Gobalization and Education

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Abstract: This paper presents an extended review of four books on globalization and education. The paper examines: the concept of globalization (descriptive and productive aspects), cultural aspects of globalization, and qualitative research methods in education under conditions of globalization – who can research what, where and when.

Introduction

Globalization has been variously described as a phenomenon, an argument, and a vision.[1] For the purposes of this essay, globalization is defined as a set of theories that provide researchers with conceptual tools for analyzing and understanding current economic, cultural and technological changes, as well as 'a process and a phenomenon'[2] that is experienced in complex, uneven and varied ways by people across different places or locales.[3] As a process and a phenomenon, globalization has 'to be actively implemented, reproduced, serviced and financed … and relies for its functioning on several overlapping structures and relations from the local, to the national, to the global'.[4] In other words, globalization is not a pre-determined force that pushes and moulds local contexts into uniform shapes.

Generally, globalization processes and phenomena refer to 'time-space compression'[5] and 'global consciousness'.[6] There are three analytic distinctions that can made about the notion of 'time-space compression'. First, it signals the shrinking of space in terms of the time taken to physically travel and electronically traverse places or locales. Second, time-space compression points to the increasing connectivity across places, or the extension of social relations across distance.[7] Third, it suggests the simultaneous presence and absence of people in specific locales. In other words, local contexts are increasingly inhabited by the images, surplus labor, ideas or expertise of people who are not physically present in the locale.[8] Global consciousness refers to the discourse people increasingly use to speak of world events, such as the international economy, international sporting events, global warming, world peace and so forth, and the subjectivities or identities constituted through these discursive processes.[9] This 'globe-talk' is symptomatic of the perception that we live in rapidly changing and uncertain times, and that the fate of local communities is connected to distant political, economic and cultural happenings.[10]

Theories of globalization often emphasize different aspects of the globalizing process (economic, cultural, technological, political), and interpret these processes in widely divergent ways. Thus researchers of educational globalization often investigate a broad range of topics including: the impact of global capitalist economic processes on public education institutions, the rise of neo-liberal market-oriented education policies, the influence of supra-national institutions such as the OECD on national education systems, and the emergence of new global cultural flows which shape new constructions of local identity and community.[11] In this review, I examine the ways in which four researchers (Allman, Levin, Luke and Spring) engage with the theoretical issues of globalization and education.

The processes and phenomenon of globalization have also significantly altered the way that we undertake educational research. Each of the four research books reviewed in this essay investigates widely divergent topics, and offers new insights into: what should be researched, and how it should be researched, represented, and disseminated in these new globalizing and globalized times.

Overview of Four Books

In her book titled *Critical Education Against Global Capitalism*, Paula Allman introduces the reader to the large corpus of theoretical work developed by Karl Marx in order to present an historical account of the developmental logic of capitalism. Marx (1858 cited in Allman, p.17) argued that capitalism 'strives to annihilate ... space with time'. According to Allman, it is the acceleration of these processes of time-space compression that has produced the current conditions of global capitalism and alienated labor from the capitalist production system. Specifically, Allman demonstrates how the internal relations of capitalism, that is, the social relations between capital and labor produces the external relations of unequal production, distribution and acquisition of capitalist commodities. Moreover, Allman draws on Marxist theory to analyze dominant or hegemonic forms of pedagogy, as well as offer suggestions for an alternative vision of 'critical revolutionary praxis'. Specifically, Allman applies Marx's theory of dialectical contradiction to a Freirean model of pedagogy, which she argues is crucial to challenging the processes and forces of capitalist globalization.

Levin's book titled *Globalizing the Community College. Strategies for Change in the Twenty-First Century* is a comparative case study of the push-pull forces of globalization on the local community college in two nation-states – Canada and the United States. Levin uses a qualitative case study approach to analyze the ways in which seven community colleges responded to, and were shaped by the forces of globalization. He argues that the seven institutions differed in terms of: history, geographic location, local community composition, and state regulatory frameworks. However, the organizational responses of all the institutions were directed to similar forces in the 1990s.

Carmen Luke in her book titled *Globalization and Women in Academia. North/West. South/East* focuses on the career experiences and aspirations of senior women working in the higher education sector across four South-East Asian nation states, namely, Thailand, Singapore, Hong Kong and Malaysia. She provides two significant reasons for undertaking the research reported in her book. First, in each of the Asian nation states, the topic of women in higher education is not considered a research area

or priority despite the fact that men continue to out-number women 'at about five to one at middle management level, and about twenty to one at senior management level' across the global higher educator sector (Dines, 1993 cited in Luke, p. 4). Second, the career advancement of women in the global higher education sector may need 'a cohesive and collaborative effort across women's class or ethnic differences' (p. 240). Such an effort may involve lobbying for and implementing 'a culturally appropriate mix of the kinds of gender equity initiatives that have been institutionalized in the west' (p. 240).

In the book *Globalization and Education Rights. An Intercivilizational Analysis,* Joel Spring focuses on the different ways in which the 1948 Universal Declaration of Human Rights, specifically the goal that '[e]veryone has a right to education' (p.1) is taken up in the constitutional documents of particular nation-states. In the first chapter, Spring outlines his theoretical framework based on concepts of global culture, global cultural flow and an intercivilizational analysis. The next four chapters are devoted to analyzing the historical formation of ideas about educational rights within the constitutional documents of China, Islam, the West and India. Joel Spring argues that most nation-states have appropriated and adapted the ideology of education rights from the global educational culture to constitute a common matrix of schooling institutions. At the same time, the way in which the concept of educational rights is appropriated from the global flow, and articulated within specific constitutional documents is framed by different historical trajectories, and varying cultural and national contexts.

Theorizing Globalization

Three of the researchers, Levin, Luke and Spring, draw on the work of sociologists and anthropologists of globalization, particularly the work of Arjun Appadurai, in developing a theoretical framework of globalization and education. A key theorist of cultural globalization, Appadurai nominates five dimensions, landscapes or 'flows along which cultural material may be seen to be moving across national boundaries'.[12] These five scapes or flows of globalization do not necessarily follow similar contours, so that cultural flows of ideas, images and fashions pursue the logic of economic markets, or political regulations. Indeed, 'the complexity of the current global economy has to do with certain fundamental disjunctures between economy, culture and politics'.[13] At the same time, however, Appadurai, along with a number of other key theorists of globalization[14] suggests that culture is particularly significant to the constitution of current globalization processes. The term culture is used in two ways. Firstly, it refers to the symbolic goods (knowledge, images, ideologies, fashion codes and so forth) that increasingly flow across territorial borders. Secondly, it refers to the phenomenological experience of global modernity, the ways in which people individually and collectively experience and make sense or meaning of 'the "dis-placement" that global modernity *brings to* them'.[15] Displacement and de-territorialization refer to the ways in which complex global connectivity 'weakens the ties of culture to place'[16] or specific geographic territories. This dis-placement is experienced not only by people on the move, the global travellers (knowledge workers, refugees, and migrants), but also by people who are likely to stay in the one place or locale. Globalization processes alter the context of everyday or mundane meaning construction in that people increasingly draw on geographically de-territorialised cultural resources in imagining personal and collective identities. Moreover, these imaginings are not simply fantasy escapes from mundane

happenings, but the basis for launching individual and collective actions and social projects.[17]

Globalizing the Community College. Strategies for Change in the Twenty-First Century

Levin's theoretical focus is on the 'forces', 'processes', and 'behaviors' of globalization, defined as economic, cultural, informational and political, and how these shape the community college as a global institution, characterized by global behaviors. He talks about 'four domains of globalization behaviors – economic, culture, information and politics' (p.xxi). Within the culture domain, Levin focuses on three aspects: '(1) the dominant ideology associated with globalization; (2) the involvement and interactions of people in and with other cultures, and (3) the conceptualization of the world as a single place' (p.xxi). Much attention is paid to the dominant ideology of globalization, identified as, 'the ideology of corporatism, the adoration of self-interest and the dismissal of the public good' (p.42). Levin argues that global ideologies of corporatism or neo-liberalism have been embraced by managers of community colleges to constitute managerial and business organizational cultures or behaviors. The managerial culture places emphasis on 'organizational behaviors' such as: 'survival, efficiency, control, and growth' (p.64). By contrast, the business culture, places emphasis on the 'organizational behaviors' of 'performance, including productivity' (p.64).

By focusing on the institutional or organizational behaviors of community colleges, Levin tends to lean heavily towards the homogenization thesis of globalization. For example, he identifies ten 'behaviours' of higher education institutions that are 'consistent with globalization but also reflect the impact of global forces upon the institution and reproduce the globalization process' (p.40). These ten behaviors include: (1) internationalization, (2) multiculturalism, (3) commodification, (4) homogenization, (5) marketization, (6) restructuring, (7) labor alterations, (8) productivity and efficiency, (9) electronic communication and information, and (10) state intervention (p.40). At the same time, Levin does pay significant attention to the hybridization thesis of globalization and accounts for the different ways in which institutional agents within and across the seven community colleges *imagine* collective or organizational identities in these new times. He talks of the disjunctive and contradictory tendencies of globalization, 'as well as the pursuit of homogenization in production and tolerance of heterogeneity in work processes'(p.180). Levin's critical account of the 'organizational behaviors' or responses of community colleges to globalization processes is timely. Such critical accounts provide ways of thinking through alternative responses, or *imagining* new possibilities for organizational identities and behaviours. Levin ends his book by theorizing new conceptions of community in the context of a globalized community college, as well as new humane ways for community colleges to engage in the processes of globalization.[18]

Globalization and Women in Academia. North/West. South/East

The focus for Carmen Luke is specifically on the *imagining* of professional identities for a number of senior academic women employed in higher education institutions in South-East Asia. Luke argues that the global flows of commodities, people and ideas

are multi-directional rather than exclusively from the West to the rest of the world. Rather than signally Western or American homogenization, globalization is more about 'a global repositioning, a "relativization" of all social arrangements, political and economic organization in relation to the capitalist west' (p.31).

At the same time, however, Luke explores the homogenizing aspects of educational globalization, such as, 'greater standardization of degree programs and accreditation' (p.31); 'membership in and compliance with the global benchmarking discourses proposed by UNESCO or the OECD' (p.31), and 'global ideologies about human rights to education' (p.33). She argues that nation-states are active players in these homogenizing processes. They comply with the imperatives and ideologies of educational standardization in order to gain 'internal state legitimacy as well as exogenous legitimacy in terms of funding and aid opportunities' (p.33). Moreover, Carmen Luke does not assume that the homogenizing or standardizing processes of globalization are always already alienating or oppressive. Rather, she examines the potential emancipatory, productive and performative aspects of these processes for women in the academy. Thus, international benchmarking procedures constitute a form of 'global quality assurance' (p.34), and in turn produce both negative and positive effects. For example, managerial discourses and practices which demand transparency and accountability, and reward on the basis of academic performance have the potential to challenge local institutional patriarchal, misogynist practices. The problem, however, is that quality in higher education may become equated solely or predominantly with 'performativity' (Lyotard cited in Luke, p.62), that is, particular types of performance outcomes - measurable, quantifiable, comparable, performance indicators.

Crucially, Luke states that international or global organizations such as UNESCO and the OECD are comprised of elite, cosmopolitan, transnational agents who have acquired a Western education. The women interviewed in Luke's study work in transnational educational communities, attend international conferences, are advisors on international and national education committees, and work within specific local institutions. The optic gaze of these women therefore is simultaneously global, local, and relational – not only in terms of positioning to Western education (complaints of 'West toxification', while appropriating and acquiring Western knowledge and credentials) (p.88), but also in terms of local institutional policies and practices (complaints about Western neocolonial practices, adherence to 'homegrown' forms of modernization, criticism of fundamentalist cultural movements, and government censorship practices) (p.90, 95). In other words, these women are ambiguously and paradoxically positioned within and between multiple discourses of Asian modernity, Asian values, Asian femininity and feminisms, as well as Western academic knowledge, neo-colonial discourses, and Western feminisms.

Luke's 'relativization' thesis about globalization and women in the academy makes a significant contribution to debates on the politics of identity and difference within feminisms and feminist movements. Her theoretical account offers a viable explanation for the different, and often oppositional speaking positions of different social groups of women. According to Luke, feminist knowledges are constituted through the complex, contradictory, ambivalent interplay between local, national and global discourses. In constituting knowledge to make sense or meaning of their work in the academy, women in South-East Asia have to navigate and negotiate between

the potential neo-colonizing forces of Western feminisms, and the traditionalizing imperatives of some nationalist discourses on Asian values and feminine piety, as well as multiple other knowledge(s) (p.114 -121).

Globalization and Education Rights. An Intercivilizational Analysis

In his book, Joel Spring also builds on Appadurai's work, but specifically limits his theoretical framework to the 'concept of ideoscapes in the global cultural flow' (p.7), and combines this with the concept of an intercivilizational approach. For Spring, the term civilization refers to 'religions, languages, ethics, customs that influence thoughts and behaviors of people transcending national boundaries' (Yasuaki, 1999 cited on p.1). Thus the concept of civilization is not meant to conjure separate discrete cultures, but systems of meaning coded in languages, customs, ethics that have developed historically and relationally in and through contact with other groups of people.[19] An intercivilizational approach, thus becomes a conceptual tool for analyzing culturalist or social movements that deliberately and strategically deploy and mobilize cultural identities and differences to achieve particular social ends.[20] Put simply, culturalism is the mobilization of identity politics at the level of the nation-state and/or transnational diasporas.

Spring (p.8) defines global flow, following Appadurai (1996) as 'a conglomeration of ideas, technology, media and money that envelops the world'. The term is meant to 'denote constant change and to indicate that the meaning of ideas is dependent on historical, linguistic and political contexts' (p.8). Ideas like equality, freedom and human rights are 'powerful emotional symbols' in the global flow (p.19). Moreover, these ideas are considered to be 'master terms' in the 'the political narratives that govern communication between elites and followers in different parts of the world' (Appadurai cited on p. 9). People around the world can deploy these symbols to 'demand political and economic justice' (p.19), but they can also be used to 'justify exploitation and tyranny' (p.19).

The term global culture is used to denote 'the growing uniformity and homogenization of the world's cultures' (p.7). Spring suggests that there is a global culture of education in the global flow which emphasizes 'human capital accounting and economic development' (p.10). This global culture or model of education has been constituted by 'colonialism, global contacts, and international economic planning' (p.10). An important concept in the human capital model of education is the notion of equality of opportunity. According to Spring, equality of opportunity means equal opportunity to compete in the labor market, 'accumulate wealth', and use this wealth for the 'consumption of products' (p.12). This is a market-individualistic (neo-liberal) perspective which shifts the view of educational equality 'away from social distribution to people's entitlements or *consumers'* right to choose'.[21]

What then is the relationship between a homogeneous global culture of education based on ideologies of human capital theory and equality of opportunity, and the global flow of ideas about educational rights, equality and freedom? Spring imagines the global culture of education 'winding its way' as 'a loosely coherent thread', sometimes 'clearly defined and at other times diffuse and opaque' through 'the confusion of the global flow'(p.8). Thus while the global flow represents a cacophony of images, information, sounds, and sensations, the global culture signifies a more uniform and standardized 'thread'. People simultaneously desire and resist the push-pull forces of the global culture. And in the enactment of these contradictory and paradoxical processes of attraction and repulsion, people appropriate resources from the global flow that provide 'social and economic alternatives, or they try to remain

rooted in their local culture and language' (p.8). Still others may be unable to appropriate resources from the global culture or global flow because of 'economic deprivation or political oppression' (p.8).

Crucially, Spring argues that tensions exist between the global culture of education which defines educational rights and freedoms in neo-liberal market terms, and 'human rights statements on education' (p.14). In addition, human rights documents contain conflicting and contradictory statements. For example, ideas of educational freedom and religious freedom, as well as different civilizational concepts of the role and purpose of education in society may be incompatible and incommensurate, and consequently clash against each other. Moreover, Spring challenges Appadurai's thesis that human rights ideologies were introduced into the global flow by the project of the Western Enlightenment through imperialist processes. Rather, Spring suggests that Western 'natural rights' arguments about human rights were always transculturated[22] as they mixed with the historical, social and cultural trajectories of ideas about human rights in various places. Importantly, Spring goes on to assert that it was 'only after the intercivilizational idea of "human rights" developed in the 20th century that constitutional provisions were made for the right to education' (p.108). Furthermore, Western national rights doctrines were altered by this global 20th century human rights movement.

Critical Education Against Global Capitalism

In contrast, to the work of the above three researchers, Paula Allman articulates a theory of the subject based on Marx's theory of consciousness, namely, a firm belief in the inner connection or internal relation between consciousness and material reality. She insists that it is only when we 'critically grasp the dialectical, or internally related, nature of our material conditions and social relations' (p.7) that we have the potential to conceptualize alternative ways of transforming these conditions and seeking a more socially and economically just society - a more humane society.

The theory of the dialectical contradiction between labor and capital, or between the working and capitalist classes was central to Marxist theory. But of what relevance are these concepts in the 21st century? Allman suggests that when Marx referred to the working class, he was referring to all groups of workers, including teachers who enter into capital-labor social relations. For Marx, class 'was and is a relation, not a thing, fixed status or category pertaining to a specific category of concrete labor' (p.143). The object of Marx's criticism was the *internal social relation* between capital and labor. He argued that while people enter into numerous social relations within any socioeconomic formation, the most fundamental of these relations within capitalism is the *dialectical contradiction* between capital and labor. Marx considered that labor is alienated and dehumanized within these social relations, despite its central role in the production of value to the capitalist enterprise. Allman argues that with the global expansion of capitalism more products and services are commodified, and the labor power of those who produce them is recast within labor-capital social relations *(i.e.,* the logic of the market comes to dominate all social relations).

In terms of schooling, educational knowledge has become a commodity produced, circulated and consumed on the global circuits of capitalism. Under these conditions, knowledge is not produced or sought in a search for greater understanding or the

pursuit of truth. Rather, the dominant principles for the production, circulation and acquisition of knowledge have become market forces.[23]

Utopian Visions With and Against Global Capitalism

It is crucial to point out that Allman's analysis is significantly different to that of the other researchers reviewed in this article. Allman presents a utopian view of society ('a future of social and economic justice for all of humanity') (p.2), as well as the tools/pedagogies that may lead to this utopian vision.[24] She argues that 'critical education … refers to education that is aimed at preparing people to engage in revolutionary social transformation and that is also, in and of itself, a form of revolutionary social transformation' (p.3). Allman insists that the means for collective social action against the oppressive, alienating processes of global capitalism must justify the ends. Her call is for *re-imagining* a particular type of social movement[25] against global capitalism.

This is not meant to suggest that others (Levin, Luke, and Spring) do not offer a utopian vision. Clearly they do, but their utopian imaginary works with and against current structures, processes and projects of capitalist globalization. While they assert that some projects of globalization are clearly horrendous, others offer promising potential.[26] Thus, Carmen Luke's vision is not one of completely dismantling existing universal 'standards' or 'benchmarks', but rather of working with, and reforming these criteria, as well as collectively imagining normative ideals towards which feminist movements can strive.

Similarly, Spring works with existing constitutional documents to outline his vision or propositions for a global standard for educational rights. These propositions envisage education 'as a requirement for human welfare and define education as both a right and a social duty' (p.161). Moreover, these propositions are designed to manage the paradoxes inherent in human rights documents, and the contradictions between these documents and differing civilizational perspectives, including the right to religious freedom. The twelve propositions formulated by Spring in the final chapter of his book provide benchmarks or normative criteria for assessing the provision of educational rights across the globe.

Research Methods: Local and Global Connections

How should ethnographic research be undertaken when geographic territories or locales play a less significant role in the constitution of communities and identities? How do social groups constitute collective identities from the rapid cultural flows of ideas, images, sensations and bodies across space in these globalized and globalizing times? Two of the researchers (Luke and Spring) draw on Appadurai's '*work of the imagination* as a constitutive feature of modern subjectivity'[27] in developing qualitative research approaches to handle the complexity of these new times. Appadurai distinguishes between: (1) the complex and varied '*images* scripts, and sensations' disseminated through the multiple forms of media and rapid movement of bodies across distant spaces, (2) the *imagined worlds* constituted by social groups and movements as they appropriate, indigenize, and hybridize these images across space ('diasporas of hope, diasporas of terror, and diasporas of despair'), and (3) the possibilities for collective and individual *imagining* constituted through these processes of mythologizing, which dis-embed the imagination from local geographic moorings and mobilize collective action and the possibilities of new social projects and movements.[28] Thus, Appadurai argues that 'the imagination has become an organized field of social practices, a form of work (in the sense of both labor and culturally organized practice), and a form of negotiation between sites of agency (individuals) and globally defined fields of possibility'.[29] Moreover, this project of imagination is 'neither purely emancipatory nor entirely disciplinary', but rather is 'a space of contestation in which individuals and groups seek to annex the global into their own practices of the modern'.[30] This is a crucial point. A number of theorists of globalization[31] suggest that global modernity produces states of ambivalence[32] (simultaneously enabling and constraining), and modern subjects are more likely to exercise greater control over their lives than pre-modern subjects. This position stands in stark contrast to that taken by some neo-Marxist scholars who start with the assumption that capitalist processes are always oppressive, alienating and dehumanizing.[33]

But how can data on *imagined worlds* be collected/produced, analysed and represented? For Appadurai, the term ethnoscape attempts to capture the ambiguities inherent in global modern times. Ethnoscape 'refers, first to the dilemmas of perspective and representation that all ethnographers must confront, and it admits that … traditions of perception and perspective, as well as variations in the situation of the observer, may affect the process and production of representation'.[34] Carmen Luke (who describes herself as a white, middle class academic woman working in an Australian university) attempts to address the dilemmas of perspective and representation involved in undertaking research on Asian women employed in South-East Asian universities. Her focus on herself, that is, her local knowledge base or standpoint, is one way of working through a crucial research dilemma: what can a 'white, western middle class' woman academic say or write about in relation to Asian academic women without engaging in neo-colonial practices? By theorising her own work practices, and by meaningfully engaging with the work practices of 'Other' women – taking the data back to the sites and community from which it was derived, presenting at local conferences, and publishing in regional (English-language) journals, Carmen Luke offers one possibility for ethical and political research practices. This strategy is to be commended. However it is also limited, as Luke

herself admits, by the individualistic, confessional orientations of some forms of Western poststructural, postcolonial feminist theorising.

By drawing on her own personal accounts of academic work in the Western academy, and by referring to her gaze and theorising as a Western optic, Luke at times slips into the dichotomizing trap of constructing a homogenous 'us' Western women over here and 'them' Asian women over there. At the same time, however, Luke works hard not to romanticize or idealize the experiences of the Asian woman. Rather, she highlights the ways in which 'Asian' cultural values and attitudes, reworked from Buddhist, Confucian and Muslim religious and/or philosophical belief systems constitute women's opportunities and constraints in the home, workplace and public sphere. While governments have introduced some reforms towards gender equity such as 'antipolygamy legislation and the legal abolition of underage and arranged marriages' (p.116), social policies and civic regulations still attempt to 'maintain gender-based social engineering that disadvantages women' (p.16).

Similarly, Spring's intercivilizational approach grounds his study of educational rights statements in local histories generated via archives and official documents.[35] Crucially, Spring moves from the micro context of specific constitutional documents to the macro forces of the global field. Moreover, he examines the way in which global forces are historically resisted, negotiated, and appropriated within local sites. In addition, these global forces are not reified, but considered in terms of the 'flows of people, things, ideas, that is, the global connections between sites'.[36] Furthermore, Spring focuses on the significant social movements and persons who formulated, reconsidered, and revised state education documents. Thus, he captures the perspectives of Islamic, Chinese and Indian scholars and historians on the formation of discourses about educational rights. At the same time, he does not romanticize or prioritize these perspectives, but considers them alongside and in connection/contact with other historical documents and sources.

Concluding Comments

I started this essay with an ambiguous statement about globalization. I suggested that the term has multiple, conflicting, and contested meanings, and is used variously to describe a process and phenomenon, and is deployed in a wide variety of discourses from popular to academic. Moreover, the term globalized modernity and globalized capitalism are often elided. The four books reviewed in this article all deal with issues of globalization and education, but handle very different topics and deploy different theoretical frameworks. While three of the researchers (Levin, Luke and Spring) draw on some of the anthropological and sociological literature on cultural globalization, they appropriate this work in diverse ways stressing either the homogenizing or heterogenizing aspects of globalization. Moreover, the homogenizing aspects of globalization are not interpreted in the same way. While some researchers automatically read global homogenization in negative ways, others talk of the potential positive and negative components of standardization. Finally, some of the most interesting work on educational globalization explores the new imagined worlds constituted via the processes of cultural de-territorialization. How can imagined worlds be researched during times of rapid movement, flux, and ambivalence? What stays the same? What changes? Can universal standards for education be formulated,

and if so, how, and by whom? The research books reviewed in this article attempt to tackle these difficult, but equally so, exciting questions.

Endnotes:

1. Brian Galligan, Winsome Roberts, and Gabriella Trifiletti, *Australians and Globalisation. The Experience of Two Centuries* (Cambridge: Cambridge University Press, 2001).

2. Raka Shome and Radha Hegde, "Culture, Communication and the Challenge of Globalization," *Critical Studies in Media Communication* 19, no. 2 (2002): 172-89 (p.175).

3. The term locale 'refers to the physical settings of social activity as situated geographically' Anthony Giddens (1990) cited in John Tomlinson, *Globalization and Culture* (Cambridge: Polity Press, 1999), 52.

4. Sassen (2000) cited in Shome and Hegde, "Culture, Communication and the Challenge of Globalization," 175.

5. David Harvey's work is summarised succinctly by Michael Burawoy, "Reaching for the Global," in *Global Ethnography. Forces, Connections, and Imaginations in a Postmodern World*, eds. Michael Burawoy, Joseph Blum, Sheba George, Zsuzsa Gille, Teresa Gowan, Lynne Haney, Maren Klawiter, Steven Lopez, Sean O' Riain and Millie Thayer, 1-40, (Los Angeles: University of California Press, 2000), 2. Harvey distinguishes between what he calls 'time-space displacement', a characteristic feature of the Fordist period of capitalism, and 'time-space compression' a characteristic feature of the postmodern condition of capitalism. During the Fordist period, Harvey argues that the dynamics and contradictions of capitalist accumulation were solved by extending markets into developing nations, and creating profits by exploiting labor in these countries, and through infrastructural innovation. By contrast, the postmodern condition of capitalism is characterised by 'flexible accumulation, accelerating the processes of production, exchange and consumption' (Ibid., 2). During the postFordist or postmodern phase of capitalism '[a]ll realms of life become volatile and ephemeral' (Ibid., 2).

6. This term coined by Roland Robertson and summarised in Ankie Hoogvelt, *Globalisation and the Postcolonial World. The New Political Economy of Development* (London: MacMillan Press Ltd, 1997), 117.

7. Anthony Giddens' work summarised in: Tomlinson, *Globalization and Culture*.

8. See Manuel Castells, *The Rise of the Network Society. The Information Age. Economy, Society and Culture. Volume 1*. 2nd ed. (Oxford: Blackwell, 2000) and Tomlinson, *Globalization and Culture*.

9. Roland Robertson's work is summarised in Hoogvelt, *Globalisation and the Postcolonial World. The New Political Economy of Development*.

10. See Robert Holton, *Globalization and the Nation-State* (London: MacMillan Press Ltd, 1998), 1.

11. See Nicholas Burbules and Carlos Torres, "Globalization and Education: An Introduction," in *Globalization and Education. Critical Perspectives*, eds. Nicholas Burbules and Carlos Torres, 1-26. (New York, London: Routledge, 2000).

12. Arjun Appadurai, *Modernity at Large. Cultural Dimensions of Globalization* (Minneapolis, London: University of Minnesota Press, 1996), 33: defines cultural flows as (a) ethnoscapes, (b) mediascapes, (c) technoscapes, (d) financescapes, and (e) ideoscapes. The suffix –scape refers to the 'fluid, irregular shapes of these landscapes'.

13. Ibid., 33

14 . See Malcolm Walters, *Globalization* (New York: Routledge, 1995); Castells, *The Rise of the Network Society. The Information Age. Economy, Society and Culture. Volume 1*., and Tomlinson, *Globalization and Culture*.

15. See Tomlinson, *Globalization and Culture*, 9.

16. Ibid., 29.

17.See Appadurai, *Modernity at Large. Cultural Dimensions of Globalization*, Castells, *The Rise of the Network Society. The Information Age. Economy, Society and Culture. Volume 1.*, and Tomlinson, *Globalization and Culture.*

18. See also: Nicholas Burbules, "Does the Internet Constitute a Global Educational Community?" in *Globalization and Education. Critical Perspectives*, eds. Nicholas Burbules and Carlos Torres, 323-55. (New York, London: Routledge, 2000).

19. See also Mary Louise Pratt, "Modernity and Periphery: Toward a Global and Relational Analysis." in *Beyond Dichotomies. Histories, Identities, Cultures and the Challenge of Globalization*, ed. Elisabeth Mudimbe-Boyi, 21-48. (Albany: State University of New York, 2002).

20. See Manuel Castells, *The Power of Identity. The Information Age. Economy, Society and Culture. Volume 2* (Oxford: Blackwell Publishers, 1997. Reprint, 2001).

21. Miriam Henry, *Policy Approaches to Educational Disadvantage and Equity in Australian Schooling* (Paris: International Institute for Educational Planning, 2001), 32-33 (emphasis in original).

22. The term suggests a dialectic relation, a mutual entanglement, and struggle over political ideologies and meaning, see Pratt, "Modernity and Periphery: Toward a Global and Relational Analysis."

23 . See Jean-Francois Lyotard, *The Postmodern Condition: A Report on Knowledge* (Minneapolis: University of Minnesota Press, 1985).

24. See Jeffrey Alexander, "Robust Utopias and Civil Repairs." *International Sociology* 16, no. 4 (2001): 579-91.

25. See Manuel Castells, *The Power of Identity. The Information Age. Economy, Society and Culture. Volume 2*, 71: for a summary of Touraine's definition of a social movement. According to Touraine a social movement is defined by three principles: the movement's identity, the movement's adversary, and the movement's vision or societal goal.

26. See David Graeber, "The Anthropology of Globalization (with Notes on Neomedievalism, and the End of the Chinese Model of the Nation-State)," *American Anthropologist* 104, no. 4 (2002): 1222-27.

27. Appadurai, *Modernity at Large. Cultural Dimensions of Globalization*, 3.

28. Ibid., 3-6.

29. Ibid., 31.

30. Ibid, 4.

31. See Castells, *The Rise of the Network Society. The Information Age. Economy, Society and Culture. Volume 1.;* Galligan et al., *Australians and Globalisation. The Experience of Two Centuries;* Anthony Giddens, *The Consequences of Modernity*. (Cambridge: Polity Press, 1990); and Tomlinson, *Globalization and Culture.*

32. See Ien Ang, "The Curse of the Smile." *Feminist Review* 52, no. Spring (1996): 36-49. Ang summaries Jane Flax's definition of ambivalence as: 'affective states in which intrinsically contradictory or mutually exclusive desires or ideas are each invested with intense emotional energy. Although one cannot have both simultaneously, one cannot abandon either of them' (page, 44).

33. See Robert Biel, *The New Imperialism. Crisis and Contradictions in North/South Relations* (London, New York: Zed Books, 2000).

34 . Appadurai, *Modernity at Large. Cultural Dimensions of Globalization*, 48

35. Burawoy, "Reaching for the Global," 5

36. Ibid., 29