CHAPTER 23

Capitalism and Culture: A New Phase of Global Interaction Since 1945

CHAPTER LEARNING OBJECTIVES

• To consider the steps since 1945 that have increasingly made human populations into a single “world” rather than citizens of distinct nation-states
• To explore the factors that make it possible to speak now of a true “world economy”
• To explore the debate about economic globalization
• To raise student awareness of global liberation movements, especially feminism, and their implications for human life
• To investigate the “fundamentalist” religious response to aspects of modernity
• To consider environmentalism as a matter that cannot help but be global because the stakes are so high for all humankind
• To step back and ponder the value of studying history

CHAPTER OUTLINE

I. Opening Vignette
   A. The discussion of Barbie and Ken dolls shows the power of global commerce today.

   1. but it also shows reaction to the values portrayed by Barbie/Ken elsewhere in the world (e.g., Iran)
   2. Iran created new dolls (Sara and Dara) that displayed Iranian Muslim values and practices
   3. but the Sara/Dara dolls and the Barbie/Ken dolls were all made in China

B. Throughout the twentieth century, a dense web of political relationships, economic transactions, and cultural influences increasingly bound the world together.

   1. by the 1990s, this process of accelerating engagement was known as globalization
   2. globalization has a long history upon which twentieth-century globalization was built
   3. pace of globalization increased rapidly after World War II

II. The Transformation of the World Economy

A. Most commonly, “globalization” refers to international economic transactions.

   1. has come to seem inevitable to many since 1950
   2. global economic linkages contracted significantly in the first half of the twentieth century, especially between the two world wars
3. the capitalist winners of WWII were
determined not to repeat the Great
Depression
a. Bretton Woods (New Hampshire)
agreements (1944)
b. technology also helped accelerate
economic globalization
4. 1970s: major capitalist countries dropped
many controls on economic activity;
increasingly viewed the world as a single
market
a. this approach was known as neo-
liberalism
b. favored reduction of tariffs, free global
movement of capital, a mobile and
temporary workforce, privatization of
state enterprises, less government
regulation of the economy, tax and
spending cuts
c. neo-liberalism was imposed on many
poor countries as a condition for giving
them loans
d. the breakdown of communist state-
controlled economies furthered the
process
B. Reglobalization
1. global economic transactions quickened
dramatically after WWII
2. world trade skyrocketed ($57 billion in
1947; over $16 trillion in 2009)
3. companies market goods across the world
4. money became highly mobile globally
a. foreign direct investment (FDI),
especially after 1960
b. short-term investment in foreign
currencies or stocks
c. international credit cards, allowing
easy transfer of money to other
countries (e.g., in 2012, MasterCard
was accepted at 33 million businesses
in 220 countries or territories)
5. central to the process are transnational
corporations (TNCs), huge global
businesses that operate in many countries
simultaneously
a. some TNCs have greater economic
clout than many countries
b. by 2000, 51 of the world’s 100 largest
economic units were TNCs, not
countries
6. large numbers of workers, both laborers
and professionals, have moved all over the
world from poor countries to richer ones
a. millions more people have sought
refuge in the West from oppression or
civil war at home
b. others migrate from developing to
industrialized countries, known as
labor migrants
c. 20 million to the United States alone
between 1971 and 2010
C. Growth, Instability, and Inequality
1. economic globalization accompanied, and
maybe helped generate, the greatest
economic growth spurt in world history;
immense creation of wealth
a. life expectancies rose nearly
everywhere, infant mortality declined
b. literacy rates increased
c. great decline in poverty
2. new world economy experienced a series
of crises, most recently in 2008
3. massive chasm has developed between
rich industrialized countries and everyone
else
a. ratio between the income of the top and
bottom 20 percent of world’s
population was 3:1 in 1820; 86:1 in
1991
b. the great disparity has shaped almost
everyone’s life chances
4. growing disparities has become a source
of conflict between richer Global North
and developing Global South
a. tension over trade rules and terms of
foreign aid
b. growing disparities between
developing countries make collective
action more difficult
5. growing economic inequality within
individual states, both rich and poor
a. the United States lost millions of manufacturing jobs, forcing factory workers into lower-paying jobs, while others prospered in high-tech industries
b. northern Mexico (with links to the United States) became much more prosperous than southern Mexico
c. in China, urban income by 2000 was three times that of rural income

6. growing popular movement against globalization emerged in the 1990s
a. involves people from both rich and poor countries
b. they argue that free-trade, market-driven corporate globalization lowered labor standards, encouraged ecological destruction, ignored human rights and local cultures, and enhanced global inequality
c. attracted global attention with massive protest at World Trade Organization meeting in Seattle (1999)
d. 2001: alternative globalization activists created the World Social Forum to coordinate strategy and share experiences

D. Globalization and an American Empire
1. for many, opposition to corporate free-trade globalization = opposition to growing U.S. power and influence in the world
a. often seen as an “American Empire”
b. most Americans deny that America is an empire
c. perhaps best described as an “informal empire” like those exercised by Europeans in China and the Middle East in the nineteenth century
2. the collapse of the Soviet Union and the end of the cold war left the United States without any equivalent power in opposition
a. the United States was able to act unilaterally against Afghanistan and Iraq after being attacked by Islamic militants on September 11, 2001
b. establishment of a lasting peace is more elusive
c. the United States is in a new global struggle, to contain or eliminate Islamic “terrorism”

3. the United States has faced growing international economic competition since the 1980s
a. U.S. share of overall world production: about 50 percent in 1945; 20 percent in the 1980s
b. sharp reversal of U.S. trade balance: U.S. imports now far exceed its exports

4. armed struggle against U.S. intervention in Vietnam, Cuba, Iraq, etc.
a. during the cold war, some states turned toward the USSR to limit U.S. influence; France even withdrew from NATO in 1967
b. intense dislike of American “cultural imperialism”
c. by 2000, widespread opposition to U.S. international policies

5. the global exercise of American power has also caused controversy within the United States
a. the Vietnam War split the country worse than anything since the Civil War
b. the U.S. invasion of Iraq provoked similar protests and controversies

III. The Globalization of Liberation: Focus on Feminism
A. The idea of liberation traveled around the world in the twentieth century.
1. the 1960s in particular saw a convergence of protest movements around the world, suggesting a new global culture of liberation
a. United States: civil rights, youthful counterculture, antiwar protests
b. Europe: protests against unresponsive bureaucracy, consumerism, middle-class values (especially in France in 1968)
c. communist world: attempt to give socialism a human face in Czechoslovakia (“Prague Spring,” 1968)
d. China: Cultural Revolution

2. development of the idea of a third world
a. dream of offering an alternative to both capitalism and communism; cultural renewal
b. third world ideology exemplified by Che Guevara (d. 1967): effort to replicate the liberation of the Cuban revolution through guerrilla warfare in Africa and Latin America

3. among all the liberation movements, feminism had the most profound potential for change
a. rethinking of basic relationships between men and women
b. began in the West in the nineteenth century (suffrage)

B. Feminism in the West
1. organized feminism revived in the West (1960s) with a new agenda
   a. against historic understanding of women as “other” or deviant
   b. demanded right of women to control their own bodies
   c. agenda of equal rights in employment and education
2. “women’s liberation”: broad attack on patriarchy as a system of domination
   a. consciousness raising: becoming aware of oppression
   b. open discussion of issues involving sexuality
3. black women emphasized solidarity with black men, not separation from them

C. Feminism in the Global South
1. women had been welcomed in communist and revolutionary movements but were sidelined after movements’ success
2. many African feminists (1970s) thought Western feminists were too individualistic and too focused on sex
3. not all women’s movements dealt explicitly with gender
   a. Kenya: women’s group movement supported individual women and communities
   b. Morocco: feminist movement targeted laws defining women as minors; women finally obtained legal equality in 2004
   c. Chile: women’s movement during Augusto Pinochet’s dictatorship (1973–1990) crossed class and party lines, helped groups survive economically, exposed human rights abuses

D. International Feminism
1. the “woman question” became a global issue in the twentieth century
   a. patriarchy lost some of its legitimacy
   b. UN declared 1975 as International Women’s Year
   c. and declared 1975–1985 as the Decade for Women
   d. UN sponsored a series of World Conferences on Women
   e. by 2006, 183 nations had ratified the UN Convention to Eliminate Discrimination against Women
2. sharp divisions within global feminism
   a. who has the right to speak on behalf of women
   b. conflict between developed and developing nations’ interests
   c. third world groups often disagreed
3. global backlash to feminism
   a. some argued agenda undermined family life and relations between men and women
   b. it fueled religious revivalism in Muslim world
c. some took exception to emphasis on reproductive rights.

IV. Religion and Global Modernity
A. Modernity presented a challenge to the world’s religions.
1. “advanced” thinkers of the eighteenth to twentieth centuries believed that supernatural religion was headed for extinction
2. sharp decline in religious belief and practice in some places
3. spread of scientific culture convinced small minorities that the only realities worth considering were those that could be measured scientifically
4. but the most prominent trends of the last century have been the further spread of major world religions, their resurgence in new forms, and their attacks on elements of a secular and global modernity
   a. Buddhist ideas and practices were well received in the West
   b. Christianity spread even further; majority of Christians are no longer in Europe and the United States
   c. Islam also spread widely
   d. religious pluralism on a level never before seen
B. Fundamentalism on a Global Scale
1. “fundamentalism” is a major reaction against modernization and globalization
   a. a militant piety, defensive and exclusive
   b. has developed in every major religious tradition
2. many features of the modern world appear threatening to established religion
   a. have upset customary class, family, and gender relationships
   b. nation-states (often associated with a particular religion) were undermined by the global economy and foreign culture
   c. disruption was often caused by foreigners from the West
3. fundamentalists have responded with selective rejection of modernity
   a. actively use modern communication technology
4. the term “fundamentalism” comes from U.S. religious conservatives in the early twentieth century; called for a return to the fundamentals of Christianity
   a. many saw the United States on the edge of a moral abyss
   b. in the 1970s, began to enter the political arena as the religious right
5. another fundamentalism, called Hindutva, or Hindu nationalism, developed in India in the 1980s
   a. formed a political party (Bharatiya Janata Party)
   b. opposed state efforts to cater to Muslims, Sikhs, and the lower castes
   c. BJP promoted a distinct Hindu identity in education, culture, and religion
C. Creating Islamic Societies: Resistance and Renewal in the World of Islam
1. Islamic fundamentalism is the most prominent fundamentalism of the late twentieth century
   a. earlier renewal movements focused on internal problems of Muslim societies
   b. in the twentieth century they respond to external pressures as well
2. great disappointments in the Muslim world by the 1970s
   a. new states (e.g., Egypt, Iran, Algeria) pursued basically Western and secular policies
   b. new policies were largely unsuccessful
   c. foreign intrusion continued
3. growing attraction of an Islamic alternative to Western models
   a. foundations laid early in the century (e.g., Mawlama Mawdudi, Sayyid Qutb)
   b. effort to return to true Islam was labeled “jihad”
4. Egypt’s Muslim Brotherhood founded in 1928, the earliest mass movement to resist Western influence  
a. gained large following  
b. still a major presence in Egypt  
5. penetration of fundamentalist thought in the Islamic world by the 1970s  
a. increase in religious observance  
b. many women voluntarily adopted modest dress and veils  
c. many governments used Islamic rhetoric and practice as anchor  
d. series of Islamic organizations were formed to provide social services  
e. Islamic activists became leaders in unions and professional organizations  
f. entry into politics  
6. some groups sought overthrow of compromised regimes  
a. Islamic movements took power in Iran (1979), Afghanistan (1996), some parts of Northern Nigeria (2000); implemented radical Islamization  
b. in Pakistan and the Sudan military governments introduced elements of sharia law  
c. the Egyptian Islamic Jihad assassinated Anwar Sadat in 1981  
7. attacks on hostile foreign powers  
a. Hamas (Palestine) and Hezbollah (Lebanon) targeted Israel  
b. response to Soviet invasion of Afghanistan (1979)  
c. in 1998, al-Qaeda issued a fatwa (religious edict) declaring war against America  
d. attacks on Western interests in East Africa, Indonesia, Great Britain, Spain, Saudi Arabia, Yemen  
e. the “great enemy” was irreligious Western-style modernity, U.S. imperialism, and economic globalization  
8. violent struggle also in the Islamic world  
a. fundamentalists interpreted the Quran in highly literal and dogmatic ways  
b. were legalistic in regulation of daily life  
c. opposed to “innovation” in religious practice  
d. defined those who disagreed with them as “non-Muslims”  
e. drawn to violent jihad as a legitimate part of Islamic life  
f. deeply skeptical of Sufism  
g. known as Salafism, this form of fundamentalist Islam spread with financial backing of Saudi Arabia  

D. Religious Alternatives to Fundamentalism  
1. militancy isn’t the only religious response to modernity  
2. considerable debate within the Islamic world  
a. many have acted peacefully within established political structures  
b. some Muslim intellectuals have called for dialogue between civilizations  
c. others have argued that traditions can change in the face of modern realities  
d. in Turkey Fethullah Gulen inspired a reformist movement  
e. the “Amman Message” call for Islamic unity was issued in 2004–2005  
3. other religious traditions responded to global modernity  
a. e.g., Christian groups were concerned with the ethical issues of economic globalization  
b. liberation theology (especially in Latin America) advocated Christian action in areas of social justice, poverty, human rights  
c. growing movement of “socially engaged Buddhism” in Asia  
4. first week of February 2011 designated by the U.N. as World Interfaith Harmony week  

V. Experiencing the Anthropocene Era: Environment and Environmentalism  
A. The Global Environment Transformed  
1. three factors have magnified the human impact on the earth
a. world population quadrupled in the twentieth century
b. massive use of fossil fuels (coal in the nineteenth century, oil in the twentieth)
c. enormous economic growth

2. uneven spread of all three over the world
a. but economic growth came to appear possible and desirable almost everywhere

3. human environmental disruptions are now of global proportions
a. doubling of cropland and corresponding contraction of forests and grasslands
b. numerous extinctions of plant and animal species
c. air pollution in many major cities and rivers
d. chlorofluorocarbons thinned the ozone layer

4. by 2000, scientific consensus on the occurrence of global warming as the result of burning of fossil fuels and loss of trees

B. Green and Global
1. environmentalism began in the nineteenth century as a response to the Industrial Revolution
a. did not draw a mass following

2. environmentalism only became a global phenomenon in the second half of the twentieth century
a. began in the West with Rachel Carson’s *Silent Spring* (1962)
b. impetus for action came from the grass roots and citizen protest
c. in Germany, environmentalists entered politics as the Green Party

3. environmentalism took root in developing countries in 1970s–1980s
a. tended to be more locally based, involving poorer people
b. more concerned with food security, health, and survival
c. more focused on saving threatened people, rather than plants and animals
d. environmentalists sometimes have sought basic changes in political and social structure of their country (e.g., Philippine activism against foreign mining companies)

4. environmentalism became a matter of global concern by end of twentieth century
a. legislation to control pollution in many countries
b. encouragement for businesses to become “green”
c. research on alternative energy sources
d. conferences on global warming
e. international agreements on a number of issues

5. sharp conflicts between the Global North and South
a. Northern efforts to control pollution and global warming could limit the South’s industrial development
b. developing countries perceive the developed ones as unwilling to give up their extravagance and really help matters

6. nonetheless, global environmentalism has come to symbolize focus on the plight of all humankind
a. it’s a challenge to modernity itself, especially commitment to endless growth
b. growing importance of ideas of sustainability and restraint

VI. Reflections: Pondering the Past
A. History provides an opportunity to explore matters for which definite answers are elusive and questions are at least as important as conclusions

1. in terms of suffering and compassion
a. common human experience
b. suffering derived in many cases from our own actions
c. can this knowledge shape our behavior in the future
2. hope is another issue worth exploring
   a. deterioration of the environment and nuclear weapons make destruction of our species possible
   b. lack of agreement about solutions makes even more likely
   c. but we have proved resilient in the past
   d. we are capable of doing good: abolitionism, women’s vote, addressing the inequities of capitalism, overcoming of repressive communist regimes

3. our response to “otherness” is another topic of exploration
   a. most inclined to be insular
   b. all have limited experiences of other cultures
   c. history provides an opportunity to understand other peoples through time
   d. history can provide context and perspective on our own limited experiences

CHAPTER QUESTIONS

Following are answer guidelines for the Big Picture Questions, Seeking the Main Point Question, Margin Review Questions, Portrait Question, and Documents and Visual Sources Feature Questions that appear in the textbook chapter. For your convenience, the questions and answer guidelines are also available in the Computerized Test Bank.

Big Picture Questions

1. In what ways did the Global North/South divide find expression in the past century?
   • Global economic development has increased the divide between a rich North and poor South.
   • It has resulted in a “brain drain” from the Global South to the Global North.
   • It has found expression in differing priorities in otherwise international feminist and environmentalist movements.

2. What have been the benefits and drawbacks of globalization since 1945?
   • Globalization brought economic growth and it put the peoples of the world in closer contact.
   • However, it left a world deeply divided, made it more unequal, and has led to violence.

3. Do the years since 1914 confirm or undermine Enlightenment predictions about the future of humankind?
   • The years since 1914 confirmed some Enlightenment predictions, though these ideas were taken in new directions. There has been a continued effort by women in feminist movements to make all humankind equal. The potential of scientific and technological developments continues to prove important. The idea of self-determination continues to have an impact in the twentieth and twenty-first centuries.
   • Nevertheless, these years also undermined Enlightenment predictions as the idea of steady progress toward a more democratic world was challenged by the emergence of fascism and communism. Environmental problems and growing disparities between the rich and poor muddied for some the meaning and perceived positive nature of the Enlightenment concept of progress.

4. “The most recent century marks the end of the era of Western dominance in world history.” What evidence might support this statement? What evidence might contradict it?
   • To support the statement, students might note the end of European colonial empires and the emergence of national self-determination; the weakening of European powers because of the two world wars; the rise of a number of developing nations, including India and China; the reaction against Western cultural influences, especially in the Islamic world; and the emergence of communism as a rival system to the Western capitalist model.
   • Evidence that contradicts the statement includes the continued influence of Europe and the United States as political and military powers and on the world economy; the continued cultural influence of Europe and the United States; and the collapse of communist states in the final decades of the twentieth century.
5. To what extent did the various liberation movements of the past century—communism, nationalism, democracy, feminism, internationalism—achieve their goals?

- Communism achieved a great deal before the 1970s, but it has since largely disintegrated as a movement.
- Nationalism continues to flourish, with national self-determination still accepted as an idea in the international community. That said, the rise of globalization decreased the centrality of the nation-state as an identity.
- Democracy has enjoyed mixed results, having an important impact in places like India while failing, at least initially, elsewhere (such as Africa). However, the democratic movement has gained in strength, especially over the last several decades with the disintegration of the communist world and the expansion of democracy in Africa.
- Feminism grew as a movement in the twentieth century. In the West, it developed distinctive new strands, including women’s liberation and a movement among women of color. Perhaps more importantly, feminism moved beyond the Western world, with distinctive strands developing across the globe.
- Internationalism certainly increased alongside globalization, with new organizations like the United Nations emerging and with new mass organizations that cross borders (like Greenpeace) taking shape.

6. Looking Back: To what extent did the processes discussed in this chapter (globalization, feminism, fundamentalism, environmentalism) have roots in the more distant past? In what respects did they represent something new in the past century?

- Economic globalization was a long-term process that began early in human history. It increased in scope and intensity after 1500 as a new global network anchored in Europe took shape and industrialization further spurred economic contact between regions. Nonetheless, after a decline in global trade during the Great Depression, developments after World War II—including population growth, technological advances, and the fostering of global trade by the leading powers of the capitalist world—have all led to further rapid economic globalization.
- Feminism in the twentieth century had its roots in the ideals of the Atlantic revolutions and the first feminist movements of the nineteenth century. However, the spread of feminism outside the Western world and the emergence of the women’s liberation movement within the Western world during the twentieth century mark important new developments.
  - Fundamentalism at its core was a reaction to the modernity that took shape during the nineteenth century, and elements of this reaction can be found in that century. Nonetheless, fundamentalism in the twentieth century became better defined and more widespread than before.
  - Environmentalism began in the nineteenth century as Romantic poets like William Blake and William Wordsworth denounced the “dark satanic mills” of the industrial era, which threatened the “green and pleasant land” of an earlier England. The “scientific management” of nature, both in industrializing countries and in European colonies, represented another element of emerging environmental awareness among a few. So did the “wilderness idea,” which aimed to preserve untouched areas from human disruption. But none of these movements attracted the mass following or provoked the global response that the environmental movement of the twentieth century achieved.

Seeking the Main Point Question

Q. To what extent has globalization fostered converging values and common interests among the world’s peoples? In what ways has it generated new conflicts among them?

- As more people are drawn into the global economy they share the common interests in sustaining it.
- Global corporations selling their products across the globe have made consumer culture more homogenous.
- Increased contact and stronger communication networks have led to wider and more sustained cultural exchanges that foster converging values and common interests.
  - In terms of conflicts, it has led to sharp divisions as to how humans should limit their environmental impact.
- Globalization has led to greater disparities in wealth and access to resources like education and medical care which has fostered conflict.
- Ideological conflict between communism and capitalism led to a global cold war.
- Fundamentalist religions that oppose modernity have fought against globalization.
• It has created splits between those who support globalization and those who oppose it.

Margin Review Questions

Q. What factors contributed to economic globalization in the second half of the twentieth century?

• The capitalist victors in World War II were determined to avoid a return to Depression-era conditions.
• They forged a set of agreements and institutions (the World Bank and the International Monetary Fund) that laid the foundations for postwar globalization. This “Bretton Woods system” set the rules for commercial and financial dealings among the major capitalist countries, while promoting relatively free trade, stable currency values linked to the American dollar, and high levels of capital investment.
• Technology also contributed to economic globalization; containerized shipping, huge oil tankers, and air express services dramatically lowered transportation costs, while fiber optic cables and later the Internet provided the communication infrastructure for global interaction.
• Population growth, especially when tied to growing economies and modernizing societies, further fueled globalization as dozens of new nations, eager for modern development, entered the world economy.
• In the 1970s and after, major capitalist countries like the United States abandoned many earlier political controls on economic activity as their leaders and businesspeople increasingly viewed the entire world as a single market. Powerful international lending agencies imposed similar free-market and pro-business conditions on many poor countries if they were to qualify for much-needed loans.
• The collapse of the communist world only furthered such unrestricted global capitalism.

Q. In what ways has economic globalization more closely linked the world’s peoples?

• World trade skyrocketed in the second half of the twentieth century.
• Money as well as goods achieved an amazing global mobility through foreign direct investment, the short-term movement of capital, and the personal funds of individuals.
• Companies have become increasingly transnational.
• Workers have been on the move more than ever.

Q. What new or sharper divisions has economic globalization generated?

• It has increased the gap between rich and poor in the world.
• It has also increased gaps in many other areas, including educational and employment opportunities and access to medical care and the Internet.
• It has created important disparities among developing countries, which are dependent in large part on their role in the world economy.
• It has also generated economic inequalities within individual countries, both rich and poor ones.
• It has created a split between those who support globalization and those who oppose it.

Q. What distinguished feminism in the industrialized countries from that in the Global South?

• In the industrialized countries, feminism focused on questions of equal rights (especially in employment and education) and women’s liberation (which took aim at patriarchy as a system of domination), and a distinctive strain emerged among women of color that focused on racism and poverty.
• Many feminists in the Global South felt that feminism in the industrialized countries was too individualistic, overly focused on sexuality, and insufficiently concerned with issues of motherhood, marriage, and poverty to be of much use.
• In the Global South, the feminist movement took up a variety of issues, not all of which were explicitly gender-based, including the creation in East Africa of small associations of women who supported one another in a variety of ways. In Morocco, the feminist movement targeted the changing of the Family Law Code.
• The differences between the Northern and Southern movements sometimes surfaced at international conferences such as the Mexico City gathering in 1975; the United States attempted to limit the meeting’s agenda to matters of political and civil rights for women, while delegates from third-world and communist countries wanted to include issues of economic justice, decolonization, and disarmament.
Q. In what respect did the various religious fundamentalisms of the twentieth century express hostility to global modernity?

- In the United States, fundamentalists at first sought to separate themselves from the secular world in their own churches and schools, but from the 1970s on, they entered the political arena as the religious right, determined to return America to a “godly path.”
- In India in the 1980s, a Hindu fundamentalist movement known as Hindutva entered the political arena, seeking to counter efforts by secular governments to cater to the interests of Muslims, Sikhs, and the lower castes.
- In the late twentieth century in the Islamic world, fundamentalist Muslims expressed hostility in a number of ways, including the adoption of more observant forms of Islam, the definition of those who disagreed with them as “non-Muslims,” the embracing of violent jihad as a legitimate part of Islamic life, the foundation of Islamic organizations that operated legally to provide social services that the state offered inadequately or not at all, violent opposition to foreign powers that encroached on the Islamic world, and the launching of terrorist attacks on Western interests—defining the enemy not as Christianity itself or even Western civilization but as irreligious Western-style modernity, U.S. imperialism, and an American-led economic globalization.

Q. From what sources did Islamic renewal movements derive?

- There were several factors that gave strength to Islamic activism. Political independence had given rise to major states such as Egypt, Iran, and Algeria that pursued essentially Western and secular policies of nationalism, socialism, and economic development, often with only lip service to an Islamic identity. These policies were not very successful, with many states beset by endemic problems that ran counter to the great expectations that had accompanied the struggle against European domination.
- Foreign intrusion also played a role. Israel, widely regarded as an outpost of the West, had been reestablished as a Jewish state in the very center of the Islamic world in 1948. Broader signs of Western cultural penetration also appeared frequently in the Muslim world.
- Islamic alternatives to Western models of modernity provided inspiration; in particular, the teachings of Mawlana Mawdudi and Sayyid Qutb asserted that the Quran and the sharia provided a guide for all of life and a blueprint for a distinctly Islamic modernity not dependent on Western ideas.

Q. In what different ways did Islamic renewal express itself?

- At the level of personal life, many people became more religiously observant, attending mosque, praying regularly, and fasting. Substantial numbers of women, many of them young, urban, and well-educated, adopted modest Islamic dress and the veil quite voluntarily. Participation in Sufi mystical practices increased.
- Many governments sought to anchor themselves in Islamic rhetoric and practice.
- Across the Muslim world, renewal movements spawned organizations that operated legally to provide social services that the state offered inadequately or not at all. Islamic activists took leadership roles in unions and professional organizations of teachers, journalists, engineers, doctors, and lawyers. Such people embraced modern science and technology but sought to embed these elements of modernity within a distinctly Islamic culture.
- Some sought the violent overthrow of what they saw as compromised regimes in the Muslim world, succeeding in both Iran and Afghanistan.
- Islamic revolutionaries also took aim at hostile foreign powers, targeting Israel and, after the Soviet invasion of 1979, Afghanistan.
- Others sought to attack Western interests, defining the enemy not as Christianity itself or even Western civilization but as irreligious Western-style modernity, U.S. imperialism, and an American-led economic globalization.

Q. Summing Up So Far: How might you compare feminism and fundamentalism as global movements? In what ways did they challenge earlier values and expectations? To what extent were they in conflict with one another?

- Both movements are fragmented rather than unified. Feminism is split between Global North and Global South movements. Within these movements there are also splits, like those between African American and white feminists in the United States. Similarly, every major world religion has a fundamentalist wing, but they differ in that they are linked to distinct religious traditions.
- Feminists differ from fundamentalists in that they embrace important aspects of the modern world
to assert new roles, new rights, and new statuses for women in society. Fundamentalism rejects much but not all of modernity, seeking to return to older, divinely sanctioned codes of behavior.

- They do conflict with each other. Fundamentalists see capitalism, industrialization, and globalization as upsetting customary family and gender relationships that have long been sanctified by religious traditions. They seek to return to these older traditions. Feminists on the other hand want to draw on Enlightenment concepts of equality and inalienable rights and the new work and family opportunities that emerged with industrialization to challenge older patriarchal traditions often advocated by fundamentalists. Feminists want to use the new realities of modernity to secure a higher status for women in society and new roles in work and public life for women.

Q. How can we explain the dramatic increase in the human impact on the environment in the twentieth century?

- The dramatic increase in the human impact on the environment can be attributed to the explosion in the human population, the new ability of humankind to tap the energy potential of fossil fuels, and the phenomenal economic growth as modern science and technology immensely increased the production of goods and services.

Q. What differences emerged between environmentalism in the Global North and that in the Global South?

- Both activists and governments in the developing countries have often felt that Northern initiatives to address atmospheric pollution and global warming would curtail their industrial development, leaving the North/South gap intact.
- Another North/South difference arose over the export of hazardous wastes generated in rich Northern countries to disposal sites in the developing countries.

Using the Documents and Visual Sources Features

Following are answer guidelines for the headnote questions and Using the Evidence questions that appear in the documents and visual sources essays located at the end of the textbook chapter.

Headnote Questions

Document 23.1: Communist Feminism

Q. Why does Kollontai believe that the individual family is both oppressive and doomed?

- The universal spread of female wage labor has doomed the institution. Now that women are wage workers the old system is impossible. A woman cannot work all day without reducing her responsibilities as a mother and a housekeeper.
- Families no longer produce, they only consume. What was formerly produced by the family is now manufactured on a mass scale.
- Tasks traditionally undertaken in the family unit will be done collectively in a communist society. So if a woman works, others will cook, clean, and do the laundry. This she argues is more equitable and will redefine the family.

Q. How does she imagine the future of marriage and family life under communism?

- Marriage will be a union of two persons who love and trust each other.
- It will become the union of two equal members, both of them free and independent.

Q. To whom might such a vision appeal and who might be deeply offended by it?

- The vision may appeal to those women who have taken the opportunities offered by the new communist regime and entered full-time employment outside the household.
• It would also appeal to women who currently find themselves in abusive relationships.
• It would appeal to a woman who “staggers under weight of this the triple load,” that is work, housekeeping, and child rearing.
• Women who do not wish to work outside the home might be deeply offended by it.
• It might offend men and women who are attached to more traditional marriage patterns.
• It might not appeal to those who oppose the idea of divorce.
• It might also offend those who view the traditional family as central to the social order.

Q. What useful elements might later Western feminists have seen in Kollontai’s ideas?
• The concept of marriage being a union based on affection between two equal members of society
• Her emphasis on the crushing burden that full time work, housekeeping, and child rearing imposes on women in the traditional family structure
• Her assertion that women should have access to divorce so that they can leave abusive marriages
• They may also have approved of many of the services to support working women that Kollontai identifies.

Document 23.2: Western Feminism

Q. How does Dworkin’s feminist agenda compare with that of Kollontai?
• They both would agree that relationships between men and women need to be reconceived, and that these relationships need to be on an equal footing and consensual.
• Women should have the right to leave abusive relationships.
• However, Kollontai’s agenda is focused more on women in the workplace and redefining the domestic roles of women.
• Dworkin, on the other hand, focuses on the problem of sexual violence and how women should resist such violence to put an end to it.

Q. How does it compare with the ideas of Elizabeth Cady Stanton in Document 16.4, pp. 818–819?
• They are similar in that both advocate for women to actively seek to improve their situation, seizing their rights and refusing to be passive accomplices in the current system.
• Both challenge women to secure their independence from men.
• Dworkin focus on resistance to sexual violence while Stanton’s agenda seeks to secure women the education and freedoms necessary to be independent.

Q. Why do you think that issues of sexuality and violence against women have been so prominent in recent Western feminism?
• The egregious nature of the violence provides a rallying point to oppose patriarchy.
• Dworkin notes that sexual violence often leads to other problems, including poverty and homelessness.
• Sexuality is closely associated with the individual, and control over ones sexuality provides an important basis for independence.
• Sexuality lies at the heart of relationships between men and women.

Document 23.3: Black American Feminism

Q. What differences in perspective can you identify between this document and that of Andrea Dworkin in Document 23.2?
• This document offers a much more expansive agenda than Dworkin. It identifies an interlocking set of problems including racial, sexual, heterosexual, and class oppression. Dworkin focuses only on sexuality and violence.
• Unlike Dworkin, this document does not identify the conflict as being strictly between women and a male-dominated patriarchal system. It identifies a much more complex set of issues that finds black feminists allied with men on some issues and opposed to white women on others.
• It includes a much more overtly economic set of concerns than Dworkin.

Q. What issues divide black and white feminists in the United States?
• The black feminist movement opposed racism and asserted that white feminists did not.
• The black feminist movement’s agenda was much broader than that put forward in white feminist documents in this volume, embracing black liberation, homosexuality, and socialism.

Q. What difficulties have black American feminists experienced in gaining support for their movement?
• They became disillusioned by their participation in the black liberation movements.
• They were marginalized by the white male left.
  • The multi-layered texture of black women’s lives has meant that developing their intellects led to great costs in their social lives.
  • The document identifies a psychological toll for black women in reaching political consciousness and doing political work. This has to do with the material conditions of most black women, which makes it difficult for them to upset both economic and sexual arrangements that seem to represent some stability in their lives.
  • They are accused of dividing the black struggle.

Q. On what basis might this statement generate opposition and controversy?
  • White feminists may dispute that they are racist.
  • White men on the left may dispute the claim that they marginalized white women.
  • Black men may question why black feminists grew disillusioned with their movement.
  • White female separatists might object to black feminist opposition to their goals.
  • Their socialist beliefs may have attracted the ire of Americans who supported capitalism.
  • White men opposed to the feminist movement would undoubtedly object to their agenda.
  • Those opposed to the black liberation movement would object to their agenda.
  • Some black women might object to this black feminist critique of the economic and sexual arrangements that secured stability in their lives.

Document 23.4: Islamic Feminism

Q. On what basis does Bhutto argue that “Islam provides justice and equality for women”?
  • The Quran refers to both men and women, and endows both men and women with the same attributes.
  • As creatures of God all humans have certain rights, duties, and obligations.

Q. How does she account for the manifest inequality of women in so many Muslim societies?
  • This inequality is a man-made creation that emerged in Islam after the Prophet’s death.
  • It reflects the reassertion of the patriarchal society, as religion was used to justify the norms of tribal society.

• This inequality runs counter to the Prophet’s teachings concerning the umma.
  • It is not Islam that is averse to women, it is men.

Q. How do you think Kemal Atatürk (Document 22.1, p. 1120), the Ayatollah Khomeini (Document 22.2, p. 1122), and Ayaan Hirsi Ali (Document 22.4, p. 1126) might respond to Bhutto’s ideas?
  • Kemal Atatürk would likely support Bhutto’s interpretation of Islam because it opposes the authority of Muslim clerics, makes Islam primarily a religion of private faith, and allows a freer role for women in society.
  • The Ayatollah Khomeini may have approved of Bhutto embracing Islam as a guiding force in her life. He would likely have objected to her rejection of the authority of Muslim clerics. His support for the role of clerics in interpreting public law would also have put him at odds with Bhutto, who argues that it is these clerical interpretations that have perverted the teachings of the Prophet. Her views on the status and role of women in society contradict Khomeini’s passages concerning women.
  • Ayaan Hirsi Ali would likely argue that Bhutto’s vision of Islam bears little resemblance to her experience of it. While she may find Bhutto’s interpretation attractive, she would likely point to how it worked in practice in her native Somali culture. That said, it is possible that Bhutto’s arguments might provide Hirsi Ali a means to reconcile some aspects of Western culture she finds attractive with her Islamic heritage.

Document 23.5: Mexican Zapatista Feminists

Q. Should these documents be regarded as feminist? Why or why not? Why might Zapatista women be reluctant to call themselves feminists?
  • In support of describing these as feminist documents, the demand for protection from male violence and for control over the number of children
they choose to raise are similar to demands made by Western feminists.

- Demands for collectivized resources including kitchens, dining halls, day care centers, and craft workshops bear some resemblance to the support for working women promoted by feminists in communist systems.
- Demands for the right to participate in public life are also found in other feminist movements.
- In opposition, many of their economic demands are not specific to women and would benefit the whole community.
- Their demands for sufficient food for children need not be framed as feminist in nature.
- In terms of why these women might be reluctant to describe themselves as feminists, the term is too restrictive to describe their whole agenda which includes many demands that cross gender boundaries or are specifically for the improvement of children’s lives.
- They conceive of themselves as part of a wider revolutionary struggle alongside men, rather than a separate movement with its own agenda.
- They might believe that their agenda would receive a better reception without a feminist label attached to it.

Q. Which of these demands might provoke the strongest male resistance? Why?

- While this question involves speculation, it would be reasonable to argue that some men may object to the ninth demand in the Women’s Revolutionary Law that women will be able to occupy positions of leadership in the revolutionary organization and hold military ranks in the revolutionary armed forces because these positions might be seen as male positions.
- For similar reasons, some might also object to the fourth demand in the Women’s Revolutionary Law which stipulates that women have the right to hold positions of authority in the community.
- Citing tradition and culture, some might object to the right of women to choose their partner and to decide the number of children they will have and care for.

Q. With which of the previous feminist statements might Zapatista women be most sympathetic?

- The Zapatista women would support Document 23.1’s vision of collectivized resources (like dining halls and day care centers) supporting women who work, and more equal relationships between men and women in marriage.
- The Zapatista women would support Document 23.2’s demands for protection from male violence, given the eighth point of the Women’s Revolutionary Law.
- While the Zapatista women have different concerns, they would likely read sympathetically Document 23.3’s assertion that women face complex challenges in multiple interlocking systems (economic, social, cultural, etc.). They would also be sympathetic to the call for a say in the political system and the anger expressed at being marginalized.
- The Zapatista women do not directly deal with the role of religion in their document, so this document touches less directly on their demands. However, they would likely sympathize with Document 23.4’s interpretation of Muhammad’s teaching on divorce and marriage as it indirectly intersects with their own demand that women be allowed to choose their own marriage partner and not be forced into marriage in the seventh part of the Women’s Revolutionary Law. They would also likely engage approvingly with the powerful role models for women in Islam that Bhutto highlights.

**Visual Source 23.1: Globalization and Work**

Q. Why might China, itself the site of many foreign-owned factories, place such a factory in Africa? What does this suggest about the changing position of China in the world economy? What is the significance of the blue jeans for an understanding of contemporary globalization?

- A Chinese company might place such a factory in Africa because labor is cheaper, because of government incentives and proximity to markets, and to avoid tariffs.
- As the Chinese economy grows it is changing from an economy that sought foreign investment to one that invests in foreign economies.
- The photo depicts an American product (blue jeans) being produced by a Chinese company in an African factory, illustrating how the global economy links multiple regions in the same enterprise.

Q. Does this photograph conform to your image of a sweatshop? Why might many developing countries accept foreign-owned production facilities, despite the criticisms of the working conditions in them?
• Students could argue that this is a sweatshop by noting that the employees are wearing coats and hats, implying a cold work environment, and that the workers must work on their feet.
• Students could also claim that it is not a sweatshop by comparing the image to Visual Source 17.4. They might note the well-lit and clean working conditions, and the well-ordered working environment that lacks any obvious workplace dangers.
• In terms of why they accept foreign-owned production facilities, the state gains revenues by taxing the factory.
• The enterprise provides work for people who otherwise have few job opportunities.
• Developing countries lack the capital and the domestic companies to make these investments.

Q. Why do you think most of the workers in this photo are women? How might you imagine their motivations for seeking this kind of work? Keep in mind that the unemployment rate in Lesotho in the early twenty-first century was 45 percent.

• Historically, women are paid less than men, and they often work in the production of clothing.
• Women may seek this sort of work to survive or get ahead, to support their families, or to earn a cash income to supplement other types of subsistence production in which they engage.

Q. What differences can you observe between the workers in this assembly factory and those in the Indian call center shown on p. 1140? What similarities might you identify?

• These workers shown on p. 1140 are engaged in a different type of labor, providing a service rather than a product. They are in an office rather than a factory, and are dressed differently.
• In both images, the people are working in large settings with an open floor plan and are lined up at tables.

Visual Source 23.2: Globalization and Consumerism

Q. In what ways might these images be used to illustrate Westernization, modernization, globalization, and consumerism?

• Visual Source 23.2 illustrates Westernization by depicting a man dressed in Western attire, and in the way it associates happiness and success with material goods.
• The motor bike is a form of modern transport, illustrating modernization, and manufactured under license of a Japanese company, illustrating globalization.
• The image illustrates consumerism by promoting the purchase of a motorbike; it implies that happiness and success are wrapped up in the purchase of consumer items.
• In the photo on p. 1062, two stacks of paper money are present in the center of the poster, suggesting an increasing focus on materialism and commercialism. One of the stacks clearly looks like it is composed of paper money from the United States, which points to a China that is increasingly involved in globalization.

Q. How might the young people on the motorcycle understand their own behavior? Do you think they are conscious of behaving in Western ways or have these ways become Chinese? What is the significance of a Chinese couple riding a Suzuki motorcycle, a Japanese product probably manufactured in China under a license agreement?

• The young people likely see themselves as enjoying the benefits of economic success and partaking in what the globalized world economy has to offer.
• Students could argue that those depicted are not driven by a desire to behave in a Western manner but by a desire to purchase goods that they believe improve their lives. The young people are participating in a form of consumption that has been advertised to them in a Chinese context.
• The motorcycle represents the global economy and the spread of consumerism.

Q. Beyond consumerism, how does this poster reflect changes in relationships between men and women in China after Mao? Is this yet another face of globalization or does it remain a distinctly Western phenomenon?

• The couple appear in public together without supervision and as relative equals. The woman appears as confident and outgoing as the communist woman depicted in Visual Source 21.3.
• The image may be another face of globalization because China developed a new conception of women under the Maoist system.

Q. How might these images be read as a celebration of Chinese success? How might they be used to criticize contemporary Chinese society?
China is growing more prosperous, and Chinese citizens have access to more goods and services than before. However, China has become too tied to consumerism; it is embracing this destructive feature of globalization. It is losing its distinctive identity.

**Visual Source 23.3: Globalization and Protest**

Q. How does this image reflect the concerns of globalization’s many critics? What political message does it convey?

- This visual source reflects the concerns of opponents who believe the global economy is responsible for the great disparities of wealth in the world; the concerns of those who object to the terms under which world trade is practiced and development aid distributed; and the concerns of environmentalists who oppose the new global economy because of its impact on the environment.
  - The image effectively presents the concern that the World Trade Organization represents the values and interests of corporations rather than people, and that only direct action will bring change.
  - It only indirectly represents the concerns of feminist and religious groups that oppose globalization.

Q. Why have these criticisms come to focus so heavily on the activities of the World Trade Organization?

- The World Trade Organization (WTO) is perceived as representing the values and interests of corporations rather than people, and therefore has become symbolic of the pro-globalization forces.
  - The WTO conducts a meeting that provides a focus for protestors.
  - It potentially possesses the authority to make changes to the system.

Q. To what groups of people might such images be most compelling? How might advocates of corporate globalization respond to these protesters?

- The image would be compelling to many Westerners and some in the developing world who oppose world trade and the current trading system and its impact on the developing world, as well as to those concerned about the impact of globalization on the environment.
  - Advocates of corporate globalization would point to the benefits in both the developed and developing world of trade and the growth in overall wealth on the planet. They would object to this characterization of their activities.

**Visual Source 23.4: Globalization: One World or Many?**

Q. To what extent has your thinking about the earth and its inhabitants been shaped by images such as this?

- A student is likely to react to the introduction, which notes several ways in which such images help us to conceive of the planet as a whole rather than split into states or other units.
  - A student might also note how this image reflects the disparities in wealth between regions of the earth, as reflected in electricity consumption.

Q. Based on the electrification evident in this photo, what does this image show about the economic divisions of the world in the early twenty-first century?

- Developed and rapidly developing countries stand out because they are the most electrified regions.
  - Large parts of the world have not been electrified, indicating that economic development is less pronounced in these regions.
    - North America, Europe, India, the Middle East, the coast of Brazil, and parts of East Asia appear to be the most developed regions of the world.

Q. Does this image support or contradict the Snapshot on p. 1145? What features of this image do you find surprising?

- The image supports the Snapshot because the lit up regions of the image, which indicate widespread electrification, correlate well with the Snapshot figures for cell phone, Internet, computer, and car use.
  - In terms of contradiction, the relative electrification of China and India in the image may seem high considering the lower-middle per-capita income category that they fall into in the Snapshot.
    - How little of the earth is electrified is surprising. So, too, are the great discrepancies between regions and the tendency for electrification to be particularly dense along the coasts.
      - How little of the earth is electrified is surprising. So too are the great discrepancies between regions and the tendency for electrification to be particularly intense along the coasts.
Using the Evidence Questions

Documents: Voices of Global Feminism

1. Identifying similarities: What common concerns animate these documents?
   - All seek to redefine relationships between men and women in society.
   - All seek to give women greater independence or self-sufficiency.
   - All propose changes that give women greater rights and freedoms.

2. Defining differences: What variations or conflicting feminist perspectives can you identify in these sources? What accounts for those differences?
   - Some address economic issues, while others do not.
   - Documents 23.1 and 23.5 argue for collectivized resources to support working women, a topic not addressed in the other documents.
   - Document 23.3 emphasizes race more than the others.
   - Document 23.4 focuses more on religious underpinnings of patriarchy than the others.
   - Some argue for public roles for women while others do not.
   - The differences between these documents reflect the different situations and experiences of the women who wrote them. In each case the issues that they identify and the changes that they propose are shaped by their specific circumstances.
   - Economic concerns appear more prominently in the writings of women from less privileged backgrounds.

3. Considering change over time: How do you think Elizabeth Cady Stanton (see Document 16.4, p. 818) and nineteenth-century Western feminists in general would have responded to each of these twentieth-century statements?
   - Stanton and her contemporaries would have approved of Document 23.1’s call for women to be given the education, societal support, and freedom to work at the heart of Kollontai’s agenda. This program would allow women to become completely independent of men, a critical goal for Stanton. Kollontai’s understanding of marriage might also have appealed to Stanton and her contemporaries as it granted women equal status in the relationship.
   - Stanton and her contemporaries would likely also embrace the message in Document 23.2. Dworkin’s efforts to encourage women to resist sexual violence could be understood within the context of Stanton’s wider call for women to break free of their bondage to men.
   - While Stanton and her contemporaries would have undoubtedly supported the rejection of white male rule and the sexism of black men in Document 23.3, it also includes several issues that largely lay beyond the agenda of these earlier feminists including a socialist economic program, a focus on race, and the issue of homosexuality. While one cannot speculate as to how earlier feminists would have reacted to these issues, they do go beyond the official agenda of these earlier movements and Stanton’s arguments in Document 16.4.
   - Stanton and her contemporaries would undoubtedly have approved of Bhutto’s efforts in Document 23.4 to define a more equal position for women in Muslim society. She might however have hoped that it would push further for the complete independence of women from men.
   - Stanton and her contemporaries would have supported the calls of the Zapatista women for the right to an education, to choose their partner in marriage, to work, and to participate fully in public life. They likely would have supported other demands, like that for the provision of day care, that helped women to fully participate in society as independent actors.

4. Evaluating global feminism: What aspects of global feminism were most revolutionary, liberating, or threatening to established authorities and ways of living? To what extent do you think the goals of these varying feminist efforts have been realized?
   - Freeing women from unequal domestic relationships was a threatening idea to established authorities because it undermined long-standing patriarchal traditions. There was considerable progress in many places on this front through new divorce laws and support of family planning especially in the West and communist worlds. Progress was less dramatic in the parts of the Global South.
   - The concept of providing women with support in their child rearing and housekeeping roles as they took up paid employment outside the home was a liberating development. While the communist vision of subjugating the family unit to collectivization as envisioned in Document 23.1 was never fully accomplished, some progress has been made on this front in some regions of the globe. It still remains a challenging issue though for many women.
• The liberating of women from abusive relationships featured prominently in several feminist traditions. Divorce laws and the prosecution of spousal abuse have improved this situation in some places, but the problem remains far from solved.
• Demands by women for the right to vote and to hold public office was a revolutionary concept that threatened the established order. In many regions women have secured these rights, but not everywhere.

Visual Sources: Experiencing Globalization

1. Defining differences: Based on these visual sources and the text of Chapter 23, in what different ways have various groups of people experienced globalization since the end of World War II?
• Visual Source 23.1 reflects globalization’s impact on the working lives of many people.
• Visual Source 23.2 reflects globalization’s impact on the material wealth and consumer life of some people.
• Visual Source 23.3 reflects opposition to globalization by a variety of people for many different reasons.
• Visual Source 23.4 reflects the disparities in levels of development across the globe, as reflected in relative levels of electrification.

2. Noticing change: Based on these visual sources and those in the text of Chapter 23 as well, in what respects does contemporary globalization differ from that of earlier times? What continuities might you observe? Consider in particular the question of who is influencing who. Does recent globalization represent largely the impact of the West on the rest of the world or is it more of a two-way street?
• The scale and pace of globalization has increased, new opponents of globalization have emerged, and globalization has led to greater disparities in wealth than before.
• Certain continuities can be observed. For example, globalization continues to be driven significantly by trade, to drive the mixing of cultures and ideas, and to lead to the adoption across cultures of such things as crops and technologies.
• As these visual sources reveal, the West has been a driving force in globalization since World War II and its influence has been felt in many parts of the world.
• However, other regions have influenced the West and their influence is growing as Westerners become more economically dependent on them.

• Europe played a less important role in the early stages of globalization, while regions such as China and India played more important roles.

3. Making assessments: Opinions about contemporary globalization depend heavily on the position of observers—their class, gender, or national locations. How might you illustrate this statement from the visual sources in this chapter?
• Some Westerners might think Visual Source 23.1 chronicles exploitation, while the workers in the photo might see themselves as embracing an opportunity.
• Visual Source 23.2 illustrates how one’s position in the global economic system and ability to benefit from its production of wealth can shape how one perceives contemporary globalization.
• Visual Source 23.3 illustrates how concerns, whether about economic development, environmentalism, the treatment of workers, or feminism, can impact how a person views and understands organizations like the WTO.
• Visual Source 23.4 illustrates how where one lives can have a huge impact on their access to the wealth generated by globalization.

4. Seeking further evidence: What additional images might add to this effort to illustrate visually the various dimensions of globalization? What visual sources do you think might be added to it fifty or a hundred years from now?
• Visual sources that might add to this feature include images representing religious alternatives to globalization, the global feminist movement, and American imperialism, and images that more fully explore environmentalist opposition.
• Visual sources that could be added fifty to one hundred years from now include pictures depicting global warming, images dealing with the scarcity of natural resources, and images depicting the impact of globalization on the West.

LECTURE STRATEGIES

Lecture 1: The United States and the world: An evil empire?

This is a sensitive lecture topic. Many Americans have a strong inclination to bristle at any hint of criticism of U.S. policies. Nonetheless, helping students to understand why many people throughout the world hate the United States, and exploring the
justice or injustice of their complaints, is a valuable service you can provide to students. The objectives of this lecture strategy are:

- to encourage understanding of the United States as an economic as well as a political/military force in the modern world
- to explore the roots and development of America’s understanding of itself as police of the world
- to consider what aspects of American culture are most offensive to people in other parts of the world
- to examine why the United States waged the Gulf War and the Iraq War
- to investigate what the implications of those two wars have been in perceptions of the United States abroad

Begin at the simplest level: the stereotype of the “ugly American.” Travel anywhere beyond the boundaries of the United States, and you’ll see dirty looks aimed at the American tourist, who is perceived as being loud, intrusive of other people’s space, critical, pushy, certain that everyone can understand English if it’s spoken loudly enough, and generally obnoxious. Of course, all American tourists aren’t like that, but it has become such an integral part of the experience of American tourists that if you don’t behave like that abroad you’re likely to be singled out for praise. Explore this stereotype (a Google image search will produce some interesting illustrations) as a starting point to consider American attitudes toward the rest of the world, or, more importantly, how Americans are perceived abroad.

After this point, you can include a wide range of material, depending on your interests and your students’ interests. Some points to consider are:

- how large an impact a multinational corporation can have on a developing nation (e.g., sweatshops, environmental impact, interference in governments)
- the effect on the United States of being the only superpower left in the world
- the sort of American culture that is being exported, and the question of whether the most visible exports (the Barbies mentioned in the textbook, popular music, Hollywood movies, McDonald’s, etc.) actually reflect the reality of American culture or whether they give a distorted picture
- the United States’ role as host of the United Nations and as a member of the Security Council, and whether the United States believes it is bound by UN decisions
- the United States’ extraordinary record of giving massive amounts of money and manpower to charitable causes throughout the world
- what caused the Gulf War, and how that war affected perceptions of the United States abroad
- what the Iraq War has done to change foreign attitudes about the United States (including such issues as the UN’s vote not to support the war, the failure to find weapons of mass destruction in Iraq, and the ongoing violence in Iraq).

A balanced and evenhanded approach is key to making this lecture work. The United States, both as a nation and in the form of its many citizens, has done a great deal of good in the modern world; don’t forget to include that in the picture you develop. Also, be careful not to engage in direct attacks on a political leader or party—it’s important to remember objectivity, particularly with this topic.

**Lecture 2: The other sex: Making women visible**

The purpose of this lecture strategy is to develop the history of global feminism that was briefly covered in this chapter. Its objectives are:

- to help students understand the revolutionary nature of the current women’s movement
- to examine how far the movement has gone in various parts of the world
- to consider problems the movement has faced and continues to face in the modern world.

Begin with the typical household in the developed world. Encourage your students to discuss things invented within the past century that have made it easier for women to work outside the home or have significantly reduced the amount of work that has to be done inside it. It is particularly useful to bring along a list of inventions, including the year each item was invented, to add to the discussion and to help emphasize the extreme modernity of frozen foods, microwave ovens, vacuum cleaners, myriad processed foods that can be bought ready to eat, and so on. It’s also useful to consider that reliable feminine hygiene products and the availability of aspirin make it easier for women to work consistently outside the home, as does day care. Get your students to consider the percentage of time
housework takes now compared to even a century ago.

From there, go on to examine the second wave of feminism. Some issues to consider are:

- the relationship between the feminist movement and the civil rights movement in the United States
- the leaders of the movement in the Western world and their goals
- whether the sexual liberation preached by the women’s movement is new in world history or just new women
- what the role of biology is in all this—the fact that women and men are anatomically and genetically different, and that women have the babies
- homosexuality, both female and male.

Move beyond the Global North to consider in greater detail some of the issues of international feminism raised by the textbook. Some specific points you might care to consider are:

- how female political leaders (Margaret Thatcher, Indira Gandhi, Sonia Gandhi, Benazir Bhutto, Golda Meir, etc.) have managed to gain and retain power
- traditional strictures that prevent men from regarding women as equals
- the issue of women’s spheres and men’s spheres of work that have proven hard to overturn.

Lecture 3: Re-greening the world

The modern environmental movement is a tale of desperate worry about the fate of the planet, but it also shows human resilience and hope at many levels. The objectives of this lecture strategy are:

- to consider the factors that have caused the earth’s current environmental fears
- to examine the role of both governments and nongovernmental organizations in taking responsibility for the environment
- to raise student awareness of environmental issues.

Begin with Nobel laureate Wangari Maathai of Kenya, the first environmental activist to win the Nobel Peace Prize (in 2004). Her Green Belt Movement planted 30 million trees in Africa, aiming to slow deforestation and help poor people gain access to firewood and building materials. Move from Maathai to the problem of deforestation around the world and what is being done to combat it. Beyond that point, many possible approaches to the topic are possible. Perhaps the most straightforward approach is a thematic one. Some possible themes are:

- protection of endangered plants and animals (including legislation like the Environmental Protection Act in the United States, NGOs like the World Wildlife Fund that buy and preserve habitats, and direct-action groups like Greenpeace, with their history of throwing themselves between whaling ships and threatened whales)
- advocacy for environmentally friendly products (detergents, recycled products, etc.)
- efforts to force or convince corporations to adopt environmentally friendly policies (protests against specific polluters and legislation such as the U.S. Environmental Protection Act)
- fear of global warming (including discussion of what is going on and efforts to combat it, such as bans on CFCs and greenhouse gases; the Kyoto protocol and why the United States refused to ratify it; and international conferences on the subject).

THINGS TO DO IN THE CLASSROOM

Discussion Topics

1. Comparison (large or small group). “Reglobalization.”

Ask students to examine the Snapshot on p. 1145 entitled “Global Development and Inequality, 2011.” Which of the statistics do they find most important or relevant? What are the greatest differences in statistic between low- and upper-income states? Conclude by having each student write a paragraph on the significance of one item, and then share their statements with the whole class.

2. Misconception/Difficult topic (large or small group). “Religious extremism is a Muslim matter.”

Students usually regard the militant religious extremism of groups like al-Qaeda as a unique phenomenon that in some way shows the basic
irrationality of Islam. Ask students each to come to class on discussion day with an example they have found of non-Muslim religious extremism, either historical or contemporary (e.g., ancient Jewish zealots, or cults like Heaven’s Gate or Aum Shinrikyo in Japan). Discuss their examples, going on to consider the dividing line between fundamentalism and extremism.

3. Contextualization (large or small group). “Thinking green.”

How far have environmental concerns penetrated into your community? Ask students to discuss the ways environmentalism has had an impact on their own lives.

Classroom Activities

1. Analysis exercise (large or small group). “A global economy.”

Ask students to identify the country of origin of the objects around them in the classroom, including their own clothing and any snacks they might have in their backpacks. Mark the sources on a projected map, and then encourage discussion of why goods are brought such long distances instead of being produced closer to home.


Predistribute to the class copies of Osama bin Laden’s “Letter to America” of November 24, 2002 (readily available on the Internet). Ask students to list the major complaints against the United States contained in the letter. Then ask them to discuss these complaints in light of what they know about the history of the United States and the world in the twentieth and early twenty-first centuries. Do they think the charges are fair? Do the charges have an element of truth but not the complete truth? Do any of your students believe the charges are entirely false? Make sure that students discuss the evidence, not just their feelings.

3. Clicker question.

Are you in general optimistic or pessimistic about the future of the human species?

Class Discussion for the Documents and Visual Sources Features

Comparison (large or small group): Role Playing

Global feminism is made up of numerous movements with different agendas. To help your students understand the variety of feminist movements hold a mock international meeting. Ask students in groups of three or four to represent women from movements across the world. Be sure to include a good mixture of Global North and Global South movements and movements from different cultural contexts. Ask each group to research their movement before class paying particularly attention to their agendas. At the mock meeting have the students develop a common agenda, while requiring each group to maintain their core concerns.

Contextualization (large or small group): What Is Globalization?

To help students come to terms with globalization in its many forms, ask them to identify different perspectives from which globalization can be examined. Some questions to consider include the following:

- What global forces are at work in globalization and how might they be directly experienced by individuals?
- How can where you live and what you do affect your understanding of globalization?
- What can taking the perspective of a protestor against globalization add to our understanding?
- What positive and negative aspects of globalization can you identify? Are the positive aspects clearly good, and the negative aspects clearly bad, or do they depend on your perspective?

Conclude by asking students what such an exploration can tell us about globalization. Does such an exploration explain why globalization has occurred in the manner that it has? Can it help to explain the variety of opinions concerning globalization?
Classroom Activities for the Documents and Visual Sources Features

Comparison (large or small group): Feminism and Fundamentalism

Build off of Benazir Bhutto’s critique of fundamentalism in Document 23.4 to explore how fundamentalists address feminism. Offer your students one or two fundamentalist writings on women by Islamic authors. Writings by the Muslim Brotherhood in Egypt or the Ayatollah Khomeini in Iran work well. How do they compare with Bhutto? To add to the comparison you could introduce Christian fundamentalist critiques of feminism and compare their understanding of women in society to those of Muslims fundamentalists. How are they similar? What makes them distinctive?

Contextualization (large or small group): Globalization Today

Expand on Using the Evidence question 4 by having students collect further images of globalization to share in class. Ask them to look in particular for images that they think add a new dimension to the visual sources here. Why did they choose their image(s)? Conclude by asking the class to vote on which image they would add to the feature. What do they think is the most important aspect of globalization that is not included in the Visual Sources feature?

WHAT’S THE SIGNIFICANCE?

al-Qaeda: International organization of fundamentalist Islamic militants, headed by Osama bin Laden. (pron. al-KIGH-dah or al-KAHY-dah)

antiglobalization: Major international movement that protests the development of the global economy on the grounds that it makes the rich richer and keeps poor regions in poverty while exploiting their labor and environments; the movement burst onto the world stage in 1999 with massive protests at a meeting of the World Trade Organization in Seattle.

bin Laden, Osama: The leader of al-Qaeda (1957–2011), a wealthy Saudi Arabian who turned to militant fundamentalism. (pron. oh-ZAHM-ah bin LAWD-n)


environmentalism: Twentieth-century movement to preserve the natural world in the face of spiraling human ability to alter the world environment.

fundamentalism: Occurring within all the major world religions, fundamentalism is a self-proclaimed return to the “fundamentals” of a religion and is marked by a militant piety and exclusivism.

global warming: A worldwide scientific consensus that the increased burning of fossil fuels and the loss of trees have begun to warm the earth’s atmosphere artificially and significantly, causing climate change and leading to possibly catastrophic results if the problem is not addressed.

Guevara, Che: Ernesto “Che” Guevara was an Argentine-born revolutionary (1928–1967) who waged guerrilla war in an effort to remedy Latin America’s and Africa’s social and economic ills. (pron. chay gah-VAHR-ah)

Hindutva: Fundamentalist Hindu movement that became politically important in India in the 1980s by advocating a distinct Hindu identity and decrying government efforts to accommodate other faith groups. (pron. hin-DOOT-vah)

neo-liberalism: An approach to the world economy, developed in the 1970s, that favored reduced tariffs, the free movement of capital, a mobile and temporary workforce, the privatization of industry, and the curtailing of government efforts to regulate the economy.

North/South gap: Growing disparity between the Global North and the Global South that appears to be exacerbated by current world trade practices.

Prague Spring: Sweeping series of reforms instituted by communist leader Alexander Dubcek in Czechoslovakia in 1968; the movement was subsequently crushed by a Soviet invasion.

reglobalization: The quickening of global economic transactions after World War II, which resulted in total world output returning to the levels established before the Great Depression and moving beyond them.
**second-wave feminism**: Women’s rights movement that revived in the 1960s with a different agenda than earlier women’s suffrage movements; second-wave feminists demanded equal rights for women in employment and education, women’s right to control their own bodies, and the end of patriarchal domination.

**transnational corporations**: Huge global businesses that produce goods or deliver services simultaneously in many countries; often abbreviated as TNCs.

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**FURTHER READING**


**LITERATURE**


**FILM**

• **Global Jihad.** Insight Media, 2004. 22 minutes. ABC news program that examines al-Qaeda style fundamentalism in Southeast Asia.
• **Power to the People.** Films for the Humanities and Sciences, 1995. 49 minutes. Traces the people-power movements of the twentieth century, from the Russian Revolution through the civil rights movements of the 1960s.
• **Times Are A-Changin’.** Insight Media, 2005. 30 minutes. Explores the political and social changes that took place in the United States in the 1960s and 1970s, including segments dedicated to feminism and Latino movements.

**ADDITIONAL BEDFORD/ST. MARTIN’S RESOURCES FOR CHAPTER 23**

**PowerPoint Maps, Images, Lecture Outlines, and i>clicker Content**

These presentation materials are downloadable from the Media and Supplements tab at bedfordstmartins.com/strayer/catalog, and they are available on an Instructor’s Resource CD-ROM. They include ready-made and fully customizable PowerPoint multimedia presentations built around lecture outlines that are embedded with maps, figures, and selected images from the textbook and are supplemented by more detailed instructor notes on key points. Also available are maps and selected images in JPEG and PowerPoint format; content for i>clicker, a classroom response system, in Microsoft Word and PowerPoint formats; the Instructor’s Resource Manual in Microsoft Word format; and outline maps in PDF format for quizzing or handouts. All files are suitable for copying onto transparency acetates.

**Documents and Essays from Worlds of History: A Comparative Reader, Fifth Edition**

The following documents, essays, and illustrations to accompany Chapter 23 are available in the following chapters of this reader by Kevin Reilly:

Chapter 14:
• Jared Diamond, *Easter Island’s End*
• Terry L. Hunt, *Rethinking the Fall of Easter*
• J.R. McNeill, *Sustainable Survival*
• Simon Romero, *Once Hidden by Forest, Carvings in Land Attest to Amazon’s Lost World*

Chapter 27:
• *Occupy Wall Street*

Chapter 28:
• Sherif Hetata, *Dollarization*
• Philippe Legrain, *Cultural Globalization Is Not Americanization*
• Miriam Ching Yoon Louie, *Sweatshop Warriors: Immigrant Women Workers Take on the Global Factory*
• Benjamin Barber, *Jihad vs. McWorld*
• The World Bank, *World Development Report: Gender and Development*

**Online Study Guide at bedfordstmartins.com/strayer**

The Online Study Guide helps students synthesize the material from the textbook as well as practice the skills historians use to make sense of the past. Each chapter contains specific testing exercises, including a multiple-choice self-test that focuses on important conceptual ideas; a flashcard activity that tests students on their knowledge of key terms; and two interactive map activities intended to strengthen students’ geographic skills. Instructors can monitor students’ progress through an online Quiz Gradebook or receive email updates.

**Computerized Test Bank**

This test bank provides over fifty exercises per chapter, including multiple-choice, fill-in-the-blank, short-answer, and full-length essay questions. Instructors can customize quizzes, add or edit both questions and answers, and export questions and answers to a variety of formats, including WebCT and Blackboard. The disc includes correct answers and essay outlines.