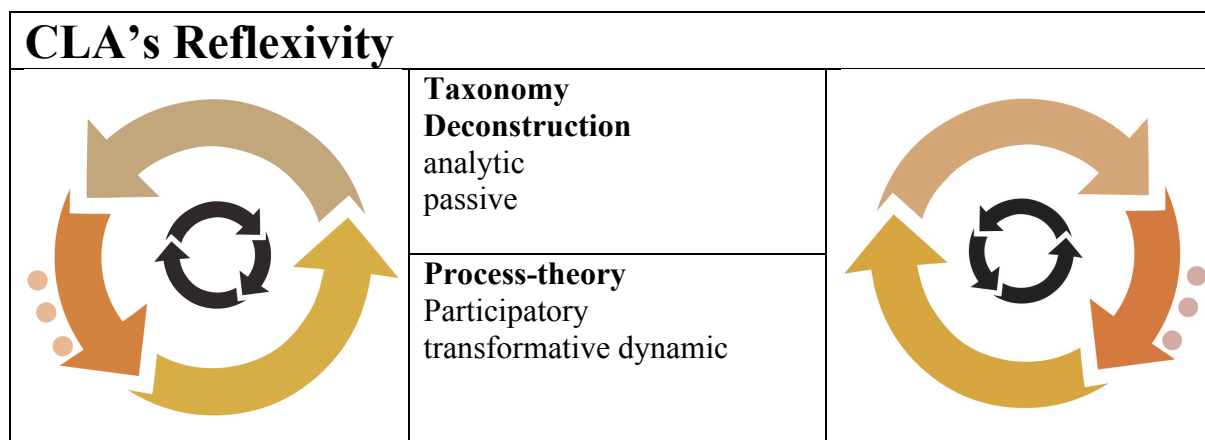

CLA's Reflexivity

Taxonomy Deconstruction
analytic
passive

Process-theory
Participatory
transformative dynamic

Figure 9: CLA as a hinge concept

CLP can be read the same way. At the taxonomic level it functions as standard curriculum in that it defines (labels) the content of a knowledge field. In this it is clearly structural in intent. At the process-theory level this knowledge becomes fluid and contextually alive. This is the discursive and prediscursive domain which is poststructural and neohumanist in temper (Bussey, 2006b). The curriculum field that CLP charts is therefore, a relational space where knowledge and the critical subject negotiate meaning, process and indicators for success. It can also be seen that the taxonomic has a correlation with the levels of litany and system while the process-theory also is embedded in the levels of worldview and myth-metaphor.

Similarly, as noted above, CLA can be read rhizomically following the work of Deleuze and Guattari (1987, pp. 12-13). This reading is applicable also to CLP. It emphasizes the need to understand all structure as relative to the context and alive to alternative readings and possibilities. The rhizome at times flags the process nature of discourse, while always grounding it in local practices that are unique and interactive. This suggests that the learner when placed in the curricula field can be seen to be implicated in context not simply statistically as one possible interactive agent amongst many, but rhizomically as a rhizome amongst rhizomes generating multiple fields of meaning and process. This more organic and process oriented understanding allows for learning modalities to be delineated that correspond to the layers of CLP.

Figure 10 expands on this work and ties it to Figure 8 which identified learning modalities within the CLP curricula field as piecemeal, goal-oriented, interactive and reflexive and placed these process-agents in an overarching framework that begins to illustrate possible directions for education evoked by the CLP approach to curriculum thinking.

	CLP	Curriculum	Agency *'Becoming-critical'*	Modality
Litany	Content/data – the specific information captured in a lesson; lesson plan; activities	Service, Discrete Learning, Play, yoga, work	Piecemeal Learner: Busy	Body on the move; Mind Expanding/Accumulating
System	Structure – scaffolded syllabi	Disciplines; systems thinking; lines of flight – Futures Spectrum	Goal-Oriented Learner: Applied	Body set on task; Mind Building
Worldview/ Paradigm	Episteme – curricula formations	Weave knowledge; find relationship; wholes greater than parts – Critical Continuum	Interactive Learner: Engaged	Body with other bodies; Mind Relating
Myth/Metaphor	Ontology – stories, dreams, traumas, hopes and fears	Arts; stories that inspire; meditation; silence – Critical Poetics & Critical Formations	Reflexive Learner: Immersed	Body and Mind Role Playing; Mind Becoming & Intuitive

Figure 10: Map of CLP 2

As the curricula field is reconfigured via CLP in Figure 10 a number of possibilities for engaged critical pedagogy emerge and we begin to understand how can teach for a global civilization. The piecemeal learner can be kept busy with a range of critical activities that build identification with service and learning. The goal-oriented learner turns these activities into critical tasks such as those suggested by Michael Apple (2006) and builds conceptual fields to achieve these. The interactive learner goes deeper, linking how they know to their context and building relationships with their peers and the world around them that fulfil deeper needs for belonging and becoming. The reflexive learner adopts a playful stance, becoming aware of the contingent nature of their self and their context. This awareness deploys the intuitive mind in a range of aesthetic, creative and spiritual forms that loosens the grip of narrow sentiments on identity and opens the learner to an empowered role within context.

A CLP anecdote

Some years ago I was working with a multi aged, diverse ability group of children aged 7 to 12 years of age. The classroom was an open space in that it was situated in a dome (Figure 11) and there were no student desks – only work stations and work areas. Students would move through activities, with the more mature self-directing their studies and showing considerable responsibility.

Figure 11: With students at the dome classroom

My job, as teacher (or biggest kid), was to initiate learning contexts. Thus the child-centred environment negotiated learnings with a curriculum that was a product of structural and pragmatic needs of society and state. I was the interface. On one occasion a number of students were very much involved in playing board games so I introduced a thematic learning process built around these games and the students' intense interest in them.

So far this all sounds very much like a general, holistic, educational environment. Using CLP as a curricula tool however I was able to direct learning with the help and support of the students in such a way that they took much of the responsibility for what happened during these work sessions.

What happened was this:

- **Litany**: students collected games; tried them out; found rules; built ancient or rare games from designs from the internet; visited the museum; visited a creative toy shop; played heaps of games; organised tournaments and play-ins…

- **System**: explore rules (why are they important?); wrote reports on games; kept a log of who was playing what games and, where appropriate, kept a record of winners, losers, top scores; explored the mathematics of games (especially cards); designed their own games – writing rules, creating characters, etc; turned games into stories….

- **Worldview**: looked at games from different cultures and civilisations; asked questions about why certain games came from particular places; noticed hybridity in action as games morphed over time and through interaction with different technologies, etc; asked about why we like rules and why some rules are competitive (ie punitive in nature) while others are inclusive and designed around win-win values; looked also at computer games and the values these portray – ie issues of violence, pattern, predictability and whether they offered open or closed scenarios…

- **Myth/Metaphor**: looked at games they like to play and asked about what this might say about themselves; explored fun; shared fun with others; organised a games museum and invited friends and family to visit; looked at life as a game; looked at win-lose and win-win in the context of games they like to play; looked at which games made them feel good and why….

We all agreed that a game museum and game day at school would be the best way to collectively demonstrate our learning in this area. The games day was a great success, parents and friends were inspired and the children felt fulfilled. Games, they learnt, were an important part of life and learning.

Concluding remarks

A flexible and robust curricula approach needs to account for the daily context of the classroom and the eternal yearnings of humanity. The pedagogical potential of CLP is yet to be proved. Yet its promise is manifold. As a curricula tool CLP both offers a map of knowledge that greatly expands the frontier of the knowable in order to account for deeper sources of agency. As a praxis of knowing it does not just offer new categories but rather new ways of approaching knowing and the knowable. In this way it casts a wide net which offers an account of both the unique experience of individual and context while accounting for the archetypal forces that shape our daily negotiation of reality. In doing so it goes some way towards finding an answer to the question of how to teach for a global civilization in ways that both enhance the benefits of global learning encounters while remaining true to the local and contextual.

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