

GLOBAL IZATION ART & EDUCATION

Elizabeth Manley Delacruz

Alice Arnold

Ann Kuo

Michael Parsons

EDITORS

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Introduction

Globalization, Art, and Education: Mapping the Terrain

Elizabeth Manley Delacruz

"I am a citizen of the world."

—DIOGENES¹

Globalization is one of the most hotly contested, contradictory, and critical facets of contemporary life on earth. We can't help but be awed by the marvels of human ingenuity; the vibrancy and diversity of human creativity and cultural expressiveness; advancements in computing, communication, and access to information; unprecedented opportunities for personal and professional self-actualization and lifelong learning; the proliferation of interdisciplinary inquiry, scientific discovery, and cross-cultural exchange; the rise of a worldwide entrepreneurial creative sector; inter-institutional and international collaborations aimed at solving the world's most pressing problems; the emergence of multicultural, multinational, multidisciplinary global civil society; increased recognition of the nature and value of the individual, local, and indigenous; worldwide preservation and conservation efforts; a worldwide movement toward democratization; increased efforts at defining and protecting universal human rights; and an unprecedented amount of attention to and investments in the youth of today.

At the same time, at the writing of this Introduction we are in the midst of a worldwide recession tied to the collapse of deeply intertwined global economies; evidence of coming cataclysmic climate change attributable to reckless human consumption,² waste,³ and destruction of the natural environment; transmittal of diseases of tremendous harm to plants and animals, now spread worldwide by birds, rodents, frogs, mosquitoes, beetles, pigs, and humans;⁴ violent regional conflicts and atrocities stemming from centuries-old hatreds and entrenched religious and ethnic rivalries; fear of looming nuclear and biological warfare;⁵ increasing worldwide poverty, hunger,

disease,⁶ and disparities between "haves" and "have nots"; and the unchecked ascent of powerful supranational governing entities and transnational corporate conglomerates that interpenetrate virtually every aspect of human life and hold allegiance to no sovereign country, culture, religion, or value system other than to a materialist ideology of worldwide production, consumption, and wealth accumulation.

Advocates celebrate globalization as the triumph of modernization, progress, innovation, and freedom throughout the world—linking these to the achievements of capitalism, democracy, technology, and Western ideology. Opponents decry globalization's oppressive neoliberal rationality and its resulting excesses, human suffering, social fragmentation, and devastation of entire ecosystems. Regardless of how one sees the world, we understand and experience with increasing sophistication that old adage from the *whole earth*⁷ era that what happens globally also impacts us locally and in the classroom.⁸ It is also important to understand and appreciate that what happens in the classroom and locally can also impact what happens globally (Blandy, personal communication, January 21, 2009). It is with these thoughts in mind that I map the terrain of globalization discourse in this Introduction. As do the other authors in this anthology, I find globalization, art, and education to be inextricably linked, and I suggest broad themes and areas of inquiry with confidence that visual arts educators and others will find meaningful connections between these themes and their own praxis.

What is Globalization?

Globalization is an ambiguous and complicated

construct with multiple overlapping dimensions and competing definitions arising from different academic, commercial, political, and ideological foci. Global studies in academia are informed by scholarship in world history, political theory, economics, anthropology, cultural studies, area studies, feminist and multicultural studies, education, media studies and communications, environmental studies, and critical theory. Globalization is also studied by governmental agencies, think tanks, corporations, consulting agencies, foundations, and nongovernmental entities from virtually every sector of society, each representing diverse points of views and competing agendas. Across these sectors, globalization is understood through consideration of the modes and motivations of human activities and aspirations in the arenas of commerce, culture, and governance, as these interlinking and overlapping spheres of human conduct occur within and impact local, regional, and world affairs.

Globalization is conceptualized, varyingly, as a long-term historical process of human development and evolution (Gunder Frank & Gills, n. d.; Wallerstein, 2000), a complex social and cultural project (Kellner, 2002), a recent phenomenon resulting from the rise of the West and the now worldwide economic system of free market capitalism (Barber, 1996, 2002; Friedman, 1999; Hardt & Negri, 2000), and a new paradigm for the future (Friedman, 2007; Hardt & Negri, 2004; Rheingold, 2002). The term *globalization* is also commonly meant to refer to those fundamental global transformations of human societies brought about by transnational expansion, integration, and interdependency of human social networks and flows of resources, goods, ideas, and culture; the geopolitical, economic, legal, and cultural reorganization of human social life on a global scale; a movement away from particularistic tribal, ethnic, regional, religious, or nation-state systems; and a conscious acceptance or reconceptualization of humanity itself by people worldwide toward the idea of *globalism*: an ecological, holistic one-world/whole earth point of view. Included in the dynamics of globalization examined by scholars are the opposing forces of empire-building or global cultural hegemony vs. local, cultural diversity, heterogeneity, resistance, and rivalry. In this mix are cultural inventions, adaptations, and responses to globalization, including a dazzling array of unique and hybridized cultural practices, identities, forms of

expression, and conceptualizations about oneself in relation to others in the world. In most if not all writings on globalization, the strength and acceleration of global forces and their impact on life on earth are of central interest, and theorists are converging on the position that globalization is indeed the new world system, the distinguishing trend, and the defining moment of the present era.

A Brief History of Globalization

Describing globalization as a process of human social and political development, historians, sociologists, anthropologists, political theorists, and economists have identified and analyzed cooperative and rivalrous social arrangements and impacts arising from trade, commerce, and intercultural exchanges across societies in varying parts of the world in different eras, noting important structural transitions in regions of the world as human societies shifted from tribal to feudal to capitalist economic systems, and from nomadic to agrarian to urban to national cultural-political geo-economic formations, and finally—some argue—to transnational, polymorphous, and sometimes free-floating or deterritorialized entities. Many analyses include observations about how the need for resources (land, natural materials, and human labor), the production of surplus goods, and the creation and maintenance of trade routes across territories or dominions relied on and were accompanied by a quest for domination, consumption, wealth accumulation, and military superiority. The stability or well being of societies (or at least the elites within these societies) created social/political systems capable of maintaining trade infrastructures, divisions of labor, bourgeois professional specializations, governing institutions, and international agreements and conquests that fostered their own internal sustenance and growth. Where world historians and world systems theorists differ is in their views about when globalization began, what facets of globalization are currently most in need of scrutiny and understanding, and ultimately whether or not globalization is good for humanity.⁹

Although some currently conceptualize globalization as a relatively recent late 20th-century phenomenon, social historian Immanuel Wallerstein (2000) posits that the processes of globalization have existed for some 500 years with the long ascent of a Euro-centered Western system of capitalism from 1450 to the present, and

that this process is best understood as a part of a cycle of genesis, expansion, and terminal decline. Social critic and philosopher Jurgen Habermas (1974) describes some of the social transformations taking place during this era, as European nation states shifted from public (princely) ownership and control of public goods and resources to privatization (private ownership and control of property and enterprises of commerce), and finally to the present system in which what were formerly public goods and resources (land, food, energy, and information, for example) are now privately owned by corporations. Similarly, political theorist and popular writer Benjamin Barber (1996) traces the transition in England from a monarchy with its guilds and merchants through a series of constitutional reforms that lead—ultimately—to democratization, and which in turn fostered a form of entrepreneurial capitalism that spread to other countries and set the stage for the current international system.

Scholars observe that during this era European explorers, colonists, military expeditions, missionaries, traders, intellectuals, and travelers carried their worldviews, science, technologies, cultural patterns, and political systems to all parts of the globe (Boli & Lechter, 2002). The loci of power gradually shifted from Europe to the United States in the 20th century; and since 1945, the US has come to shape the new world order by dominating global and regional markets, political life, and cultural systems through a variety of political, economic, and military arrangements and interventions throughout the world (Berger, 2002; Friedman, 1999; Hardt & Negri, 2000; Wallerstein, 2000).

In Wallerstein's world system view, the current world order relies on a system of domination by core societies and of subordination of peripheral societies (or nations), of exploitation and extraction of natural and human resources of peripheral societies by dominant societies for the accumulation of surplus capital, and the creation and control of worldwide markets for the distribution of the products of core societies. Challenging Wallerstein's Eurocentric view but not his assessment of underlying processes of globalization, German economic historian and sociologist Andre Gunder Frank and global politics scholar Barry Gills posit the idea of a "continuous history and development of a single world system for at least 5,000 years" (¶ 1, n. d.). Arguing that the advent of capitalism was

neither an invention of Europe or the seismic shift that occurred in 1400s, Gunder Frank and Gills observe that there existed extensive capital producing activities throughout human history, with recurrent trade, migrations, invasions, and their accompanying cultural/technological diffusions, and that these activities have been part of a global, one-world system encompassing much of Afro-Eurasia by the 3rd millennium BC or earlier. The world economy prior to the rise of Europe already had a far-flung division of labor; and an intricate trade system built around the production and distribution of commodities; extraction, exploitation, and investments in natural resources (timber and metals), agricultural products (wool, silk, and spices), and people (technicians, merchants, and migrant and slave laborers); the building and military protection of trade route infrastructures (roads, canals, bridges, ports, and regional hubs of commerce); and social institutions (governing centers, banks, guilds, and religious and educational systems) designed to secure and foster those sectors of society involved in serving the interests of the ruling elite or nation-state. According to Gunder Frank and Gills, in the 1400s the Europeans entered into this already well-established mercantile system of trade and capital accumulation in their exploitation of global differences in resources, production and prices, in order to maximize their profits as middlemen and to cover European monarchies' own massive trade imbalances with other regional powers at the time.

Whether economists, social historians, and political theorists argue for a long (5000 years), a shorter (500 years), or a recent (10-50 years) view of globalization, there is general agreement that globalization is fueled by economic and military quests for territory, resources, and domination made possible through creation and maintenance of transportation and communication infrastructures, through investments in the acquisition of knowledge about the world and the education of those in need of such knowledge, and through technological advancements (Friedman, 2007; Ludden, n. d.; Wallerstein, 2000). In contrast to disjunctive and Eurocentric explanations attempting to describe the nature and history of globalization, Gunder Frank and Gills posit instead a continuous, cyclical, single-world, humanocentric, and holistic approach, one that takes into account not only the transitions and developments of early human social

interactions across territories but also, importantly, consideration of human history in relation to geography, climate, demography, and technology. Such a framework posits a cosmopolitan view that recognizes our common history and shared future, places the study and understanding of globalization within a larger ecological framework, connects global studies to environmentalism and geo-politics, and refocuses attention on fundamental issues of today in global politics: sustainability, ecology, transparency, accountability, citizen polity, equity, and cultural- and bio-diversity.¹⁰

New World Order or Clash of Civilizations?

Many accounts of the current global system follow along the general explanations given thus far, with variations and disagreements over important facets concerning the role of commerce, citizen polity, the nature of cultural identity, and the future of democracy in the new world order. Scholars now consider the intricate and complicated relationships that have developed between privatization/capitalism and concomitant forms of democracy, protections of the individual within the state, the nature of cultural identities, and new meanings of citizenship. For example, globalization scholar John Tomlinson describes the “emergence of ‘hybrid’ cultural identities as a consequence both of the multicultural constitution of modern nation-states and of the emergence of transnational forms of popular culture” and observes that “political subjects can now experience and express, without contradiction, both attachments to the nation, multi-ethnic allegiances and cosmopolitan sensibilities” (2003, p.275). Similarly, sociologists John Boli and Frank Lechter describe what they see as an emerging world culture, explaining it as a “cultural complex of foundational assumptions, forms of knowledge, and prescriptions for action that underlie globalized flows, organizations, and institutions” (Boli & Lechter, 2002, p. 6261).

By most accounts, the US currently stands as the sole hegemonic power in the world, although some scholars also believe that the US is in decline. Acknowledging the fundamental role of the US in the development and maintenance of the current world system, American literary and political theorist Michael Hardt and Italian born political philosopher and formerly imprisoned militant activist Antoni Negri¹¹ currently argue that the

world has now moved beyond a period of imperialism or expansionism and into a new global geopolitical order or era of *Empire*, one that *in its totality* transcends and subsumes nation states and regional and ethnic rivalries (2004). Empire, they argue, operates through its own supranational ideology,¹² and is given legal authority conferred through international agreements that address political and economic policies and practices in localities worldwide.¹³ For example, American economist, Nobel laureate, and former Senior Vice President of the World Bank, Joseph Stiglitz condemns the devastating consequences of the market fundamentalism of the new supranationals on developing countries (2002).¹⁴

Arguments both for and against the emergence of supranational authority or one-world governance center on issues of sovereignty, democracy, and the opposing forces of homogenization and Western hegemony vs. preserving heterogeneity or cultural plurality.¹⁵ American political scientist Samuel Huntington (1996) describes the post-Cold War shift of power away from Western hegemony with the rise of East Asian Sinic and Islamic power, and an impending clash of civilizations stemming from cultural and religious rivalries. Wallerstein and many others conclude that the present, now U.S.-centered worldwide capitalist system has reached its inevitable critical point of crisis and decline, that we are currently entering a period of transition (one with an uncertain future).¹⁶

As globalization scholars point out, relationships and rivalries resulting from globalization are not between equal players on this world stage; rather they are played out by core (dominant) and peripheral (subordinate) societies or nations, whereby core societies expand and impose their ideology, ways of life, and interests on peripheral societies, and peripheral societies adapt, assimilate into, resist, or are subsumed or destroyed by core societies (Berger, 2002; Gunder Frank & Gills, n. d.; Wallerstein, 2000). At the same time, scholars, economists, governing agencies, and civil society activists now recognize *creolization*, *mestizaje*, *hybridization*, and *glocalization* as important forms of cultural adaptation and expression. Once considered to be localized and regional with both loose and tight webs of international interconnections, these global/local relationships, rivalries, and reactions, like globalization itself, now have consequences of epic proportions.

Technology

Regardless of whether scholars and theorists view globalization positively or negatively,¹⁷ most recognize that one of the most important recent facets of globalization has been the impact of the scientific and technological revolutions in which the world is currently immersed. Understanding globalization now requires conceptualizing it as both a product of technological advancements and their impacts on the current global restructuring, in which economic, technological, political, and cultural facets are intertwined (Kellner, 2002).

Attributing the 19th- and early 20th-century era of globalization to the invention of the railroad, the steamship, and the automobile—all of which reduced transportation costs and facilitated world flows of resources, goods, and people—and seeing the end of the Cold War in 1989 as an indicator of a new era of globalization, Pulitzer Prize winner and *New York Times* foreign affairs columnist Thomas Friedman claims that globalization has brought about the integration of technology, finance, and information across national borders (1999, 2007). For Friedman, this confluence of technology, finance, and information has democratized nations and societies throughout the world, and it privileges the work ahead of the talented, entrepreneurial, connected individual in the *new global village*. In Friedman's globalist worldview,¹⁸ the technology and information revolution is built around advancements in electronic telecommunications (microchips, satellites, fiber optics, and the Internet) that now weave the world together tightly (1999, 2007). This also means, Friedman asserts, that developing countries no longer have to harvest and exploit their raw materials in return for finished products in a marketplace of commodities exchange; rather they can now be big time producers in the worldwide information and service economy.

Although not entirely agreeing with all aspects Friedman's optimistic assessment and arguments, media and communications scholar Douglas Kellner essentially affirms this view in his assessment that "the human species is evolving into a novel, postindustrial techno society, culture, and condition in which technology, knowledge, and information are the axial or organizing principles" (Kellner, 2002, p. 287). The acceleration, proliferation, and worldwide impact of globalization due to recent technological advancements is so dramatic

and profound that some theorists posit such advancements as signaling a new and qualitatively different era in human evolution to be distinguished from the "previous mode of industrial production, characterized by heavy industry, mass production and consumption, bureaucratic organization, and social conformity" (Kellner, 2002, p. 287).

Now seeing the tech-savvy people of the world as a polymorphous mass of deterritorialized, networked organizers, creators, and consumers of popular world culture (Shirkey, 2008), scholars refer to these masses as "smart mobs" (Rheingold, 2002), "multitudes" (Hardt & Negri, 2004), and, in simplest terms, *global culture* (Tomlinson, 1999). The online world of young people in particular is of great interest to both educators and market analysts, as media scholars are quick to note (Montgomery, 2007). The following two vignettes illustrate, each in their own way, how technology, international commerce, cultural identity, citizenship, and education come together in the online world that young people, aka *millennials* (Lancaster, 2003),¹⁹ now inhabit.

Chinese Cool. China Youthology™ is a new, hip marketing firm in China, dedicated to understanding and describing contemporary Chinese youth communities, experiences, and aspirations, both online and offline, and operating in promotion of Chinese economic, social, creative, and cultural interests. The owners/creators of China Youthology™, Zafka Zhang and Lisa Li, actively seek out, participate in, and help foster China's emerging creative sector. That is, they create interactive content, research, arts and cultural news highlights, marketing information, entertainment, and products for their blog and website. They also organize real world cultural events. Included among China Youthology™ posts are descriptions, images, and videos from the 2008 Shanghai eARTS festival—organized by Zhang and Li and attended by a new generation of creative, mobile, tech-savvy, edgy Chinese youth. Also available on the site are discussions of Chinese youth today as diverse, tolerant, and globalized; commentary about contemporary designers' commercial adaptations of traditional Chinese aesthetics and symbolism; discussion of an "indie" creative flea market for young designers to display and sell their own products; discussion of Chinese emerging skateboarding culture (only 1 million "sk8borders" in China as of 2008); photographs of people giving blood after

the Sichuan earthquake; and a commentary about Chinese government leaders' growing fan base among youth, who search and share pictures of Chairman Hu and Premier Wen in daily life, find them handsomer than thought in old pictures, and talk about them as if talking about their uncle ... all unimaginable a generation ago and emerging as a result of China's recent economic and political transformations.

What one may also learn from this website is that the local governments of major cities throughout China have decided to build hardware and software infrastructures to boost the *creative industry*, which the Chinese national government now views as a major pillar of economic development. This in turn has brought about tremendous demand for and investments in state-of-the-art technology and creative-related entertainment; commercial and educational enterprises and educational programming throughout the country; along with increased youth participation in music festivals, art exhibitions, book stores, live shows, and Internet-based p2p creating, sharing, collaboration, consumption, and learning.²⁰ One also learns that Chinese youth today, as described by Li, are fast-changing and diversified, growing toward greater responsibility, diversity, and tolerance, and "enterprising spirits (seeking self-achievement via hard work), and love and care towards the country."²¹ They are also aware of the impact of trends from Japan and the US, and interested in creating their own local, retro-hybridized but independent version of *Chinese Cool*.²²

1 World Manga. Teaming up with Viz,TM a leading English-language manga publisher, in 2005 the World Bank launched a series of 6 manga-styled books, each highlighting a key "development" issue identified by the World Bank. *1 World Manga* is a story about Rei, an orphaned teenager who dreams of becoming the greatest fighter in the world, and through a series of adventures, or passages, "discovers that the only way to become a true warrior is to understand the challenges facing the poor and disadvantaged people he befriends along the way."²³ In each of the six books, aka *passages*, Rei's spirit guide takes him on a different journey. These journeys deal with the theme of each of the six books: Poverty, HIV/Aids, Global Warming, Child Soldiers, Girls' Education, and Corruption. Available for purchase on the World Bank's youth website, *Youthink!*, proceeds from sales go to charities.²⁴

The World Bank's *Youthink!* is a multimedia interactive website designed to raise awareness about world issues, with extensive educational materials designed especially for young people and teachers. *Youthink!* is said by the World Bank to be one of the most popular of its websites, receiving 15,000 visitors per month.²⁵ In June 2006 the *Youthink!* Web design team was included among the recipients of the 10th Annual Webby Awards, conferred by the International Academy of Digital Arts and Sciences, a global organization recognizing excellence in web design, creativity, usability, and functionality. *Youthink!* was recognized by the academy for activism. Noting that almost a billion people are now online—almost one sixth of the world's population—Tiffany Schlain, who created the Webbys in 1996, observed that "The youthink.worldbank.org Webby Award nomination is a testament to the skill, ingenuity, and vision of its creators" (2006).²⁶ In March 2007, the World Bank adapted *1 World Manga Passage 1* into a pilot anime (Japanese-style animation) and made it available as a downloadable wmv file or a streaming video anime from both the World Bank and *Youthink!* websites. The anime was also posted to YouTube.TM Text posts in the YouTubeTM Commentary section, apparently from anime-knowledgeable young people, were critical—not because of the World Bank's heavy-handed policies and actions in developing nations (*ala* Stiglitz and his followers), but based on criteria derived from their own aesthetic system:²⁷

This is really incredible—I never thought I'd see the day where anime would have a good message such as this—to help children be aware of what's going on in the world and how they can help. But I really don't like how they made this into an American Anime type thing—it should be authentic Japanese anime. (Simba92)

...this anime adaptation is TERRIBLE. The majority of the good dialogue is gone, the characters are not fleshed out, and it feels like an animated After School Special. Read the manga, but DON'T watch the anime. (vamspapi)

this looks like US anime/manga clone from Cartoon Network, Fox Kids look alike, LOL (CaptCamping)

There can be no doubt that advancements in technology (electronic information, communication networks, and digital multimedia) have contributed to the phenomenon of global youth culture, that young people's cultural experiences are shaped by globalization, that all of this is tied to capitalism or commerce, and that a sort-of

world mass culture is forming with, within, and/or because of new digital media. One can't but help being both awed by and drawn into new media and mass culture, or by the amazing agility that young people seem to have with new technologies (Delacruz, 2009; Lenhart & Madden, 2005; Montgomery, 2007; McPhearson, 2007). And that young people are early adopters of digital technologies is no surprise to many. Media and cultural observers are quick to point out that people of all ages are now part of the online world for all kinds of good reasons, and that the previous generations have been instrumental in building and making the new online world possible (Brand, 1995; Turner, 2006). Uncertain about the exact nature or implications of such a grandiose vision of a world culture online, cultural studies scholar David Oswell asks, "Is it possible to have a common culture—or a culture of the commons—that is at once heterogeneous, global, and collective?" (2006, p. 95). Moreover, critics are quick to note that benefits of technological advancements have not been shared by a vast majority of the world's population, and that new technologies have also provided new and better means of intrusion into local and regional cultures and environments.²⁸ In addition to all of the purportedly marvelous things now possible online, the Internet also facilitates global terrorism networks, hate sites, the digital divide, and ever more intrusions into our privacy and sense of security. Our fascination with and dependency on electronic media is also now complicated by our growing awareness that our online activity leaves its own carbon footprint²⁹ and that our used computers being shipped to developing countries for disposal and reuse, which exposes the poorest, including children, in those countries to hazardous heavy metals and toxic contaminants (Kostigen, 2008).³⁰

Conclusion

The purpose of this Introduction has been to set the stage for this anthology, and to promote consideration of some of the ways in which globalization, or global flows of resources, commodities, cultures, creativity, political systems, people, ideas, and technologies is/are of interest to art education. I have concluded with a commentary about technology because most of my work in art education these days relies on, utilizes, and is about

how new technologies shape experience, creative expression, and education, and because I believe, like many of the media scholars I have consulted, that digital technologies are bringing about something quite new, quite important, and of global significance and scale—that is, global civil society (Delacruz, in press; Delacruz, 2009).

The many considerations offered throughout this anthology are important insofar as we are interested in the contexts and forces underlying artistic and cultural practices, productions, and patronages, and insofar as we want to think about how global flows influence and are influenced by local cultures and creative expression in different eras and locations. Understanding constructs and processes of globalization also informs our conceptualizations about multicultural, intercultural, and transnational identities, practices, and what that means for visual arts/visual culture education. And as the chapters in this anthology demonstrate, our work as educators now involves consideration of complex, dynamic, and contested practices and understandings. This includes the multiple directions and dynamics of the global flows of ideas, culture, and world views; processes and tensions of glocalization, creolization, bricolage, and cultural hybridization; the nature and impact of new global digital media; concerns about global mass culture and commerce; and concerns about empire, homogenization and hegemony, personal agency, and citizen polity emerging from a critical point of view.

In attempting to understand globalization, the ideology for the new millennium, the new world order, or whatever one chooses to call the current state of the world, comes into greater focus. It starts with the concept that "I am a citizen of the world," an active agent of global civil society, and it envisions a future in which the idealizations of imagination and creative cultural expression, social justice, citizen polity, honesty, and sustainability are firmly embedded in both our world view and daily practices at home.

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ENDNOTES

- 1 Diogenes was a citizen of Athens during the time of Plato. See Yonge in references.
- 2 Regarding climate change, see information provided by the Intergovernmental Panel on Climate Change at http://ipccwg1.ucar.edu/wg1/FAQ/wg1_faqIndex.html. See also <http://www.climatecrisis.net/thescience/>
- 3 See the National Solid Wastes Management Association report, *Modern Landfills: A Far Cry from the Past* at <http://www.rumpke.com/pdfs/white%20paper%20landfill%20final.pdf>. See also information about the U.S. Environmental Protection Agency superfund toxic waste and cleanup risk assessment program at http://www.epa.gov/oswer/riskassessment/risk_superfund.htm.
- 4 For a comprehensive report on the impact of globalization on world health see http://www.who.int/healthpromotion/conferences/hpr_special%20issue.pdf
- 5 For information about initiatives to reduce global threats from nuclear, biological, and chemical weapons see the website of the *Nuclear Threat Initiative*, chaired by Ted Turner and Sam Nunn at <http://www.nti.org/index.php>
- 6 See <http://www.poverty.com/> See also the United Nations report, *The State of the World's Children 2009* at <http://www.unicef.org/sowc09/docs/SOWC09-FullReport-EN.pdf>
- 7 The concept of "whole earth" that emerged in the 1960s was linked to the environmental and peace (anti-Vietnam War) movements, and came together in *The Whole Earth Catalog* originated by Stewart Brand in 1968. Contributors to *The Whole Earth Catalog* have included Buckminster Fuller, David Brower, the Dalai Lama, Margaret Mead, Gregory Bateson, Ralph Nader, William S. Burroughs, Timothy Leary, the Black Panther Party, and Norman Cousins. See <http://www.wholeearth.com/> The whole earth movement was motivated in part by early images of the earth taken from space in the late 1960s. For example see a copy of the original the June 1970 Earth Day Proclamation at <http://www.wowzone.com/proclamn.htm>.

- 8 The phrase “think local act global” is attributed to David Robert Brower, founder of the Friends of the Earth, the Earth Island Institute, and first Executive Director of the Sierra Club. See http://www.foe.co.uk/resource/press_releases/20001107132336.html and <http://www.browercenter.org/node/17>
- 9 Religion has played a significant and distinctive role in the construction of world culture, providing motivation and legitimizing the actions of some globalizers, contributing to the process of creolization (the creative and selective blending of religious and cultural practices and identities), and providing a vehicle for cultural expression (Boli & Lechter, 2002). In the contemporary era religious globalization has also been important in preserving indigenous cultures, contributing to heterogeneity in the world, promoting the civil rights of Third World citizens, and advocating for protection of the environment, while at the same time producing or perpetuating new forms of conflict, oppression, and rivalry (Barber, 1996, 2002).
- 10 See *Bioregionalism and Civil Society: Democratic Challenges to Corporate Globalism* (2006) by Mike Carr, *Cosmopolitanism: Ethics in a World of Strangers* by Kwame Anthony Appiah, and Appiah 1997 and 2001 cited in the references.
- 11 Negri was a student of prominent postmodern theorist Michael Foucault, and Hardt is a former student of Negri.
- 12 The term *supranational* refers to organizations and institutions comprised of members from several nations, and that are given higher levels of regulatory or juridical authority in world affairs than individual nations. Examples include the European Union, the Organization of American States, the African Union, the Association of Southeast Asian Nations, the United Nations, the World Trade Organization, the International Monetary Fund, the G8, and the Organization of the Petroleum Exporting Countries. Supranational institutions have become the target of intense criticism, protest, and resistance by anti-globalization activists. Activists also condemn the policies and practices of powerful transnational corporations (Coca Cola, Nike, Disney, Time-Warner, and so forth), and sometimes even NGOs, international and national non-government organizations and not-for-profit philanthropic foundations (such as the International Red Cross) whose annual budgets are now larger than the economies of some developing nations (Hardt & Negri, 2004).
- 13 Writings on the “new world order” and Empire are profuse, extensive, and largely negative, and owing much of their analytical framework to Marxist and postmodern critical theory.
- 14 In his well-known book and heavily disputed book, *Globalization and its Discontents*, Stiglitz (2002) criticizes the World Trade Organization, the World Bank, and the International Monetary Fund for their irrational logic, arrogance, heavy-handed strategies, and devastating effects on developing countries.
- 15 Some worry about the resulting loss of cultural identity and threats to democracy with people no longer see themselves as connected to particular cultures and nations. Barber (2003) and Tomlinson (2004) warn that that the erosion of national sovereignty and autonomy creates a world in which democracy has no home.
- 16 Violent protests staged by international alliances of individuals and groups from around the globe not normally in association with one another and in reaction to the concept of a new world order have emerged as powerful counter forces to globalization. Two well known and starkly contrasting examples of local resistance to globalization (or resistance to the ideology of Euro-American empire) that have had worldwide impact would include the terrorist guerilla tactics of Al Qaeda and the international alliance of civil society advocates, religious organizations, laborers, and environmentalists who shut down the meeting of the World Trade Organization in Seattle in 1999.
- 17 Globalization critics observe that current conditions lead to the weakening of nations-states, as multi-national corporations have moved their bases of operation from core states (industrialized nations) to peripheral states (developing countries) through practices commonly referred to as off shoring and outsourcing. These conditions include a large commodity base where everything is up for sale (land, water, agricultural products, and governmental policies, and ideas or inventions); labor costs are cheap and workplace, environmental, and public health protections are minimal or non-existent; and where there exist huge new untapped consumer markets. New technologies (advancements in production, communication, and transportation) accelerate these process as goods and services, policies and practices, and people, ideas, and cultural patterns traverse the globe with greater ease than any other time in human history.
- 18 In Friedman’s (1999) optimistic view both the new global economy (the Lexus luxury car of the upwardly mobile capitalist leisure class) and pre-modern national aspirations and cultural identities (the gnarled olive tree on the banks of the river Jordan) are part of the *new global village*, now interlinked and in constant communication on the Internet. These metaphors of the Lexus and the olive tree (the title of his best selling book advocating a utopian vision of globalization) are Friedman’s stand-ins for the hopes for a higher standard of living worldwide, now possible in the fast-paced Internet-hyped global marketplace (the Lexus), and (in the metaphor of the olive tree) the lingering need for a sense of intimacy and belonging to a particular family, tradition, community, and culture.
- 19 Lynne Lancaster is co-owner of a consulting firm that gives advice on bridging generation gaps. She describes *millennials* as people born 1982-2000. They are “globally concerned, collaborative, realistic, cyberliterate, media savvy, and environmentally conscious” (Lancaster, 2003, p. 7).
- 20 Discussion of the Shanghai eARTs festival and China’s recent transformation may be found at See <http://chinayouthology.com/blog/?p=355>
- 21 Lisa Li, 2008, ¶ 4. See <http://chinayouthology.com/blog/?p=412>
- 22 See <http://chinayouthology.com/blog/?p=3>
- 23 For a description of *1 World Manga* see http://youthink.worldbank.org/multimedia/gallery/manga_passage2/index.php
- 24 The six books comprising *1 World Manga* are available for purchase at http://publications.worldbank.org/ecommerce/catalog/product?item_id=6361507
- 25 See http://youthink.worldbank.org/about/news_webbynomination.php
- 26 Schlain is quoted from http://youthink.worldbank.org/about/news_webbynomination.php
- 27 See <http://www.youtube.com/watch?v=a5NjlcqfrhU>
- 28 European superiority in ships and weaponry in the 1400s allowed it to traverse the world and impose its commercial and political goals throughout Asia, Africa, and the Americas. The transcontinental railroad in the US meant broken treaties, land grabs, and an escalation of atrocities toward the indigenous nations that already inhabited the “new world.” 20th-century scientific discoveries have given us nuclear and biological weapons of mass destruction. The carbon-based energy technologies that fueled modernization have also brought about global warming, which is now said by scientists and politicians to be one of the world’s most critical problems in terms of the long-term survival of humanity.
- 29 Research conducted by Harvard physicist Alex Wissner-Gross and sensationalized in a January 11, 2009 *Sunday Times* of London report, and now disputed by Google™ and others, raises awareness about the environmental impact of online activity (including the electricity required for all those servers involved in searching for information on the Internet). See <http://www.technewsworld.com/story/Harvard-Prof-Sets-Record-Straight-on-Internet-Carbon-Study-65794.html>. See also Wissner-Gross’s startup company that encourages “green” searches, <http://www.co2stats.com/>.
- 30 See also the U.S. Government Accountability Office (GAO) finding that a substantial quantity of electronics exported for disposal and recycling ends up in countries where the items are handled and disposed of in a manner that threatens human health and the environment: <http://www.gao.gov/new.items/d081044.pdf>

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