

THE DYNAMICS OF GLOBALIZATION

Organization of the Seminar

- (1) Since our central concerns involve a subject that is long on interpretations but short on systematic investigations, the instructor thinks of the course as a research seminar, a restless probing of diverse material for formulations, concepts, and findings that will allow us to break new ground through our discussions and papers. Hopefully, some members of the seminar will want to view their papers as providing the basis for essays that could eventually be published.
- (2) It follows that the seminar will be conducted informally, with open discussion and a free flow of ideas, criticisms, and suggestions maximized and straight lectures minimized.
- (3) To engineer a genuine breakthrough, we will have to engage in several activities, with each session of the seminar involving two or more of these activities and the periods between the sessions involving work on the completion of corresponding assignments:
 - (a) the first of these activities will consist of a common core of assigned readings to be discussed at each meeting and to be read in advance of the meeting;
 - (b) the second of these activities, comprising roughly 10% of the final grade, will consist of writing a short paragraph (for discussion in class and to be attached to the papers turned in at the end of the semester) each week in which you read four of the statements that follow the bibliography on page 37 and address the question of why the description is or is not an instance of globalization? (in no case is there a correct answer to the question; the idea is build a pervasive habit of asking of what that which we observe is an instance).
 - (c) the third of these activities, comprising 15% of the final grade, will consist of written assessments of two outstanding books in which a response is offered to the "Questions To Be Addressed" listed below;. The first assessment should be completed no later than **October 15th** and the second not later than **December 3rd**. The assignment of these assessments will be made from the materials also enumerated below, and the evaluations of them shall be distributed in advance to the other members of the seminar by their authors;
 - (d) Except for students who choose to write a term paper (see paragraph 3e below), the fourth activity will consist of weekly papers of no less than three pages and no more than four pages which pursue and wrestle with one or more questions, insights, or contradictions that provoked your curiosity in the assigned reading for that week. The papers will serve to focus the seminar discussion each week and thus must be completed for the sessions at which they are due. With four exceptions, these papers will not be separately graded, but will be turned in at the end of the semester with the materials noted in paragraphs 3b and 3c above and will together comprise 75% of the final grade. If all the papers are not appended, or if they are perfunctory and do not reflect a thoughtful probing of their subject matters, or if they simply describe and restate what is in the reading, their contribution to the final grade will be no better than a C. Weekly papers which consistently probe the questions, insights, or contradictions beyond the presentation in the assignment, and which do so in a creative and disciplined way, will insure a contribution of A.

The four exceptions concern the weekly papers due September 17th, October 1st, and November 26th. These papers can be up to seven pages and should be turned in for my evaluation after the meeting of the seminar that day. Their content should consist of an essay that critically evaluates the books listed for those weeks. The task is not as onerous as it may seem because the books are both readable and eye opening. In addition, all three books are assigned for weeks following holidays, thus allowing two weeks to read them and the other assigned readings for those weeks.

- (e) The fifth activity involves a choice between writing a term paper and only writing seven weekly papers instead of the fourteen papers cited in paragraph 3d above (but it is expected that the reading for each week will be completed before class on those weeks when a paper is not written). If the term-paper choice is made, the term paper will comprise 50% of the final grade and the weekly papers will account for 25% of the final grade. The term-paper option involves writing a careful, creative, and analytic paper---one that could be published in a professional journal---in which you explore a dimension of globalization listed below. The paper should seek to be definitive in terms of theory, concepts, and data---that is, it should analyze the ways in which globalizing and/or localizing processes are operative in the dimension chosen for study, with due attention being given to ambiguities, gaps, or contradictions in the relevant literature as well as to the sources and consequences of the phenomena examined and their likely evolution in the future. Your essay may well draw on more than the literature listed here and, hopefully, it will be an imaginative effort that goes beyond the cited works and achieves a synthesis of the ideas they contain along with your own thinking about the theoretical, methodological, and/or substantive issues that may be involved. By way of developing a meaningful conclusion to the paper, you may wish to include precise if-then hypotheses in which you anticipate how various circumstances in the future will give rise to variations in the phenomena analyzed. If your paper picks up on some of the ideas in your appended weekly assignments, these connections should be noted in the footnotes of the paper.

Equally important, in researching and writing the paper you ought to think of Washington as a vast laboratory that may well house persons who can shed direct, empirical light on the topic of your inquiry. That is, consider arranging an interview or a series of interviews to pursue aspects of the paper that puzzle you. If in any way the participation of my office in setting up the interviews (use of stationery, phone calls, etc.) would help, Sally and I are at your disposal. A one-page statement of plans for the paper will be due on **October 15th**. We may want to have progress reports in class so that all concerned can hear what others are up to. The final draft will be due the last day of class (late papers will not be accepted). The dimensions of globalization to be selected as the focus of the paper include the following (others are possible through mutual agreement):

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|-----------------------------------|-----------------------------------|------------------------|
| (1) advertising | (23) technology | (45) global elites |
| (2) science | (24) migration | (46) psychology |
| (3) feminism | (25) energy | (47) expatriots |
| (4) the environment | (26) philosophies: modernization | (48) fragmentation |
| (5) stock markets | (27) philosophies: postmodernism | (49) CNN |
| (6) crime | (28) right-wing politics | (50) Westernization |
| (7) sports | (29) international organizations | (51) technology |
| (8) the arts | (30) constraints on states | (52) migration |
| (9) nongovernmental organizations | (31) free enterprise | (53) elections |
| (10) the social sciences | (32) religion | (54) export of culture |
| (11) tourism | (33) business | (55) communications |
| (12) the legal profession | (34) the Internet | (56) movies |
| (13) ideologies | (35) family practices | (57) knowledge |
| (14) medicine | (36) conditions of work | (58) security |
| (15) language | (37) health practices | |
| (16) ethnicity | (38) challenges to authority | |
| (17) human rights | (39) from 1800 to 1945 | |
| (18) norms | (40) corporate practices | |
| (19) states | (41) political subunits | |
| (20) communities | (42) population growth & policies | |
| (21) drugs | (43) education | |
| (22) music | (44) architecture | |
| (23) equity | (48) democratization | |
| (24) trade | (49) electronic commerce | |
| (25) currency trading | (50) development | |

- (4) The core materials to be used for the first level above will be drawn mainly from the following, which members of the seminar are expected to acquire or otherwise gain access to:

Jan Aart Scholte, *Globalization: A Critical Introduction* (St. Martin's Press, 2000, paper) – hereinafter cited as Scholte
M. Mitchell Waldrop, *Complexity: The Emerging Science at the Edge of Order and Chaos* (Simon Schuster, 1992, paper)
James N. Rosenau, *Distant Proximities: Dynamics Beyond Globalization* (Princeton University Press, 2003, paper) - hereinafter cited as *Distant Proximities*
Nayan Chanda, *Bound Together: How Traders, Preachers, Adventurers, and Warriors Shaped Globalization* (Yale University Press, 2007)
David Held and Anthony McGrew, David Goldblatt and Jonathan Perraton. *Global Transformations: Politics, Economics and Culture* (Stanford University Press, 1999, paper) - hereinafter cited as Held, et al.
James N. Rosenau, *Along the Domestic-Foreign Frontier: Exploring Governance in a Turbulent World* (Cambridge University Press, 1997, paper) - hereinafter cited as *Frontier*
Michael Edwards, *Civil Society* (Polity Press, 2004, paper)

Questions To Be Addressed

(in both the written assessments and the weekly readings specified in paragraphs 3c and 3d above)

- (1) Does the author have an explicit definition or conceptualization of "globalization" (or equivalent terms such as "the world," "globality," or "humanity")? If so, what is it and how fully is it developed?
 - (a) Does the author draw an explicit distinction between globalization as an empirical process in which the world becomes increasingly compressed and as a mental-emotional state in which there is an intensification of consciousness of the world as a whole? Does he or she discuss both types of globalization, or is his or her analysis cast in terms of only one of them? Or is this distinction ambiguous, making it necessary to infer which type is under consideration?
- (2) Does the author have an explicit conceptualization of "localization" (or equivalent terms such as "indigenization," "deglobalization," and "individualization")? If so what is it and how fully is it developed?
- (3) Does the author identify methodological problems posed by globalizing and localizing dynamics?
- (4) Does the author posit explicit links between globalizing and localizing dynamics? If so, is there an attempt made to label the links (with such terms as "glocalization" or "framegration")?
- (5) Does the author conceive of globalizing dynamics to be irreversible long-run tendencies? Or are they seen as punctuated and capable of coming a halt? Or is their duration not considered?
- (6) What does the author regard as the main stimuli to and sources of globalization?
- (7) What impediments to globalization does the author identify?
- (8) Does the author imply or state that the processes of globalization are subject to control by any or all actors? Or are the processes seen to be spin-offs of non-manipulable structural factors?
- (9) Does the author allow for variation within the processes of globalization that he or she specifies?
- (10) Does the author make any judgments, implicitly or explicitly, about the desirability or undesirability of either globalization or localization? If so, what are they and how fully developed are they?

Common Readings

1a. Definitional and Methodological Challenges - I

Common Readings:

- Waldrop, *Complexity* (entire for January 28th)
Distant Proximities, Chaps. 1, 9, 19
 T.I. Sanders, "To Fight Terror, We Can't Think Straight," *Washington Post*, May 5, 2002, p. B2

Book Assessments:

- Foreign Affairs Agenda, *The New Shape of World Politics: Contending Paradigms in International Relations* (Council on Foreign Relations, 1997)
 J. Urry, *Global Complexity* (Polity 2003)
 H.F. Didsbury, Jr. (ed.), *Thinking Creatively in Turbulent Times* (World Future Society, 2004)
 T. Homer-Dixon, *The Ingenuity Gap: Facing the Economic, Environmental, and Other Challenges of an Increasingly Complex and Unpredictable World* (Vintage Books-Random House, 2002)
 W.T. Anderson, *The Next Enlightenment: Integrating East and West in a New Vision of Human Evolution* (St. Martin's Press, 2003)
 M. Gladwell, *The Tipping Point: How Little Things Can Make a Big Difference* (Little, Brown, 2000)
 H. Lefebvre, *The Production of Space* (Blackwell, 1991)
 R. Axelrod and M.D. Cohen, *Harnessing Complexity: Organizational Implications of a Scientific Frontier* (Free Press, 1999)
 W. Rasch and C. Wolfe (eds.), *Observing Complexity: Systems Theory and Postmodernity* (Minnesota, 2000)
 S. Johnson, *Emergence: The Connected Lives of Ants, Brains, Cities, and Software* (Scribner, 2001)
 Y. Bar-Yam (ed.), *Unifying Themes in Complex Systems* (Perseus, 2000)
 T.I. Sanders, *Strategic Thinking and the New Science: Planning in the Midst of Chaos, Complexity, and Change* (Free Press, 1998)

1b. Definitional and Methodological Challenges – II (February 4th)

Common Readings:

- Distant Proximities*, Chaps. 2-7, 14-17
 Held, et. al, pp. 1-31, 453-56

Book Assessments:

- T. L. Friedman, *The World Is Flat: A Brief History of the Twenty-First Century* (Farrar, Straus and Giroux, 2006)
 D. Harvey, *Spaces of Hope* (University of California Press, 2000)
 D.J. Pequet, *Representations of Space and Time* (Guilford Press, 2002)
 A.M. MacEachren, *How Maps Work: Representation, Visualization, and Design* (Guilford Press, 2004)
 R.G. Golledge and R.J. Stimson, *Spatial Behavior: A Geographic Perspective* (Guilford Press, 1997)
 W.T. Anderson, *All Connected Now: Life in the First Global Civilization* (Westview Press, 2001)
 P. Russell, *Waking Up in Time: Finding Inner Peace in Times of Accelerating Change* (Origin Press, 1998)
 M.R. Brawley, *The Politics of Globalization: Gaining Perspective, Assessing Consequences* (Broadview, 2003)
 P.R. Ehrlich, *Human Natures: Genes, Cultures, and the Human Prospect* (Island Press, 2000)
Economist, "Globalization and Its Critics," September 29, 2001 (entire section)
 R. Falk, *The Declining World Order* (Rowman & Littlefield, 2004)

1c. Conceptual Challenges – III (February 11th)

Common Readings:

N. Chanda, *Bound Together: How Traders, Preachers, Adventurers, and Warriors Shaped Globalization (entire)*

Book Assessments:

- A. Jones, *Dictionary of Globalization* (Polity, 2006)
- C. Enloe, *Globalization and Militarism* (Rowman and Littlefield, 2007)
- E. Laszlo, *Macrosift: Navigating the Transformation to a Sustainable World* (Berrett-Koehler, 2001)
- P. Singer, *One World: The Ethics of Globalization* (Yale University Press, 2002)
- Beck, *What Is Globalization?* (Polity Press, 2000)
- A. Appadurai, *Globalization* (Duke University Press, 2001)
- P. Legrain, *Open World: The Truth About Globalization* (Abacus, 2003)
- R.H. Hedley, *Running Out of Control: Dilemmas of Globalization* (Kumarian Press, 2002)

2. Conceptual Challenges: Modernity, Globalization, Localization, Frangmentation**Common Readings:**

- Giddens and Pierson, *Conversations with Anthony Giddens*
- Held, et al, pp. 414-52
- Scholte, pp. 41-61, 184-203
- J.G. Ruggie, "Territoriality and Beyond: Problematizing Modernity in International Relations," *International Organization*, Vol. 47 (Winter 1993), xerox on reserve

Book Assessments:

- World Commission on the Social Dimension of Globalization, *A Fair Globalization: Creating Opportunities for All* (International Labour Organization, 2004)
- P. Jackson,, P. Crang. and C. Dwyer (eds.), *Transnational Spaces* (Routledge 2004)
- E. Cornish, *Futuring: The Exploration of the Future* (World Future Society, 2004)
- D. Wood, *Five Billion Years of Global Change: A History of the Land* (Guilford Press, 2004)
- G. Delanty, *Social Theory in a Changing World: Conceptions of Modernity* (Polity Press, 1999)
- Z. Bauman, *Wasted Lives: Modernity and Its Outcasts* (Polity Press, 2004)
- N. Luhmann, *Observations on Modernity* (Stanford, 1998)
- W. Rasch, *Niklas Luhmann's Modernity: The Paradoxes of Differentiation* (Stanford, 2000)
- N. Luhmann, *Social Systems* (Stanford 1995)
- U. Beck, A. Giddens, and S. Lash, *Reflexive Modernization: Politics, Tradition and Aesthetics in the Modern Social Order* (Stanford, 1994)
- M.B. Steger (ed.), *Rethinking Globalism* (Rowman and Littlefield, 2004)
- J. Urry, *Sociology Beyond Societies: Mobilities for the Twenty-First Century* (Routledge, 2000)
- M. Mozaffari (ed.), *Globalization and Civilizations* (Routledge, 2002)
- W. Bello, *Deglobalization: Ideas for a New World Economy* (Zed Books, 2002)
- R. Broad, *Global Backlash: Citizen Initiatives for a Just World Economy* (Rowman and Littlefield, 2002)
- J. Smith and H. Johnston (eds.), *Globalization and Resistance: Transnational Dimensions of Social Movements* (Rowman and Littlefield, 2002)
- R. Hambleton, H.V. Savitch, and M. Stewart (eds.), *Globalism and Local Democracy: Challenge and Change in Europe and North America* (Palgrave, 2002)
- J.P.P. Sáinz and K.E. Andraide-Eekhoff, *Communities in Globalization: The Invisible Mayan Nahual* (Rowman & Littlefield, 2003)
- M. Burawoy, et al., *Global Ethnography: Forces, Connections, and Imaginations in a Postmodern World* (University of California Press, 2000)
- W. Magnusson and K. Shaw (eds.), *A Political Space: Reading the Global through Clayoquot Sound*

- (University of Minnesota Press, 2003)
 S.A. Schirm, *Globalization and the New Regionalism* (Polity Press, 2002)
 Y.W. Bradshaw, J.F. Healey, R. Smith (eds.), *Sociology for a New Century* (Pine Forge Press, 2001)
 R. Bleiker, *Popular Dissent, Human Agency and Global Politics* (Cambridge Univ. Press, 2000)
 A. Brysk, *From Tribal Village to Global Village: Indian Rights and International Relations in Latin America* (Stanford University Press, 2000)
 W. Ellwood, *The No-Nonsense Guide to Globalization* (New Internationalist Publications, 2001)
 B.R. Barber, *Jihad vs. McWorld* (Times Books, 1995)

3. Globalization and Cultural Processes (February 25th)

Common Readings:

- Held, et al., Chap. 7
 J.W. Meyer, "The Changing Cultural Content of the Nation-State," (xerox on reserve)
 B.R. Barber, "Democracy at Risk: American Culture in a Global Culture," *World Policy Journal*, Vol. XV (Summer 1998), pp. 29-41 (xerox on reserve)
 P.L. Berger, "Four Faces of Global Culture," *The National Interest* (Fall 1997), pp. 23-29, (on reserve)
 B. Wallraff, "What Global Language?" *Atlantic Monthly* (November 2000), pp. 52-66 (xerox on reserve)
 S.M. Walt, "Fads, Fevers, and Firestorms," *Foreign Policy* (November/December 2000), pp. 34-42 (xerox on reserve)

Book Assessments:

- A.R. Embong (ed.), *Globalization, Culture & Inequality* (Penerbit Universiti Kebangsaan Malaysia, 2004)
 W. Kokot, K. Tölölyan and C. Alfonso (eds.), *Diaspora, Identity, and Religion* (Routledge, 2004)
 G. Ritzer, *The Globalization of Nothing* (Pine Forge Press, 2004)
 N. Pieterse, *Globalization and Culture: Global Mélange* (Rowman Littlefield, 2003)
 P.A. Cantor, *Gilligan Unbound: Pop Culture in the Age of Globalization* (Rowman & Littlefield, 2003)
 T. Cowen, *Creative Destruction: How Globalization Is Changing the World's Cultures* (Princeton University Press, 2002)
 D. Crane, N. Kawashima, K. Kawasaki (eds.), *Global Culture: Media, Arts, Policy, and Globalization* (Routledge, 2002)
 S. Benhabib, *The Claims of Culture: Equality and Diversity in the Global Era* (Princeton, 2002)
 A. Malay, Jr. (ed.), *Going Global: Asian Societies on the Cusp of Change* (University of the Philippines, 2001)
 J. Boli and G.M. Thomas, *Constructing World Culture: International Nongovernmental Organizations Since 1875* (Stanford, 1999)
 N. Klein, *No Logo: Taking Aim at the Brand Bullies* (St. Martin's Press, 1999)
 U. Hannerz, *Transnational Connections: Culture, People, Places* (Routledge, 1996)
 D. Brooks, *BOBOS (Bourgeois Bohemians) in Paradise: The New Upper Class and How They Got There* (Simon & Schuster, 2000)
 I. Mosley (ed.) *Dumbing Down: Culture, Politics and the Mass Media* (Imprint Academic, 2000)
 J. Kotkin, *Tribes* (Random House, 1993)
 S.P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (Simon and Schuster, 1996)

a. The Mobility Upheaval (March 3rd)

Common Readings:

- Held, et al., Chap. 6
Distant Proximities, Chap. 8

Book Assessments:

- D. Held and A. Kaya (eds.) *Global Inequality: Patterns and Explanations* (Polity 2007)
 (J. Friedman and S. Randeria (eds.), *Worlds on the Move: Globalization, Migration and Cultural Security* (I.B. Taurus, 2004)
 P. Kennedy and V. Roudometof (eds.), *Communities Across Borders: New Immigrants and Transnational Cultures* (Routledge, 2002)
 S. Castles and A. Davidson, *Citizenship and Migration: Globalization and the Politics of Belonging* (Routledge, 2000)
 C.B. Brettell and J.F. Hollifield (eds.), *Migration Theory: Talking Across Disciplines* (Routledge, 2000)
 B. Honig, *Democracy and the Foreigner* (Princeton, 2001)
 T. Faist, *The Volume and Dynamics of International Migration and Transnational Social Spaces* (Oxford, 2000)
 P. Andreas and T. Snyder (eds.), *The Wall Around the West: State Borders and Immigration Controls in North America and Europe* (Rowman & Littlefield, 2000)
 T.A. Aleinikoff and D. Klusmeyer, *Citizenship Policies for an Age of Migration* (Carnegie Endowment for International Peace, 2002)
 B. Honig, *Democracy and the Foreigner* (Princeton University Press, 2001)
 S. Sassen, *Guests and Aliens* (New Press, 1999)
 M.B. Salter, *The Passport in International Relations* (Rienner, 2003)

4. Globalization and Economic Processes: Trade, Markets, and Finance (March 10th)

Common Readings:

- D. Held, et al., Chaps. 3, 4
 S.J. Kobrin, "Back to the Future: Neomedievalism and the Post-Modern World Economy" (xerox on reserve)
 D. Rodrik, "Sense and Nonsense in the Globalization Debate," *Foreign Policy*, No. 107 (Summer 1997), pp. 19-37 (xerox on reserve)

Book Assessments:

- Thomas L. Friedman, *The Lexus and the Olive Tree: Understanding Globalization* (1999)
 L Rikkila and K.S. Patomaki (eds.), *From a Global Market Place to Political Spaces: The North-South Dialogue Continues* (Network Institute for Global Democratization, 2004)
 J.R. Mandle, *Globalization and the Poor* (Cambridge, 2003)
 H. Lewis III and J.D. Richardson, *Why Global Commitment Really Matters* (Institute for International Economics, 2001)
 J.E. Stiglitz, *Globalization and Its Discontents* (Norton, 2002)
 J. Madeley, *A People's World: Alternatives to Economic Globalization* (Zed Books, 2003)
 L. Wallach and P. Woodall (eds.) *Whose Trade Organization?: A Comprehensive Guide to the WTO* (New Press, 2004)
 A. Chua, *World On Fire: How Exporting Free Market Democracy Breeds Ethnic Hatred and Global Instability* (Doubleday, 2003)
 J.M. Grieco and G.J. Ikenberry, *State Power and World Markets: The International Political Economy* (W.W. Norton, 2002)
 A. Harvey, *Spaces of Capital: Towards a Critical Geography* (Routledge, 2001)
 E. H. Jussila, R. Majoral, F. Delgado-Cravidão (eds.), *Globalization and Marginality in Geographical Space: Political, Economic and Social Issues of Development in the New Millennium* (Ashgate, 2001)
 J. Mueller, *Capitalism, Democracy and Ralph's Pretty Good Grocery* (Princeton Univ. Press, 1999)
 J.E. Garten (ed.), *World View: Global Strategies for the New Economy* (Harvard Business Review Book, 2000)
 K. Polanyi, *The Great Transformation* (Rinehart & Co., 1944)
 H.M. Schwartz, *States versus Markets: The Emergence of a Global Economy*, 2nd ed. (St. Martin's Press, 2000)
 K. Ohmae, *The Borderless World* (HarperCollins, 1990)
 S. Strange, *States and Markets* (Basil Blackwell, 1988)
 W. Greider, *One World, Ready or Not: The Manic Logic of Global Capitalism* (Simon & Schuster, 1997)

5. Globalization and Economic Processes: Corporations and Business (March 24th)**Common Readings:**

- Held, et al., Chap. 5
 Scholte, pp. 111-131
 J.G. Ruggie, "Taking Liberalism Global: The Corporate Connection" (xerox on reserve)
 S.J. Kobrin, "The Architecture of Globalization: State Sovereignty in a Networked Global Economy," (xerox on reserve)

Book Assessments:

- J.B. Gélinas, *Juggernaut Politics Understanding Predatory Globalization* (Zed Books, 2003)
 R.B. Reich, *The Future of Success* (Alfred A. Knopf, 2001)
 M.B. Steger, *Globalism: The New Market Ideology* (Rowman & Littlefield, 2002)
 P. Dimaggio (ed.), *The Twenty-First Century Firm: Changing Economic Organization in International Perspective* (Princeton University Press, 2001)
 O.F. Williams (ed.), *Global Codes of Conduct: An Idea Whose Time Has Come* (Notre Dame Press, 2000)
 J.E. Garten, *The Mind of the C.E.O.* (Basic Books, 2001)
 J. Rifkin: *The End of Work: The Decline of the Global Labor Force and the Dawn of the Post-Market Era* (Putnam's, 1995)
 J. Braitwaite and P. Drahos, *Global Business Regulation* (Cambridge University Press, 2000)
 D. Rodrik, *Has Globalization Gone Too Far?* (Institute for International Economics, 1997)

3. Technology and the Information Revolution (March 31st)**Common Readings:**

- Distant Proximities*, Chap. 11
 D. Ronfeldt, "Cyberocracy, Cyberspace, and Cyberology: Political Effects of the Information Revolution" (xerox on reserve)
 M. Davies, "Watching Globalization: Television and the Privatization of Public Space" (xerox on reserve)
 B. Moisy, "Myths of the Global Information Village," *Foreign Policy*, No. 107 (Summer 1997), pp. 78-87
 R.J. Deibert, "International Plug 'n Play? Citizen Activism, the Internet, and Global Public Policy," *International Studies Perspectives*, Vol. 1 (December 2000), pp. 255-72 (xerox on reserve)
 D. Sparr and J.J. Busgang, "The Net," *Harvard Business Review* (May-June 1996) (xerox on reserve)
 F. Fukuyama, "Social Networks and Digital Networks" (xerox on reserve)

Book Assessments:

- N.N. Taleb, *The Black Swan: The Impact of the Highly Improbable* (Random House, 2007)
 D. Weinberger, *Everything Is Miscellaneous: The Power of the New Digital Disorder* (Times Books, 2007)
 G.S. Drori, J.W. Meyer, F.O. Ramirez, and E. Schofer, *Science in the Modern World Polity: Institutionalization and Globalization* (Stanford University Press, 2003)
 D.J. Watts, *Small Worlds: The Dynamics of Networks between Order and Randomness* (Princeton, 1999)
 M.C. Taylor, *The Moment of Complexity: Emerging Network Culture* (Univ. of Chicago Press, 2001)
 S. Shaviro, *Connected, Or What It Means to Live in a Network Society* (Univ. of Minnesota Press, 2003)
 F. Rajaei, *Globalization on Trial: The Human Condition and the Information Civilization* (Kumarian Press, 2003)
 J. Rodgers, *Spatializing International Politics: Analysing Activism on the Internet* (Routledge, 2003)
 J.E. Katz and R.E. Rice, *Social Consequences of Internet Use: Access, Involvement, and Interaction* (MIT Press, 2002)
 H. Rheingold, *Smart Mobs: The Next Social Revolution* (Perseus, 2002)

- S. Kalathil and T.C. Boas, *Open Networks, Closed Regimes: The Impact of the Internet on Authoritarian Rule* (Carnegie Endowment for International Peace, 2003)
- K.H. Karim (ed.), *The Media of Diaspora* (Routledge, 2003)
- D. Thomas, *Hacker Culture* (University of Minnesota Press, 2002)
- M. Castells, *The Internet Galaxy: Reflections on the Internet, Business, and Society* (Oxford, 2001)
- M. Poster, *What's The Matter with the Internet* (University of Minnesota Press, 2001)
- R. Deibert, *Parchment, Printing, and Hypermedia: Communication in World Order Transformation* (Columbia University Press, 1997)
- A.L. Shapiro, *The Control Revolution: How the Internet is Putting Individuals in Charge and Changing the World We Know* (Century Foundation, 1999)
- E.C. Kamarck and J.S. Nye, Jr. (eds.), *Democracy.com? Governance in a Networked World* (Hollis, 1999)

a. Persons, Publics, and Identity (April 7th)

Common Readings:

- Distant Proximities*, Chap. 10
- Scholte, pp. 159-83
- J.N. Rosenau *People Count!*, Chaps. 1-4
- S. Benhabib, "Strange Multiplicities: Civil Society and the Politics of Identity and Difference in a Global Context" (xerox on reserve)
- J. Katz, "The Digital Citizen," *Wired*, December 1997, pp. 68ff. (xerox on reserve)
- M.W. Lewis, "Global Ignorance," *The Geographical Review*, Vol. 90 (Oct. 2000), pp. 603-28
- R.B. Putnam, "Tuning In, Tuning Out: The Strange Disappearance of Social Capital in America" (on reserve)

Book Assessments:

- Amartya Sen, *Identity and Violence The Illusion of Destiny* (Norton, 2006)
- U. Beck and E. Beck-Gernsheim, *Individualization: Institutionalized Individualism and Its Social and Political Consequences* (Sage 2002)
- J.B. David, *The Theory of the Individual in Economics: Identity and Value* (Routledge, 2003)
- U. Hedetoft and M. Hjort (eds.), *The Postnational Self: Belonging and Identity* (U. of Minnesota Press, 2002)
- M.S. Cohen and M.A. Zaidi, *Global Skill Shortages* (Northampton, MA: Edward Elgar, 2002)
- Z. Bauman, *The Individualized Society* (Polity Press, 2001)
- Z. Bauman, *Community: Seeking Safety in an Insecure World* (Polity Press, 2001)
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Instances of Globalization?

Given a concern for grasping the Dynamics of Globalization, every week you should prepare a short paragraph (for discussion in class) of four of the following in which you address the question of whether the description is an instance of globalization? If so, why and how? If not, why not? If not, of what is it an instance?

1. From Ashley Dunn, "Ancient Chinese Craft Reshaping Building Design and Sales in U.S.," *New York Times*, September 22, 1994, p. 1:

After six months of tough negotiations with a group of Taiwanese investors, Barry Lewen, a real-estate broker, thought he was just two days from completing the \$14-million sale of a building at 366 Madison Avenue when he was unexpectedly told there was one last detail.

The investors insisted that before anything more was done, a Chinese mystic had to be flown from Taiwan to determine if the building's qi, or life force, was acceptable. "I thought they were joking," said Mr. Lewen . . .

A few days later, however, he anxiously watched as a practitioner of the ancient Chinese craft of feng shui paced the site for 30 minutes before giving his approval.

"I wasn't sure if he was a witch doctor or what," Mr. Lewen said. "I can tell you there were a lot of sweaty palms."

Long a tradition in the Far East, the millennia-old craft of feng shui (pronounced FUNG-shway) has begun to exert a subtle influence on the hard-edged world of real estate in America. Feng shui, which means "wind" and "water" in Chinese, is a blend of astrology, design and Eastern philosophy aimed at harmonizing the placement of man-made structures in nature.

Driven by the influx of investors from Hong Kong Singapore, Taiwan and China, the use of feng shui has surfaced in the design and marketing of projects from mini-malls in Los Angeles to skyscrapers in Manhattan.

2. From Suzanne Kapner, "U.S. TV Shows Losing Potency Around the World," *New York Times*, January 2, 2003, p. 1:

Want to catch the latest episode of the CBS hit "C.S.I." in France? Tune in Saturdays at 11 p.m. How about the CBS show "Judging Amy" in Singapore? Try weekdays at midnight.

These shows would have been candidates for prime time several years ago. But today American dramas and sitcoms--though some remain popular--increasingly occupy fringe time slots on foreign networks, industry executive say. Instead, a growing number of shows produced by local broadcasters are on the air at the best times. . . .

The shift counters a longstanding assumption that TV shows produced in the United States would continue to overshadow locally produced shows from Singapore to Sicily. The challenges are coming at a time when the influence of the United States on international affairs has chafed friends and foes alike, and some people are expressing relief that at least on television American culture is no longer quite the force it once was.

"There has always been a concern that the image of the world would be shaped too much by American culture," said Dr. Jo Groebel, director General of the European Institute for the Media, a nonprofit group.

The American studios priced themselves out of the market just as competition began to heat up abroad from newly privatized commercial broadcasters and upstart cable and satellite networks that better reflect local tastes, culture and historical events. A recent example is "The Tunnel," a miniseries about escapees from East to West Germany, which was the eighth most popular show in Germany last year. . . .

In general shows are priced by ratings. A foreign station would pay less for an American show that was shown at off-peak time. At the same time, politicians concerned about the cultural influence of the United States, set quotas on American content. In one example, Dr. Groebel of the media institute said, French officials became alarmed when an increasing number of adolescents appearing in court addressed new judge as "your honor," a term gleaned from American detective shows.

3. From Richard Leiby, "You Want Falafel With That?" *Washington Post*, March 16, 2003:

Tempted by billboards, the Saudi student who calls himself Shaggy sets out for the beach, hungry for a taste of something new. He sweeps into a spacious, two-story McDonald's take his place in the male-only line and orders: One McArabia sandwich, please.

Now he's digesting it. "I like it," he says of the latest fast-food sensation here, two chicken patties garnished with lettuce, tomato, onion, garlic sauce and---here's the marketing hook---"dressed in Arabic flatbread," according to the ad campaign.

But the 20-year-old, wearing a formal headdress and robe, isn't totally won over. "It's not real Arabic taste," concludes Shaggy, who goes by Abdulaziz Aifan when he drops his rap-rat moniker. Enrolled at the University of Kuwait, he hails from Riyadh, the Saudi Arabian capital.

A fellow Saudi at the restaurant, Thuniyan Thuniyan, also judges the sandwich inauthentic. "They tried to Islamicize it."

As metaphors go, this one is juicy, even if the MaArabia's chopped, pressed and grilled poultry is not. The McArabia-with-fries-and-a-soda meal (about \$3.40) has a bland mouth feel, and none of the exotic heat of actual Middle Eastern cuisine. Like much of what one finds in Kuwait--the neon that spills over high-rise buildings like doilies woven in Las Vegas, the pudgy cell-phone-sliding sheiks in their luxury SUVs, the lush-lawned mini-mansions planted in the desert--the sandwich suggests an odd cultural collision. Social behavior here may be wrapped in Islamic piety, but people feast on American values and junk culture. . . .

"The idea was to launch something for the local taste. There were so many options of what to call it, but the best was McArabia," says George Khawam, Kuwait marketing director for McDonald's, which has more than 30 eateries in the emirate. . . .

If the United States' war on Iraq is designed to spread Western values in the Middle East, as some analysts say, then the McArabia is perfectly positioned. "It's a multinational chicken patty," explains Khawam, the marketing man. For now the meat comes from Malaysia and the "Arabic flat bread" from Britain.

But flecked through the pita-like wrapping are aromatic black seeds popular in the Arab world. Muslims cite their health benefits. The seeds were recommended for consumption by the prophet Muhammad himself, believers say.

Khawam can offer no literal counterpart in English. He calls them barakha seeds. In Arabic, the word means "blessing," which may tell you something about how a mammoth American corporation wants itself to be seen, here in McArabia.

4. From Alfred Lee, "Thumb Generation," *Strait Times (Singapore)*, March 25, 2002:

British university researchers, after studying hundreds of children in Beijing, Tokyo and other big cities, say today's youngsters have become the "thumb generation." By regularly using mobile phones, especially to send text messages, and by playing hand-held computer games, a physical mutation had developed in the under-25s, the researchers have found.

The thumbs of today's electronic-gadget generation of children have become more muscled, more dexterous and often more used than fingers. This is because modern youngsters grow up using hand-held gadgets where the devices are cupped in the hand and held firm by fingers, giving thumbs the pivotal role of pushing buttons. . . .

The researchers found that gadget-age children were now using their thumbs for tasks such as pointing at things and ringing doorbells--traditionally the job of the forefinger. Whereas the forefinger was also previously used to clean an ear opening, mobile-phone using, text-messaging children will instinctively use their thumbs. Even when they pick their noses, more and more boys and girls are tending to use a thumb, instead of a finger.

Whereas mothers and fathers would push the buttons on a telephone with their forefinger, many children would use their thumbs instead. And when they type a message on the keyboard of a computer, children hit more keys with their thumbs than adults. Though most older people use their forefingers to operate remote controls for television sets and video recorders, many children tend to use their thumbs. . . .

Experts spent six months studying the habits of children in countries around the world. The researchers included youngsters in Beijing and Tokyo in their survey, in order to ensure that their findings were globally relevant, and did not apply just to a couple of countries. . . . [As the research team leader put it,] "Their brains have freed the thumb from playing second fiddle to the index finger."

5. From Patrick E. Tyler, "China Planning People's Car To Put Masses Behind Wheel," *New York Times*, September 22, 1994, p. 1:

In the People's Republic it is being called the people's car, an affordable compact sedan for the masses in the world's largest untapped car market.

The car is the focus of an ambitious effort by leaders of China's Communist Party to double the nation's annual production to three million vehicles, half of them automobiles, by the end of the decade. Increasingly, the cars would go to individual customers; in the past the emphasis had been on larger vehicles like mini-vans that could move groups of people.

American, Japanese and European automakers are scrambling for the right to participate in a handful of joint-venture partnerships with China's state-owned auto combines to produce several versions of the family sedan.

But many Chinese and Western experts, drawing from what happened in the United States and other industrial nations, contend that a transportation system dominated by the automobile could become a huge mistake in China, which already suffers from traffic congestion, choking pollution and dwindling supplies of oil. A big increase in gasoline consumption in China, they say, could hasten the next worldwide energy crisis.

"The automobile cannot be extended to 1.2 billion Chinese, not even to 100 million or 200 million," said Vaclav Smil, a Canadian scientist who studies the challenges to China's growth in the next century.

"This is an insane route," he continued. "There is not a single Chinese city that does not suffer from gridlock already."

Still, according to an industrial policy announced in July, China seeks to develop its automotive sector into a "pillar industry" of the national economy "as soon as possible."

6. From Howard W. French, "As Japan's Women Move Up, Many Are Moving Out," *New York Times*, March 25, 2003, p. A3:

Life was happy during the first 10 years of Tomoko Masunaga's married life. At the very least, as a middle-class housewife with two small children, she was far too busy to focus on the nettles, Ms. Masunaga said.

Serious problems in her marriage began to surface, though, as her children grew older, and Ms. Masunaga began doing things outside the home, first busying herself with the local parent-teacher association, and eventually writing articles for the teachers' union and environmental groups.

"He had promised he would support me if I decided to work someday, and then he betrayed me, Ms. Masunaga said of her husband, an executive. "What's worse, he got old very quickly.

"For the first 10 years at least he made an effort at conversation," she said. "But the company was everything for him, and after awhile, he would come home tired and sit silently watching TV, drinking his beer."

Finally, after more than two decades of marriage, Ms. Masunaga moved boldly to cast off her unhappiness and, taking a step that stunned her husband, got a divorce against his wishes.

Ms. Masunaga, now a vivacious 60-year-old who went on to write a popular book about her experience, teaches English and has resumed a practice abandoned since her college days: dating. . . .

While the overall divorce rate in Japan still appears flat when compared with America and Europe, in the last few years divorces among older people have been skyrocketing, reflecting profound changes in a traditionally conservative society.

Novel concepts like individualism, materialism and personal happiness, experts say, are breaking down age-old notions of the collective good, of harmony, and, above all, of "gaman," or self-denial.

7. From Craig R. Whitney, "Officials in Germany Denounce Sect as a Menace to Democracy," *New York Times*, October 13, 1994, p. A6:

Leading members of the German Government and opposition parties have attacked the American-based Scientology movement as a danger to democracy, and called on the next government to ban it.

The interior ministers of the 16 German states last spring called Scientology "an organization that combines elements of business crime and psychological terror against its own members with economic activities and sectarian traits, under the protective cover of a religious group."

On Tuesday, Renate Rennebach, a member of Parliament from the opposition Social Democratic Party, asserted that Scientology was not a religion but a conspiratorial movement with global political aims.

"At present Scientology is misusing international concern about right-wing radical attacks in the Federal Republic to cause serious damage to the reputation of the country abroad, with an advertising campaign in influential American newspapers," Mrs. Rennebach said.

Full-page advertisements by the British-based International Association of Scientologists appeared in *The New York Times* and the *Washington Post* last month. The advertisements recounted the rise of militant right-wing violence against foreign asylum-seekers and immigrants in Germany since unification four years ago and said "fascism is on the rise again, condoned and encouraged by the German Government."

8. From Florence Fabricant, "In Laos, a Regional Specialty Goes Global," *New York Times*, May 22, 2002:

Along the banks of the Mekong River here in northern Laos, rows and rows of straw easels, covered with dark green squares, baked in the abiding sun. From our low-slung wooden boat, they looked like solar panels. But they were kaipen, a curious local specialty made from kai, river algae that is harvested from rocks when the water is low.

Just the day before, we had dipped fried squares of kaipen into a ruddy, forcefully spiced, somewhat chewy mixture called jaew bong, just as you would much on tortilla chips and guacamole with a beer. Once a favorite food of kings, today in Laos kaipen is primarily considered a drinking man's snack. In the U.S., where it is now available, it is starting to capture the interest of restaurant chefs. And home cooks can discover it, too. Kaipen has a pleasantly earthy, slightly spinachlike flavor that is both nutty and peppery. . .

Kaipen is being imported in the U.S. . . . [and] sold nationally in the Whole Foods supermarket chain, at Dean & DeLuca and at www.lotusfoods.com. . .

John Doherty at the Waldorf-Astoria; Maggie Moore at Komodo, and Asian-Mexican fusion spot in the East Village; and Charlie Trotter in Chicago are among the American chefs using it.

9. From Lisa Bannon and Carita Vitzthum, "One-Toy-Fits-All: How Industry Learned to Love the Global Kind," *Wall Street Journal*, April 29, 2003, p. 1:

For years, Barbie dolls sold in Japan looked different from their U.S. counterparts. They had Asian facial features, black hair and Japanese-inspired fashions.

Then, about three years ago, Mattel Inc. conducted consumer research around the world and learned something surprising: the original Barbie, with her yellow hair and blue eyes, played as well in Hong Kong as it did in Hollywood. Girls didn't care if Barbie didn't look like them.

"It's all about fantasies and hair," says Peter Broegger, general manager of Mattel's Asian operations. "Blond Barbie sells just as well in Asia as in the U.S."

Major toy makers are rethinking one of the basic tenets of their \$55 billion global industry---that children in different countries want different playthings. The implications are significant for both kids and companies. In the past, giants such as Mattel, Hasbro Inc. and Lego Co. produced toys and gear in a variety of styles. Increasingly, they are designing and marketing one version worldwide. This led to a series of massive merchandise blitzkriegs, with companies deluging boys and girls around the globe simultaneously with identical dolls, cars and gadgets.

10. From John Burton, "Malaysian Policy on English Stirs Up a Fierce War of Words," *Financial Times*, September 9, 2002:

A young Malaysian education minister in the mid-1970s pursued his nationalist dream to replace English with Malay as the language of teaching in the former British colony. Today, as prime minister, Mahathir Mohammad is trying to reverse course on the language policy, warning that falling standards of English threaten Malaysia's competitiveness.

He has so far had little success, despite a decade of effort as language in multi-ethnic Malaysia is closely intertwined with religion, race and national identity.

With 14 months left before he retires as prime minister, Dr. Mahathir is making one last attempt to promote English---but he is stirring up a hornet's nest. . .

Worries that Malaysia is falling behind regional rivals in the technology race caused the government last month to propose teaching science and maths in English in primary schools next year. The move followed an earlier proposal to allow scientific and technical university courses to be taught in English rather than Bahasa.

The language reforms have provoked a furor, with many suspecting that the government is laying the groundwork for adopting an education policy similar to that of neighbor Singapore, where English is the main language of instruction, while Chinese, Malay and Indian students are taught their ethnic languages to preserve cultural identities.

Malay-based opposition parties have criticized the reforms. But what has most surprised the government has been the fierce opposition from ethnic Chinese political parties, which also view the language reforms as a threat to their cultural identity.

Although opponents say they recognize the need for improved English standards, Chinese educational groups fear the move will dilute the "purity" of Chinese schools and cause their demise. They also object to the plan on practical grounds, saying that there are not enough teachers who can teach science and maths in English.

11. From Susan Sachs, "Saudi Mall-Crawlers Shop Till Their Veils Drop," *New York Times*, December 5, 2000, p. A4:

RIYADH, Saudi Arabia – When night falls, softening the concrete contours of the city and lighting its highways with an electric glow, young Saudis head for the mall.

It is a tradition as old as satellite television and Internet cafes. But just as their grandfathers embraced Toyota pickup trucks and their fathers went wild for sneakers, Saudi teenagers have fallen in love with their own imported fad: the mall-crawl.

The American shopping mall is often considered a metaphor for the sterility of suburban life. The Saudi mall is the opposite, a self-contained live experiment where a conservative religious culture confronts the restless energy of one of the fastest growing populations in the world.

Saudi Arabia is a young country. More than half of its 22 million people are 19 or younger and it has one of the world's highest rates of population growth—3.3 percent a year. It is also one of the world's strictest Islamic states, where unrelated men and women are kept separate in schools, workplaces, restaurants, banks and government buildings.

It is not clear whether the youth here tend to be more liberal-minded than their parents, whether they want to rebel social restrictions or whether they accept their insular culture.

What is clear is that this generation is exposed to even more influence from the outside world than were their parents. And they have many more opportunities to flout convention.

In a country that has no movie theaters or public concerts, where women are not welcome at events like horse racing and sword-dancing, the mall is one of the few places where the sexes mix—and can hang out.

The other night, Mohammed al-Bahri and his friends were cruising the Faisaliah Mall. The sleek six-mon-old shopping center is the newest in Riyadh . . . Its 102 shops feature American and European brands. Plastic palm trees ride to the third level from the ground floor, which has a 57,000-square-foot family entertainment center. It attracts up to 3000,000 people a week – four times the number its owners expected when they opened, said Lou Armstrong, the general manager.

Mr. Al-Bahri, who is 18 and wore freshly pressed baggy jeans, did not bother with the family fun. He had his eye out for the religious policy of the semi-governmental Committee to Promote Virtue and Prevent Vice.

"We kind of have to keep moving," he said apologetically in English, as he and his school friends sauntered past the clothing stores, making a show of seriously discussing the merits of each jacket in the windows and surreptitiously ogling girls.

"They don't scare us," He said of the policy. "But they bother us all the time."

The religious police, a long-standing feature of Saudi life, are easily spotted, with their untrimmed beards and calf-length white gowns. Sometimes they carry sticks. If they find a woman they believe is immodestly dressed, they can scold her. Or they can arrest her. If they believe a Saudi man is behaving badly---not respecting the five-times-daily call to prayer or paying too much attention to a women---they can discipline him. . . .

Some youth are bolder than their parents when confronted by one of the religious enforcers. "Cover yourself!" shouted one of the vigilantes recently at a young woman whose scarf had slipped back on her head as she wandered the Akariya Mall, another vast Riyadh shopping center.

She turned on him and pulled the black scarf entirely off, slowly shook it out, slowly put it back on, fussing with her hair before tying the scarf tightly under her chin. Without a word, she smiled and walked away.

12. From Nicole LaPorte, "New Era Succeeds Years of Solitude," *New York Times*, January 4, 2003, p. A13:

Alberto Fuguet's latest novel has no metaphysical butterflies, no levitating grandmothers, no flying carpets---indeed, none of the fantastic imagery that is most commonly associated with n literature. Instead, Mr. Fuguet's book, tentatively titled "The Movies of My Life," to be released this fall, is about a character who is equally at home in Encino, Calif., and Santiago, Chile, and whose life is told through American movies.

To many in the Latin American literary establishment, for whom writing is a means of addressing nationalism, postcolonialism and history, Mr. Fuguet's irreverence to his homeland in both tone and setting is a betrayal. He has been called a sellout to American culture, a spoiled product of globalization, an irresponsible countryman.

"Fuguet makes a caricature out of Latin American literature, which is very rich and complex and which comes from a very painful literary process," said Ricardo Cuadros, a Chilean novelist and critic. "As writers, we don't have the right to forget the last 30 or 40 years."

Mr. Fuguet (the name is pronounced fooGET) is not the only young Latin American writer to come under such criticism. Over the last several years a new generation has come of age, and their short stories and novels reflect the world in which they've grown up: urban settings where cyber cafes sidle up to slums and where a Friday night probably involves watching an American rerun on television. They do not mention politics or history, nor do they make reference to where anyone has come from. The only dictators that appear are in their characters' dreams. Many of their stories take place in the United States.

"Latin America has changed," Mr. Fuguet, 38, said recently by telephone from Santiago, where he lives. "I never felt that Latin America was the way it was portrayed in the books we had to read."

"I never related to the canon," he continued, referring to writers like Gabriel Garcia Marquez, Mario Vargaas Llosa and Julio Cortázar, part of a group of Latin American authors called El Boom, who captured world attention in the 1960's with their skill, fantastical imagination and political sensitivity.

Almost half a century later, he said, there are different issues and a different landscape, largely because the line between North and South America has become increasingly blurred. Many of the new wave of Latin American writers, like Mr. Fuguet, are geographical and cultural hybrids, themselves the products of globalization.

13. Sonni Efron, "Eating Disorders Go Global," *Los Angeles Times*, October 18, 1997, p. A9:

Thirty miles south of the border with starving North Korea, young women in the South Korean capital are starving themselves, victims not of famine but of fashion. [The parents of one who died] failed to realize that their teenager suffered from anorexia nervosa---a disease almost unheard of in Korea a decade ago---until it was too late to save her.

If Asia is a reliable indicator, eating disorders are going global. Anorexia---a psychiatric disorder once known as "golden girl syndrome" because it struck primarily rich, white, well-educated young Western women---was first documented in Japan in the 1960s. Eating disorders are now estimated to afflict about 1 in 100 young Japanese women, almost the same incidence as in the United States . . .

Over the past five years, the self-starvation syndrome has spread to women of all socioeconomic and ethnic backgrounds in Seoul, Hong Kong, and Singapore . . . Cases also have been reported---though at much lower rates---in Taipei, Beijing, and Shanghai. Anorexia has even surfaced among the affluent in countries where hunger remains a problem, including the Philippines, India and Pakistan. . . .

Experts debate whether these problems are caused by Western pathologies that have infected their cultures via the globalized fashion, music and entertainment media or are a generic ailment of affluence, modernization and the conflicting demands now placed on young women.

14. From Amy Dockser Marcus, "It's Not Easy Being Lean in Cairo Today, But Women Do Try", *Wall Street Journal*, March 4, 1998, p. 1:

In the fleshpots of the Middle East, women tend to be on the zaftig side. And Cairo, where belly dancing is a perennial rage, is always in the forefront. Egyptians name a popular wide-bodied Mercedes-Benz, the "Hayatem," after an Egyptian film star known for her, shall we say, expansive backside.

So it comes as news that weight-loss diets are fashionable now, and in one extreme case, mandatory. The head of Egyptian television recently announced that overweight female newscasters have three months to shed those extra pounds (10 to 20 pounds in most cases) or they will be fired. . . .

More than ever, glamour here is associated with what's foreign, particularly Western. Egyptian advertising increasingly uses skinny, blond, light-skinned models to sell products to customers who don't look anything like that.

15. From Nicholas D. Kristof, "Stateside Lingo Gives Japan Its Own Valley Girls," *New York Times*, October 19, 1997, p. 3:

With the forces of globalization gaining ground every day, perhaps it is not surprising the 15-year old Japanese girls like Kaori Hasegawa use English expressions like "chekaraccho." English? Well, a version of English spoken by Japanese teen-agers. Chekaraccho is a corruption of "Check it out, Joe," and is a casual greeting, a bit like, "Hi, there."

Japan has always been quick to absorb foreign words along with foreign technology, and in the 19th century there was even serious discussion about whether the country should switch to English. This month, *The Japan Times*--one of Tokyo's four daily English-language general-interest papers--noted the pressures of globalization and suggested that it might be once again be time to consider a switch to English.

Already Japanese is a mishmash of Chinese, English, Dutch and German influences. But what is new this time is the way young people are seizing English words and manipulating them to create their own hip dialect, known as "ko-gyaru-go." The "gyaru" derives from the English word gal, and ko-gyaru-go roughly translates as "high school gal-talk." It is used as a secret code by which they can bond and evade surveillance by hostile forces, like parents.

16. From Howard W. French, "Death Does Them Part (Wives Make Sure of That)," *New York Times*, May 9, 2002, p. A4:

In Japan, where career opportunities for women are dew, where divorce can mean a life of hardship and stigma, and where most female names are still formed using a word for child, a woman's independence has always come at a steep price.

So five years ago, at 56, Noriko Matsushima opted for freedom in the grave. The longtime homemaker used her private savings to buy a burial plot two hours outside Tokyo where her ashes will be placed separately, rather than, as custom would have it, alongside her spouse.

"I worked hard to raise our children and to help my husband's business too, but nothing I did was appreciated," said Ms. Matsushima, a 61-year-old with permed curly hair who nowadays counsels battered women. "For most of my marriage I wasn't allowed to decide anything, not even what to put in the miso soup. For that I had to defer to my mother-in-law.

"I finally got fed up and told my husband to have himself buried alongside his mother, and I bought my own grave. He was really upset, but I had always been looking for something to do on my own, and finally I've found it."

Notions of women's liberation have never taken root among Japanese women. But with scant open conflict, the push for separate burials is quietly becoming one of the country's fastest growing social trends. In a recent survey 20 percent of the women who responded said they hoped to be buried separately from their husbands.

The funerary revolt comes as women here chafe over Japan's slow pace in providing greater equality between the sexes. The law, for example, still makes it almost impossible for a woman to use her maiden name after marriage. Divorce rates are low by Western standards, meanwhile, because achieving financial independence, or even obtaining a credit card in one's own name, are insurmountable hurdles for many divorced women.

Until recently, society enforced restrictions on women even in death. Under Japan's complex burial customs, divorced or unmarried women were traditionally unwelcome in most graveyards, where plots are still passed down through the husband's family and descendants must provide maintenance for burial sites or lose them.

"The women who wanted to be buried alone couldn't find a graveyard until 10 years ago," said Haruyo Inoue, a sociologist of death and burial at Japan University. She said that graveyards that did not require descendants, in order to accommodate women, began appearing around 1990. Today, she said, that there are close to 600 of these cemeteries in Japan. That is just one sign of stirring among Japanese women, who are also pressing for the first time to change the law to be to use their maiden names after marriage.

17. From Alan Riding, "'Mr. All-Good' of France, Battling English, Meets Defeat," *New York Times*, August 7, 1994, p.6:

Confident that history was on his side, Culture Minister Jacques Toubon braved mockery and abuse this spring when he promoted a law requiring that 3,000 English words widely used in France be replaced by newly created French equivalents.

After all, as far back as 1539, Francois I proclaimed French to be the official language of the land. In 1635, the Academie Francaise was created by Cardinal Richelieu to define the rules of French. In 1803, Napoleon clamped down on regional languages and dialects in the name of uniting France.

So Mr. Toubon was following a notable tradition. Indeed, would not Francois I or Richelieu or Napoleon also have acted to prevent French from becoming a hybrid barely distinguishable from "Franglais," that bizarre language born of English and American attempts to speak French?

But, alas, the Minister overlooked some of his history. France may claim to possess the global language of love, culture, and civilization, but it also boasts that it is the cradle of human rights. And last week the precedent that suddenly counted was the 1789 Declaration of the Rights of Man.

The country's Constitutional Council ruled that the Government was violating the freedom of expression enshrined in this declaration by trying to impose the language law on individuals. The Government can police itself, the Council said, but it has no right to tell the French what words to use. . . .

The Government was stunned. Prime Minister Edouard Balladur said that, had the Constitutional Council existed in 1958, it might well have overruled Francois I. The Culture Minister, who has already earned the nickname of "Mr. All-Good," the English for "M. Toubon," said the Council has misread his law.

In a lengthy article in *Le Monde* defending his initiative, Mr. Toubon waxed poetic about what the French language means to the French---"it is their primary capital, the symbol of their dignity, the passageway to integration, the diapason of a universal culture, a common heritage, part of the French dream."

All this, he implied, was threatened by the steady infiltration of English words and phrases, ranging from street slang to business and technical terminology, into the French language. . . .

18. From "In India, a Backlash To Valentine's Day," *New York Times*, February 13, 2001, p. A4:

A right-wing leader in India today described Valentine's Day as a "Western craze" and asked party members to disrupt celebrations planned here in India's largest city.

Bal Thackeray, a powerful local politician who is the leader of the Shiv Sena party, urged his followers to hold demonstrations outside bars, clubs and colleges that plan to organize celebrations on Valentine's Day.

"What is this Valentine's Day and who brought this Western craze here, which is alien to our culture?" Mr. Thackeray was quoted as saying today in the newspaper *Confrontation*, published by his party.

The party objects to the exchange of Valentine's Day cards and gifts, and contends that the annual festivities to celebrate love are indecent.

But in Bombay, India's financial and film capital, and in other large cities, dating is common and is increasingly gaining social acceptance.

19. From Chris Hedges, "Kuwait Journal: With War's Passions Spent, Love's in the Gulf Air," *New York Times*, October 21, 1994, p. 4:

Most marriages here are arranged, couples on dates must often take chaperons, and magazines that discuss romance are heavily censored. But love has finally triumphed, at least on the airways.

"Tonight might be a special night for all of you," crooned the radio host Talal al-Yagout above the soft murmuring of a saxophone. "We get to talk about love, broken hearts, getting married, altogether in one episode.

"Let's make it impressive. If you want to get married you have to look for that special person. How does that special person come? You never know, by accident, by coincidence. It happens. Love is a mystery, all of us know that. Love is powerful, of course all of us know that too. And love will last forever if it's true."

Mr. Yagout's weekly program is called "The Love Line," and its phone lines are jammed every Monday night. Faxes pour into the studio, and Mr. Yagout has become a heart-throb of teen age girls who call to invite him to their parties and explain their troubles.

"Mostly women listen to Talal," said Laura Tomas, 24, an Armenian resident of Kuwait and an avid listener of Mr. Yagout's show. "The men don't like him because they are jealous of his sexy voice and because they don't like romance."

The show is conducted in English, which is more and more the language of young Kuwaitis. But it has a long way to go before it achieves the frankness of American call-in shows. Callers are told before they go on the air not to use family names and to eschew the words "boyfriend" and "girlfriend" and all subjects that are "weird or funny."

20. From Philip Shenon, "FORE! Golf in Asia Hits Environmental Rough," *New York Times*, October 22, 1994, p. 3:

Where once there was a dense tropical forest, today there is the 17th hole. A triangular flag marked with the number is planted in the middle of the construction site, 250 acres of red earth carved out of the rain forest in the cool highlands above the Malaysian capital.

Soon this will be the gold course of the High Hill Resort, the largest mountain resort in Malaysia. Advance memberships begin at \$12,000.

"A year ago this place was covered by thousands of trees," said a laborer who pours concrete over what used to be a lush hillside of climbing palms and kapok. "It took us a year, but we pulled down all the trees to make way for the golfers."

Asia is being carpeted with golf courses. Planeloads of foreign golfers descending into Kuala Lumpur see an airport surrounded by three golf courses, and there are 40 other courses within an hour's drive, most of them built in the last five years.

The booming economies of Asia have created the fastest-growing market on earth for the golf industry. But while the rush to build new courses has delighted land developers and the manufacturers of golf gear, it is alarming Asian environmentalists.

They warn that unrestrained development of golf courses is tearing up some of the last pristine stretches of the Asian wilderness, throwing thousands of farmers off ancestral lands, stealing precious water supplies and contaminating the soil and air with pesticides and chemical fertilizers. Many also see golf as a symbol of the growing disparity between rich and poor in Asia.

"Golf has become a serious environmental threat all across Asia," said Sreela Kolandai of Friends of the Earth Malaysia and a founder of the Global Anti-Golf Movement, an umbrella organization for groups opposed to golf-course developments. "I call them green graveyards because apart from the grass, these golf courses support no other form of life. No trees, no birds, no insects, no nothing."

21. From William Drozdiak, "Alsace: From Devastation to Dynamism," *Washington Post*, September 24, 1994, p. A18:

A young Japanese banker, depressed by his workaholic existence in Germany, quits his job in a fit of wanderlust and starts meandering through Europe. He eventually settles in an idyllic Alsatian village, where he marries a local girl and starts to discover there is more to life than the bottom line.

A decade ago that simple plot line enthralled a huge television audience in Japan. Each week, millions of viewers would tune into the latest hour-long installment of "Blue Skies over Alsace," a series that imbued many Japanese citizens with cheery, wholesome images of one of the bleakest areas in Europe.

For the citizens of Alsace, the popularity of the series represented a turning point in the fortunes of their region. After suffering through a painful recession that caused the loss of 40,000 jobs during a shakeout of Europe's coal and steel industry, this depression region of northeastern France has blossomed into one of its most dynamic---thanks largely to a clever notion that lured a flood of Japanese investors.

For Andre Klein, the Upper House regional director who conceived the idea of subsidizing a Japanese television show that would embellish the virtues of Alsace, the payoff has been astounding. Such Japanese firms as Sony, Sharp, Ricoh and Yamasha have flocked to Alsace, creating thousands of new jobs that have resurrected life in its towns and villages.

"It's true that the television show gave a positive impression of Alsace to a big Japanese audience," Klein said in an interview. "But once they got here, the Japanese companies realized this was a perfect location as the meeting point of . . . markets, linking France, Germany and Italy."

Alsation authorities funded the construction of several golf courses and secured a building for a private Japanese school to make the region more attractive to Tokyo executives. They also set up liaison officers in Japan and arranged for a flurry of visits by leading Japanese businessmen, journalists and opinion makers.

The brazen approach adopted by Alsace in establishing a special relationship with Japan reflects an accelerating trend by regions throughout France, and indeed the rest of Europe, to circumvent national governments and shape their own economic destinies through the active recruitment of foreign investors.

Just as many American states have set up trade offices overseas, European regions are developing their own foreign commercial policies. While most national governments bestow their blessing on almost any effort that will attract new jobs and thus defuse voter dismay with high unemployment, conflicts are being created that some analysts believe will cause capitals to lose control of their foreign policy--and ultimately contribute to the fracturing of some nation-states. . . .

Besides its special ties with Japan, Alsace is courting several high-powered Swiss companies that are fearful of being shut out of the European market now that Swiss voters have rejected membership in the European Union.

"I have no doubt that the Swiss decision will accelerate plant investment by their companies in Alsace," Klein said. "Nobody, not even the Swiss, can afford to live behind closed borders anymore."

Meanwhile, Alsatian workers are getting used to the Japanese work ethic, which demands high productivity but also nurtures greater loyalty between patron and employer.

"Our people are used to switching cultures between French and German, so bringing a little bit of Japanese into the mix is no problem," said Jean-Michel Romann, a plant manager for Ricoh, a Japanese electronic firm that built a modern factory to make photocopy and fax machines near Colmar.

"But the Japanese who come here change a lot too," Romann said. "They begin to understand that the quality of life can matter a lot more than the job. So I guess it shows that we can learn a lot from each other."

22. From Ty Ahmad-Taylor, "Looking for a Lawyer? Dial Reykjavik (and Forget Jakarta)," *New York Times*, October 21, 1994, p. A28:

The United States is home to the largest number of lawyers in the world, but tiny Iceland gets the golden gavel for having the largest number of lawyers per capita: in a nation with 1,000 lawyers among its 260,000 citizens, that works out to 39 practitioners for every 10,000 people. If American were as well endowed, there would be 1,040,000 lawyers in a nation of 260 million, not the paltry 777,100 that now exist. . . .

By contrast, Indonesia is virtually a lawyer-free zone. In a nation of 193 million, only 1,200 lawyers are registered with the Government, although scholars say the number of practicing lawyers there may be as high as 5,000. Still, that is fewer than attend the annual American Association convention.

Dan S. Lev, a political science professor and legal scholar at the University of Washington, says the practice of law in Indonesia, a sprawling collection of islands in the South Pacific, evolved out of the Dutch legal system. That system, in turn, is based on the Napoleonic Code, which, unlike common law, relies essentially on a comprehensive set of laws rather than precedent, to guide judgments.

The system used in the United States, Iceland and most other industrialized countries is based on the British legal system, which "places emphasis on the private practice of law, and private rights," Mr. Lev said. With more opportunities for private litigation, there are also more opportunities for lawyers. . . .

In general, statistics show that Southwest Asia and Africa have lower concentrations of lawyers than Europe and the Americas. The nature of their legal systems explains some of the disparity, but the history of American influence in those regions is also a factor. Mr. Lev noted, for example, that in the Philippines, an American colony from 1898 until 1946, "You find more lawyers than all of Southeast Asia combined."

Industrialization and trade with other countries can also yield large concentrations of lawyers. Or one may believe, as Mr. Lev does, that, "wherever Americans go, they drop lawyers like flies."

23. From Marilyn Halter, "'Chasing the Rainbow,'" *San Francisco Chronicle*, December 10, 2000:

Amid the barrage of holiday promotions this season, you may have noticed more merchandise expressly designed with ethnic appeal: Christmas ornaments depicting authentic Irish pubs, Fisher-Price toys featuring African American figures, the Disney company's selection of Mickey Mouse and Winnie the Pooh Hanukkah menorahs.

As you select your holiday greeting cards, you find you can send season's greetings especially tailored to your Latino, Asian or Jewish friends, even those in your circle who are intermarried, if you spot the Mixed Blessing card collection.

Ethnic marketing is everywhere, and not just during the holidays---wheel your grocery cart along the supermarket aisles, and you'll see that the international foods section has doubled in size. In America today, ethnicity is for sale year-round. One thing is clear: Madison Avenue has woken up to the fact that ethnicity can be a cash cow, and corporations are milking it for everything it's worth. Companies spend more than \$2 billion annually on advertising campaigns that target minorities. . . .

But it's not only minority populations who are responding to products tailored to ethnic identity. Hyphenated Americans of all kinds, whether of Italian, Chinese or Portuguese descent, whether newly arrived or longstanding descendants of European, Latino, Asian or African forebears all are eager to purchase goods and services that reflect their distinctive cultural heritages.

This represents an enormous change in American culture. In the past, immigrants streaming through Ellis Island typically wanted to blend into the mainstream as rapidly as possible, and marketers almost never targeted these populations. . . .

Did you know that you can:

--Select from more than 300 Hallmark greeting cards "en espanol"?

--Choose from as many as 147 shades of Cover Girl makeup?

--Attend a Vietnamese Tet festival in Garden Grove, Calif., an Armenian block party in Watertown, Mass., a parade honoring Filipino hero Jose Rizal in Chicago, or visit a Bavarian village in Frankenmuth, Mich.?

- Eat dinner at Shalom Hunan (Kosher Chinese) in Boston or Carlos Murphy's (Mexican-Irish) in Concord?
- Finish a meal in New York with a cup of Irish-Yiddish coffee and a dessert of jalapeno rugelach, and pay for it by pulling your Irish Heritage Visa card from your Chinese good luck Metro Handbag?
- Buy kosher beer, brie, bubbly water and baby food, as well as kosher-for-Passover pizza and taco shells?
- Order an "I love Allah" coffee mug, pay for it with a Lunar New Year designer check and send it in an envelope with a Cinco de Mayo postage stamp?
- Shop for Irish delicacies along the "Emerald Aisle" at the Star Market in Boston?
- Join the Loyal League of Yiddish Sons of Erin?
- Pick out your wedding dress at a Hispanic, Greek or African Brides of Distinction bridal show?
- Purchase Without "Clothing without Prejudice" and footwear that "Gives Racism the Boot"?
- Listen to polkadelic klezmer or the Irish Chieftain's recording of Galician music?
- Do all your shopping at www.CelbrAsian.com or www.jewishbazaar.com?

24. From Nicholas D. Kristof, "Japan Reluctant to Accept Help From Abroad for Quake Victims," *New York Times*, February 5, 1995, p. 1:

Colds and flu viruses, the medical aftershocks of last month's devastating earthquake [in Kobe], are rippling through the refugee camps where 270,000 people live huddled together in classrooms and tents here in western Japan, and some of the fragile elderly are dying of the flu.

But this week when an American relief organization offered to fly as many as one million doses of flu vaccine to Kobe within 48 hours, free of charge, the Government politely declined. The Health and Welfare Ministry explained that Japanese made vaccine would be sufficient, even though by its own calculation it would not have enough vaccine ready for nearly two more weeks.

... Elements in the Japanese bureaucracy were also unenthusiastic, at least initially, to offers of foreign doctors to treat the injured, foreign dogs to sniff out those buried alive, foreign medicines to heal the sick, and foreign undertakers to prepare the dead. A mountain of Tylenol still sits in a locked warehouse because officials expressed concern that it may not be appropriate for Japanese bodies.

25. From Howard W. French, "South Koreans Seek Affirmative Action to End Regional Bias," *New York Times*, April 17, 2003, p. A6:

Any Western visitor to the leafy campus of Seoul National University, South Korea's most prestigious, is bound to be struck by the appearance of homogeneity. Not only is every one of the thousands of students milling about the campus Korean, most of them bear the name Kim or Lee or Park.

But despite its uniformity and placid appearance, the university, like South Korea itself, is locked in a roiling debate over the merits of affirmative action, which--though it is based here on region rather than race or ethnicity--is every bit as divisive as any culture war in multiethnic America.

Citing decades of regionally based discrimination in everything from education and hiring to government investment, Koreans from aggrieved regions of the country, especially the southwest, are pushing for affirmative action measures that some say should include admission quotas for elite institutions like this, the civil service and even the bar.

And just as in the United States, opponents of such measures say they constitute an attack on liberty and an insult to the principles of hard work and competition. Indeed, just as the term affirmative action has made its way into the Korean political discourse, borrowed directly from the United States, so has the rhetorical opposite reverse discrimination.

26. From Molly Moore, "Cornflakes Pop Up on India's Breakfast Tables," *Washington Post*, October 27, 1994, p. A33:

Kellogg, the American cereal giant, is trying to revolutionize the way Indians start their day. Hoping to cash in on the world's fastest-growing middle class and an emerging health consciousness in a society that has long considered plumpness a symbol of wealth and beauty, Kellogg Corp. has launched a campaign to persuade Indians to trade their usual morning fare of oily bread and greasy gravy for the virtually unknown cornflake.

"The traditional breakfast was established hundreds of years ago for people who had to walk to work and do heavy labor," said Damindra Dias of Kellogg's India division. "Lifestyles have changed. People leave their homes, sit in their cars, reach the office and take the elevators to work. There is hardly any physical work."

The shift in urban lifestyles---with more stress, more working mothers and less time for kitchen duty---not only is prompting Indians to reassess their eating habits, but has spawned a burgeoning health and fitness industry in cities across the country. In the last three years dozens of glitzy gymnasiums and health clubs with names like Slim Gym and Power House have opened in Bombay, New Delhi and Bangalore. Residents of any urban middle-class neighborhood can now find a daily aerobic class conducted nearby."

27. From Craig R. Whitney, "Is It a Cigarette War, Or Just a Lot of Smoke?" *New York Times*, June 23, 1995, p. A4:

"I'm just outraged," a young woman said by way of introduction to two people smoking at coffee hour after services at a Paris church recently. "Your smoke is going right upstairs to the nursery and I am simply outraged."

"You're outraged," nodded one of the smokers, and kept puffing right along.

Tobacco lovers in France are not easily intimidated, even by the signs that designate public spaces like the Metro as no-smoking zones that many Parisians obey as faithfully as no-parking signs.

Most Europeans still smoke practically everywhere, but the battle between smokers and nonsmokers rages here, too, and now people on both sides are demonstrating a new aggressiveness.

28. From Tamar Lewin, "Family Decay Global, Study Says," *New York Times*, May 30, 1995, p. A5:

Around the world, in rich and poor countries alike, the structure of family life is undergoing profound changes, a new analysis of research from numerous countries has concluded.

The idea that the family is a stable and cohesive unit in which father serves as economic provider and mother serves as emotional care giver is a myth," said Judith Bruce, an author of the study. "The reality is that trends like unwed motherhood, rising divorce rates, smaller households and the feminization of poverty are not unique to America, but are occurring worldwide."

... The idea that families are changing in similar ways, even in very different cultures, should bring about new thinking on social policy, experts say, and in particular on the role government should play in supporting families.

"Most of the changes in the family that we think are home-grown are occurring elsewhere," said Frank Furstenberg, a sociology professor at the University of Pennsylvania, a specialist on family demographics. "The mainspring of the worldwide change probably has to do with the economic status of women and changes in the gender-based division of labor."

29. From Barry Newman, "Global Chatter: The World Speaks English, but Often None Too Well," *Asian Wall Street Journal*, March 23, 1995, p. 1.

Prague - Let's talk ballpark figures: A billion babes and dudes under the sun have what it takes to chew the fat in English.

Or, to discuss the matter in approximate terms: A billion women and men in the world are able to speak English.

A great many talk among themselves; they chin wag one-to-one. Do they communicate effectively or just shoot off their mouths? Do they speak grammatically or make a hash of it? Large numbers receive information electronically. Zillions are up to their necks in dope from the Internet. But do they understand? Do they, like, get the hang of it?

"I'm getting hang?" asks Satoshi Nishide, managing director of Daihatsu Auto in Prague. Mr. Nishide, 31 years old, studied English for 10 years and has done business in it for nine. He and his Czech staff sit at a table in their office behind the showroom, groping for the hang of it.

"Means . . . I depend on it?" wonders technical manager Vladimir Moravec. Spare-parts manager Milan Jandak: "I'd like to have it?" Sales manager Arnost Barna: "I'd like to stop it?" . . .

At Daihatsu in Prague, English is the only common language. The staff communicates with Mr. Nishide in no other way.

"We discuss technical matter," says Mr. Moravec. "If I don't understand very well, so I can expect what my boss want to say. We have special vocabulary." As Mr. Jandak puts it, "If you hear two English person, they discussing their problem. It's other language than we use."

So what language does Prague Daihatsu use? Purists might call it broken English. Czechish-Japlish may come close "Autolish" comes closer. "Daihat-Praglish" hits the nail on the head. The global chatter is blowing the language to smithereens.

English no longer simply divides itself into regionally rooted dialects---or distinct "Englishes" as some argue---but into a rabble of non-native registers, purpose-built (the English would say) for specific purposes. "Duolects" are dialects only two people speak; oil-talk and commodity-talk have enough speakers to justify whole textbooks. The information highway is spawning a whole new language of its own. . .

English follows markets. As soon as China dipped into capitalism, the masses ran to English class. The cracked East bloc ran, too. Malaysia has just quit suppressing English. Vietnam has snubbed French for it. Only 20% of people over 55 in the European Union get by in English, but 83% of teenagers are studying it.

30. Davena Mok, "Me and My Big Mouth, *South China Morning Post*, December 7, 2003, p. 1.

At first glance, 21-year-old Jin Au-Yeung looks like any other youngster bitten by the hip-hop bug. The baggy street wear and up-to-the-minute trainers. Then there's the trademark crooked pout, cocky attitude and swagger -and-stoop walk.

It's not until you hear him rap, and see the diamond-studded platinum chain with a glittering letter "R" dangling around his neck that you, realise Jin is not your average street punk.

The "R" stands for Ruff Ryders, the New York-based record label that is home to a galaxy of hip-hop stars. Last year, the fast-talking upstart became Ruff Ryder's first Asian signing (under the name of Jin Tha MC). That came hot on the heels of music magazine Rolling Stone singling him out as one of 10 artists to look out for in "the next wave".

While his debut album, *The Rest Is History*, doesn't hit stores until next March, in Hong Kong this Friday the man labelled "the Chinese Eminem" will release his Learn Chinese music video, and a day later will play his first Hong Kong show.

It was a year ago that the buzz around Jin Tha MC first hit Hong Kong. A mass e-mail did the rounds, showing a clip of a short Chinese rapper verbally tearing down his opponents on Black Entertainment Television's (BET) 106 & Park: Top 10 Live freestyle rap contests. The sender was a proud Jin fan who declared: "Finally, someone representing his people!"

Today, America's rap scene is buzzing about Jin. He won seven consecutive rap battles last year, earning a place in BET's Freestyle Friday Hall of Fame. After winning his final encounter, Jin's Ruff Ryders deal was announced.

Jin went on to have a part alongside Ludacris in John Singleton's street -racing summer blockbuster film, *2 Fast 2 Furious*. And last month, he made headlines by being involved in a shooting incident in New York's Chinatown that reportedly was sparked by a jealous rival. For a young man who has not yet sold a single record, Jin has certainly found status in the thriving, throbbing, thuggish world of hip-hop.

"I'm just someone who lives and breathes hip-hop," the rapper says by phone from New York. When asked about his unofficial title and being compared to hip -hop's hottest act, who also is non-African-American, his reply is modest yet forthright: "I'm not the Chinese Eminem. I'm not trying to be Eminem. I'm me. I'm Jin."

The comparisons, however, are not without foundation. Like Eminem, Jin is smart, quick-witted and brash. He gained respect only by conquering the freestyle arena - where rappers verbally joust with each other - and can effortlessly fire spontaneous rhymes that are sharp and hilarious. If you listen carefully, the two share a similar nasal tone and a flow style.

On another level, the two are radically different. The angry Eminem (aka Marshall Mathers III) has an offensive, politically incorrect and outright abusive edge; the more comical Jin raps about issues such as being Chinese -American, interracial dating and life in Chinatown.

31. From Seth Mydans, "Behold, the Smiling Land, if People Follow Orders," *New York Times*, December 13, 1996, p. A4:

Singapore, Dec. 6 -- If you see an immigration official smiling the next time you arrive in Singapore, he may be smiling at himself.

As part of a new \$1.5 million "Smile Singapore" campaign that is intended to make free-spending tourists feel loved, immigration officers have been provided with small mirrors in which to check the quality of their expressions.

Along with other Singaporeans, they are being urged to put on a happy face whenever they see a foreigner approach, a sort of smiling-for-dollars campaign.

In case the concept is difficult to grasp, posters here explain, "Simply smile and be gracious." . . . Immigration officers are feeling the pressure. "Yes, we have to smile now, but sometimes it is so hard," one officer said as she stamped a passport at Changi Airport. "Sometimes people are so difficult and you just want to scream." Things have gotten even tougher since her mirror was removed during remodeling, she said. "Now I have no way to check. I don't know what I look like."

Singapore's new smiles may be touched with a hint of desperation. No longer exotic and no longer alone in the region in providing creature comforts and bargains to visitors, Singapore is worried about the future of its \$8 billion tourism industry. .

32. From Lena H. Sun, "Some Immigrants Build Lives Without English Cornerstone," *Washington Post*, November 27, 1994, p. A1:

Lin Yutang, a retired cook, ticks off his achievements since his arrival in the Washington area 18 years ago. There's his three-bedroom Rockville house that is nearly paid off. And there are Jing, Lee, Julie and Lori, the son and three daughters he put through college.

In that way, Lin, 67, is not much different from other Americans. What sets him apart is that for nearly the last two decades, he has built his life here hardly speaking any English. He reads Chinese newspapers. He watches Mandarin newscasts from Taiwan. He shops at a Chinese grocery store, a 10-minute walk from his house. His vacation to Williamsburg in September was part of a tour arranged by a local Chinese travel agency.

His wife is also from Taiwan, but she has learned enough English to drive and have simple conversations. Anything requiring more than basic English has to be delegated to one of their three daughters. The daughters grew up in the United States and live nearby. They make appointments with the doctor. They get the air conditioner fixed. They even prepare their parents income taxes. (All three daughters are accountants.)

The Lins are not alone. In the Washington area, an estimated 7 percent---about 12,800---of foreign-born residents who had been here for 10 years or more in 1990 said that they did not speak English or that they spoke the language poorly, according to census figures compiled by the Urban Institute. That percentage is likely to increase in the short term in the Washington area because of the growth of ethnic enclaves, demographers said.

33. From Thomas Boswell, "The International Pastime," *Washington Post*, March 25, 2003:

This week baseball wanted to open its season with a game in Tokyo between the Seattle Mariners, owned by Nintendo founder Hiroshi Yamauchi, and the Oakland A's. The war in Iraq prevented such travel plans. But the point remained the same. It felt natural, not forced, for baseball to begin its season on another continent. ...

The day may come, distant to be sure, when the World Series will be contested among the champions of North America, South America, the Caribbean and Asia. That's not the whole world, by a long shot, but it's a pretty good shot. The NFL, for one, would be jealous. Football may have started a league in Europe, but its players, aside from soccer-style kickers, are almost all Americans.

Baseball has gone far past that point. The sport is not only loved on three continents, but the game's major league clubhouses have long had players from as far away as Australia.

34. From Anthony DePalma, "Mexican Attitudes Shift In Flood of U.S. Goods," *New York Times*, November 23, 1994, p. D1:

The Marlboro Man rode off American television years ago, but in Mexico he is still galloping hard, part of a stampede for products from across the border that is changing and challenging Mexico's modest advertising industry.

The elimination of tariffs by the North America Free Trade Agreement has brought hundreds of American products, from Kellogg's Pop-Tarts to the New Ford Mystique, to join standbys like Marlboro cigarettes on Mexican shelves and in showrooms.

The newcomers are extensively advertised in ways that try to reflect Mexican culture. In response, established Mexican products must be more heavily marketed to keep from losing ground.

As they bid for attention, the new advertisements are testing accepted conventions that until now have excluded nearly all humor and sarcasm---or even indigenous Mexican faces---from television commercials.

When American competitors were kept out, Mexican manufacturers considered advertising to be a nuisance. Now that the border is largely open, that attitude is changing.

"The whole market here is in a state of flux right now," said John E. Holmes, regional president for J. Walter Thompson, which has been in Mexico for 50 years. "The big question now is, 'Are we part of Latin America or are we part of North America?' The answer is unclear."

35. From Sarah Lyall, "For Europeans, Love, Yes; Marriage, Maybe," *New York Times*, March 24, 2002, p. A1:

Bjorn Lindahl and Nina Kjolaas do not feel inclined to declare their love in front of some anonymous official in a municipal building, or in a church. So they have never married---not when they moved in together, not when they bought their first home, not when they had their son, now 16.

"We said that if our child were to be harassed at school, we'd think of doing it," said Mr. Lindahl, 45, who has lived with Ms. Kjolaas for 23 years. "But statistics show that something like half the kids in Norway had parents who were single or living together."

Not just in Norway. In a profound shift that has changed the notion of what constitutes a family in many countries, more and more European children are being born out of wedlock into a new social order in which, it seems, few of the old stigmas apply. The trend is far more pronounced in the Nordic countries, in France and in Britain, and less so in southern countries like Italy and Switzerland, but the figures as a whole are startling, particularly because they tend to hold up across all social classes.

In Norway, for instance, 49 percent of all the births in 1999 were to unwed parents. In Iceland, the figure was 62 percent. In Britain, it was 39 percent, and in France, 41 percent, in 1998, the last year figures were available. Even in Ireland, a deeply Catholic where divorce became legal a mere seven years ago, about 31 percent of the births took place outside of marriage, a figure on par with that in the United States.

Marriage in Europe is by no means obsolete; most Europeans still marry at some point in their lives, and after a precipitous drop in marriage rates throughout the 1990's, some countries have actually experienced incremental increases of late. But with changing attitudes toward religion and toward the role of the individual and the state, the questions of when---and whether---to marry are increasingly seen as deeply personal choices free from the traditional moral judgments of community, family or church.

36. From Howard W. French, "To Grandparents, English Word Trend Isn't 'Naisu'," *New York Times*, October 23, 2002, p. A4:

When Ayako Komata, 18, talks fashion with her friends, she throws around terms like "hippo hangu," or hip-hugging, jeans and "shadoh" (eye shadow), and ponders their effect on "chou naisu gai" (very nice-looking guys).

This contemporary Japanese, spoken at breakneck pace and filled with English-sounding words, is incomprehensible to her grandparents. So Ayako will explain to them that the fashion these days is to wear jeans just above the pelvis, and the only way to describe that is "hippo hangu."

In an effort reminiscent of France's doomed bid to halt the proliferation of English words in the language of Molière, the government of Prime Minister Junichiro Koizumi recently appointed a panel to propose measures to stem the foreign word corruption in the language ...

Their target is words written in katakana, a script largely reserved for writing the exploding number of trendy words imported from Western languages, changing their pronunciation and giving them a Japanese flavor, at least since the 19th century. Before that it did the same thing on an even larger scale with Chinese words.

37. From Anthony DePalma, "Canada Won't Rally Round (Costly) Free Flags," *New York Times*, September 22, 1996, p. 3:

To help heal some wounds to national pride that were left after Quebec nearly pulled out of Canada last year, the federal Government has set out to help Canadians feel better about being Canadian.

Ottawa hopes that by challenging the country's 30 million residents to put on a huge show of the red-and-white maple leaf flag that has been Canada's national banner for the last 31 years, it can pump up pride in this huge and culturally diverse country.

Since Canadians are better known for their frugality than for their flag waving, the Government thought it made sense to give away flags---as many as a million of them from coast to coast.

But nothing seems to be easy in Canada these days, especially when it comes to the confounding concept known as Canadian identity.

While thousands of flags have been delivered all over Canada, very few have gone to the place where it seemed they were needed most. The province of Quebec counts for about 25 percent of Canada's population but only 8 percent of the patriotic solicitudes came from the reluctant province where the French fleur-de-lis is far more common than the maple leaf.

38. From Daniel Goleman, "Making Room on the Couch for Culture," *New York Times*, December 5, 1995:

The patient seemed psychotic, complaining in a listless ramble, "My soul is not with me anymore--I can't do anything." Seriously disturbed, she had been taken to a psychiatric hospital by her relatives.

The psychiatrist who interviewed the woman discovered the problem had begun when she got bad news from her native Ecuador: an uncle she was close to had died unexpectedly.

"I realized that her clinical picture fit a syndrome known in Latin American cultures as 'susto,' or loss of the soul," said Dr. Juan Mezzich, a psychiatrist at the Mount Sinai School of Medicine in Manhattan, who treated the woman. "In facing the tragic news, the soul of the person departs with the dead person, leave the person soulless. In our psychiatric terms, we would say she was depressed."

Dr. Mezzich is at the forefront of a new movement in psychiatry to recognize the cultural trappings that patients bring with them, and to shape diagnosis and treatment accordingly. In the last five years the movement, which comes at a time when an increasing proportion of psychiatric patients in America come from an array of cultures, has led to a growing stream of books and scholarly articles on cultural influences in mental health. Virtually every professional convention for psychotherapists now offers a workshop on how culture affects psychiatric problems. . . .

The anthropological study of psychiatric disorders like susto has yielded a fascinating list of syndromes known only in one or another culture, like the sudden, violent outburst known as "amok" in Malaysia . . . Anthropologists say these are not mere ethnographic curiosities. Rather, they say, the syndromes illustrate a broader point, that notions of mental disorder, if not the disorders themselves, are shaped by culture.

Indeed, some disorders of the mind that are well recognized in some cultures simply have no equivalent in Western psychiatry. . . . The stamp of culture on mental disorders extends to America itself . . . [T]here are psychiatric syndromes unique to Western industrialized societies. "Anorexia nervosa seems as culture-bound to America and similar industrialized cultures as amok is to Malaysia," [said one doctor, while another observed that], "There is simply no such thing as anorexia among the native peoples in North America. The over concern with body stereotypes aren't relevant in Indian culture---the grave concern with slenderness is itself seen as absurd. Native people would be very concerned about a person who was willfully wasting away, but you just don't find it, except perhaps among highly acculturated Indians."

39. From Mike Mills, "Money Flows Into Poor Countries on X-Rated Phone Lines," *Washington Post*, September 23, 1996, p. 1:

There's a boom in exports underway in the poor tropical country of Guyana. Rather, make that X-ports, of a product the world can't seem to get enough of---phone sex.

This year, Guyana's lone telephone company could take in nearly \$100 million from its burgeoning trade in specialized information services, such as telephone sex, as dialers in the United States and other countries place international calls to X-rated services in Guyana. . . . Of six international phone numbers in the September issue of *Washingtonian* magazine, four go to Guyana.

New technology often has unforeseen consequences. But few business trends are as strange as what has resulted from the increasing ease and reliability of international phone calling: Phone sex has gone global.

American who dial up numbers for sexual talk with strangers may be reaching halfway around the world, without realizing it. This has sent hundreds of millions of dollars flowing out of the United States and other industrial countries, experts said, and into faceless phone sex operations in places such as Guyana, the Philippines, Poland, the Netherlands Antilles islands and the tiny African country of Sao Tome. For the smaller countries these telephone services have become an important source of foreign exchange.

40. From Nicholas D. Kristof, "When Doctor Won't Tell Cancer Patient the Truth," *New York Times*, February 25, 1995, p. 4:

When Emperor Hirohito began to vomit inexplicably and then lost weight and energy, his doctors never told him what just about everyone else in Japan eventually came to know: He was dying of cancer.

Hirohito may have been a virtual god in the early part of his reign, but he was also a patient---and doctors in Japan mostly lie to cancer patients, even former divinities. "I don't regret that I didn't tell him about his cancer," Akira Takagi, the Emperor's chief doctor, said at the time of Hirohito's death in 1989.

But these days, a mild-mannered radiologist is crusading for the principle of telling patients the truth, even when that means breaking their hearts.

The radiologist, Dr. Makoto Kondo, returned from a year in the United States determined to tell patients bad news, and his campaign for radical change---for pulling doctors down a notch and injecting democracy into the Japanese medical system---is provoking such outrage among fellow physicians that they refuse to refer patients to him. He is scarcely more polite about them.

41. From John Lancaster, "Kayak? Check. Paddle? Check. Veil? Check," *Washington Post*, October 30, 1995:

Most mornings around dawn [in Tehran], nine young women carry slender kayaks to the edge of an artificial lake near here, then shove off on a grueling two-hour training run. They sweat. They feel the burn.

Nothing unusual about that, perhaps, except for one thing: These athletes are working out in chadors, hooded robes designed to hide the female form in keeping with Iran's strict Islamic dress code. Their male coach says the extra clothing adds 10 second to their time on a 500-meter course.

Meet the Iranian national women's flatwater kayaking team, among the newest entrants in a growing movement to make sports acceptable—and accessible—to women in a country known more for religious zeal than equality of the sexes. Over the objections of some religious conservatives, the government has begun to upgrade sports facilities for women and has granted permission for women to compete internationally in a handful of sports, so long as they can do so without compromising Islamic rules on covering their bodies.

The kayakers hope to qualify for next year's Summer Olympics in Atlanta. The other sports in which Iranian women can compete internationally are table tennis, horse-jumping, skiing, shooting and—this may be stretching the definition—chess.

"I want to have a place in Western or international sports, while simultaneously observing and preserving Islamic regulations and values," Faiza Hashemi, daughter of Iranian President Ali Akbar Hashemi Rafsanjani and a leading booster of women's sports here, said in an interview. "I think Muslim women need more of this . . . because the world has a negative and blurred image of them."

The women's kayaking team, of course, is something of an exception. The government's insistence on modest dress means that Iranian women cannot compete in such Olympic mainstays as swimming, track and field, basketball and volleyball, among others. Since the revolution that installed Iran's Islamic government in 1979, the country has sent only men to the Olympics.

That choice—emulated by 33 other countries during the last Summer Olympics in Barcelona—has stirred controversy in the West. Earlier this year, a Paris-based group of feminists and intellectuals, Atlanta Plus, launched a widely publicized campaign to bar countries that discriminate against female athletes from participating in the Olympics, just as South Africa once was kept out of international sports competitions because of its apartheid policy of racial separation.

International Olympic Committee officials rejected that argument, however, asserting that the group's campaign was launched for political purposes and reflects Western bias toward Islam, according to committee spokesman Fekrou Kidane.

42. From Neil MacFarquhar, "On Game Show, Arab Drubbeat: Remember Jerusalem," *New York Times*, April 19, 2004, p. A4:

Beirut, Lebanon – Quick. What is the name of the Palestinian village near what is now the Israeli city of Ramla that was destroyed in 1949 and replaced by a town called Yavne? Too difficult? It's Yibna. Try another.

What structure built of gray sandstone in 1792 became the source of all oppressive decisions the world over? This one should be easy: the White House.

If you answered both questions correctly, you might be prime fodder to compete on "The Mission," a game show running on Al Manar, the satellite television channel of Hezbollah, the militant Lebanese group.

Contestant from around the Arab world compete each Saturday night for cash and the chance to win a virtual trip to Jerusalem. To heighten the drama, points won by the finalists translate directly into steps toward the holy city that are flashed onto a map of the region.

The show is a novel way for Hezbollah to promote its theme—that all Arab efforts should be concentrated on reconquering land lost to Israel, especially Jerusalem.

43. From Kathy Chen, "China's Rush to Get Rich Erodes Traditional Values," *Wall Street Journal*, May 3, 1995, p.1:

Like his country, 11-year old Yang Yungjiang is facing a crisis of values. He ran away from his village two years ago, winding up in this boom town [of Shenzhen] bordering Hong Kong because he heard "it was fun." Now he spends days hanging around a video-game arcade, smoking cheap cigarettes, and avoiding pimps and prostitutes. At night, he sleeps in abandoned buildings or on the streets. With other children, he steals and sells aluminum siding from construction sites. Once he swiped a bicycle and was caught by police, who beat him.

"I've seen a lot," Yungjiang says, a grin spreading across his broad, freckled face. "My parents told me it was wrong to steal. But I didn't steal anything at home." Now, he says, "I can't figure out if there's good or bad."

In a society built on social controls, such breakdowns ought to be rare. They aren't. As China charges ahead with economic change, tens of millions of Chinese are on the move, leaving behind roots—and beliefs—in search of opportunities. Faith in the equality of socialism is vanishing. What has replaced it is an obsession with money.

The result is a fundamental crisis. Families are disintegrating, spawning a selfish "me generation" of youths. Crime and corruption are at record levels. Many voice cynicism and pessimism akin to that which fuel mass protests against the system in 1989. . .

The spirit of selflessness has all but disappeared since the advent of economic change under Mr. Deng. It unleashed a free-for-all to get rich, a scramble that has been made all the more urgent by the "end of the era" mood pervading the country now that Mr. Deng's health is failing.

Preoccupation with wealth is threatening the foundation of Chinese society—the family. Most calls to the country's first domestic-violence hotline, set up in October, have been from women whose husbands got rich, then beat them up when they refused to grant a divorce, the official Legal Daily reported.

Photos of blushing brides and white-satin wedding gowns for rent line the walls of the Dongcheng District Marriage Registry in Beijing. But on one recent afternoon, most of the couples waiting in line aren't seeking to marry but to file for divorce.

"It's better to be free," shrugs Xiao Guochang, a 54-year-old businessman who heads four companies, as his soon-to-be ex-wife glares at him. "I'm too busy at work to take care of my family or to try to make things better. My job's more important than my family."

44. "China Crowns Miss Plastic Surgery," BBC News, December 18, 2004:

A 22-year-old student who has had cosmetic surgery on her eyelids and cheeks was crowned the winner Saturday of China's first pageant for such "manmade beauties"

Feng Qian received gifts worth 50,000 Yuan (\$6,000) after beating 19 other finalists aged 17 to 62 in Beijing.

To prevent cheating, all contestants—who included one transsexual—had to provide a doctor's certificate to prove they had indeed had surgery.

China's fast-growing cosmetic surgery is now worth \$2.4bn a year.

Ms. Feng said she was proud of her glamorous, albeit artificial looks, achieved through botox injections and surgery to widen her eyes and remove fat from her cheeks and waist.

"I think this contest offered a platform for all the girls who have undergone plastic surgery and aren't willing to talk about it," Ms. Feng—who is training to be a plastic surgeon herself—told reporters. "This is recognition of girls like us," she added.

The two of most high-profile participants—62-year-old Liu Yulan and transsexual Liu Xiaojing—shared a prize for Best Media Image. “The pursuit of beauty is eternal. Cosmetic surgery shouldn’t just be something that belongs to the young,” said Liu Yulan, who is now retired.

45. From Andrew Pollack, "How Crass Commerce Taints Soul of Martial Arts," *New York Times*, January 6, 1997, p. A4:

It's enough to make Jiguro Kano turn over in his grave. Mr. Kano established modern judo in 1882, and the Japanese judo world has religiously adhered to his precepts. One sacred tradition has been that judo uniforms should be white, signifying purity and cleanliness.

But last month, bowing to pressure from Europe to liven up the sport for television, the All Japan Judo Federation reluctantly agreed to allow its athletes to compete on a trial basis in some European tournaments this year wearing---gasp---blue uniforms.

European judo officials contend that colored uniforms will not only liven up the sport, but will also make it easier for viewers to tell one contestant from the other.

To outsiders, the change might seem trivial. But to the Japanese judo federation, now headed by Mr. Kano's grandson, it was a wrenching decision. Some judo practitioners in Japan saw it as a step down the slippery slope of crass commercialism that could eventually lead to things like advertisements and corporate logos on uniforms. Some major national newspapers carried the story on their front pages.

In Japan, after all, many people regard judo not merely as a sport, but also as a spiritual discipline for attaining self-perfection, with its roots in the code of warriors under Japan's old feudal system. . . .

The controversy goes to the heart of a quandary facing not only judo but other martial arts and sumo wrestling as they become multinational. Many Japanese are proud when one of their sports becomes popular elsewhere, and they like the honors it brings Japan. All three of Japan's gold medals at the Atlanta Olympics last year, for instance, were in judo.

But internationalization also means that Japan can lose control of the sport, and the sport can lose its cultural essence.

46. From Roger Cohen, "Berlin Has a Word for Its Ambitious English," *New York Times*, December 6, 1998, p. 1:

The fight to be the leading newspaper of the city with the ambitions to be Europe's new capital is a ferocious one, so when executives at the Berliner Morgenpost sat down recently to dream up a new advertising slogan, they thought hard and long. What they came up with was: "Simply the Best."

Not "Einfach besser," German for the same idea, but "Simply the best," as in Tina Turner's popular song. "Our target group was young people, said Rolf Buer, the paper's marketing manager, "and this slogan was young, fresh, simple, and sure to get people talking. German words are just too long."

That may seem an unjust accusation to level at "Einfach besser," but it is true that if precision is a hallmark of the German vocabulary, brevity is not. In any event, the issue is clearly a broader one, for the English encroachment on Deutsch has assumed epic proportions, giving rise to a form of speech widely known as "Denglisch."

Consider this city, whose passion for reinventing itself is very much of the New World. As you drive past posters advertising Volkswagen's "New Beetle" [not "Der Neue Kafir"], you may hear a radio advertisement for an Audi that gives you "die power," only to see a newspaper headline about Germany's lack of jobs [forget "arbeit"], as the radio turns to a discussion of Berliners' growing attraction for "the American way of life."

English, of course, is advancing everywhere, propelled by the Internet and the dominance of American popular culture. It is the most widely studied foreign language in German schools, where most children start learning it at age 11. But its advance here [in Berlin], strong enough to set off a debate on what it is to be a German.

Language, of course, is a paramount expression of identity, and German identity has been a delicate issue ever since Hitler perverted the notion with disastrous consequences for those he considered un-German. Not for nothing have many Germans embraced the idea of being "Europeans" or "cosmopolitans" or "citizens of the world" and of the language of such world citizens is English.

"I don't like to think in terms of national borders," said Ulrich Veigel, head of the Bates advertising agency in Germany. "I live in Germany, and was born here, but I'm a citizen of the world, and that is the way we should all think. In the medium-term, nationalities have no chance."

47. From Celia W. Dugger, "Lower-Caste Women Turn Village Rule Upside Down," *New York Times*, May 3, 1999, p. 1:

Chijarasi, India – Rani, an illiterate woman from the washermen's caste, changed into her prettiest sari one recent morning. Heavy with child, she boarded a series of crowded, ramshackle buses for the dusty, two-and-a-half-hour ride to the bureaucrat who has become her teacher in the art of governing.

Scorned by the upper-caste Brahmins who have long dominated this small village, Rani---who like many lower-caste women go by only one name---is now head of the village council, or panchayat. "I am the boss," she said boldly.

She is one of almost a million women who have been elected to village governing councils since India adopted a constitutional amendment that set aside a third of all panchayat seats and village chiefs' positions for women and set aside a percentage of those for women from the lowest rungs of the caste system.

This epic social experiment is playing out in more than 500,000 villages that are home to more than 600 million people---about 1 out of every 10 people on earth. In many North Indian villages like this one, women who are expected to veil their faces and submit to male elders are now challenging centuries-old, feudal hierarchies.

48. From Trish Saywell, "Cupid the Bureaucrat? Singapore Tries To Play Matchmaker," *Wall Street Journal*, January 30, 2003, p. 1:

Andrew Tan, a 56-year-old lawyer, is looking for a wife. He has an unusual matchmaker helping him: the Singapore government, which is trying a novel tactic.

It's American style Speed Dating, sponsored by the government's official matchmaking agency, the Social Development unit. The SDU assembles a group of men and women and pairs them off at tables. They chat for seven minutes until a bell rings, and then rotate to a new mystery date. At the end of the session, participants write down who they'd like to meet again. If there are matches, they'll get a date. . . .

This tiny, Type A city-state, worried by a steep decline in population, is trying to get its best and brightest to mate and breed with a new generation of government-sponsored dating games, some of which it has copied from American singles groups. The SDU also organizes Zodiac Dates, in which singles try to guess each other's astrological signs. Prizes for right answers include bath gels and restaurant vouchers.

Then there are Library Dates, in which eight men and women are paired off and given 45 minutes to look through bookshelves, choosing books that reflect their interests. Then they write down their impressions of each other based on the books they have chosen. Over drinks and cake, everyone gathers at a roundtable discussion to present the partner to the rest of the group. . . .

The SDU, created in 1984, has been trying get the otherwise-occupied overachievers of this Jamaica-sized nation together for years with everything from dance classes to self-development courses.

The task is growing more urgent because the birth rate among Singapore's four million people is falling steadily and now languishes at 1.4 children per woman. That's below the 2.1 demographers say is necessary for a population to replace itself.

Meanwhile, lower-cost Asian countries such as China are luring away the factory floor jobs that in years past made Singapore a world-class producer of electronics and other goods. So Singapore is eager to transform itself into a mecca for knowledge-based fields such as advanced biomedical research. To make such a future sustainable, the government needs more than just a lot of warm bodies. It needs highly educated warm bodies to be fruitful and multiply. . . .

The SDU's 20,000 members, who must be university graduates, pay a fee to join as well as to attend SDU mixers. That's one reason the local wags say the SDU really stands for "Single Desperate, Ugly." (A separate government agency, the Social Development Service, helps non-university graduates meet.)

The SDU declined to comment for this article but has claimed that about 1,500 of its members tie the knot each year.

49. From Seth Mydans, "Thais With a Different Look, Flaunt Your Genes!" *New York Times*, August 29, 2002, p. A4:

When Sirinya Winsiri was a child she knew she looked peculiar; people told her so. "I'd be walking down the street and people would basically point their fingers and yell, 'Farang! Farang!'" she said. "It was really blatant. They were laughing and pointing. It was very hard for a young kid to take."

Farang is that word for a Westerner, and Sirinya was the daughter of a Thai mother and an American father. She was the only blue-eyed child around.

Two decades later, at 23, she is famous and beautiful, but it is an ugly duckling story with a twist. The duckling still looks the way she always did; it is the idea of beauty that has changed.

As Cindy Burbridge, her American name, she is one of the leading models and television hosts in the country, the beauty chosen to represent Lux soap and Omega watches. Seven years ago she became the first blue-eyed Miss Thailand.

Miss Burbridge is part of a generation of racially mixed Thais who have all but taken over the local fashion and entertainment industries---top models, actors, singers, and television hosts. Their success is the product of a revolution in popular taste---a social transformation that began during the years they were growing up that has produced the beginnings of a new, more cosmopolitan Thailand.

Increasingly the round face, arched eyebrows and small mouth of the classical Thai look have given way in popularity to the sharper and more pronounced features of the West. There has been a similar easing of prejudice in other Asian countries, but nowhere has the look taken over quite the way it has in Thailand.

In a poll conducted two years ago to name the sexiest men and sexiest women in Thailand, seven out of the nine top scorers were of mixed blood. The people that once pointed fingers at Miss Burbridge now buy blue contact lenses in hopes of looking more beautiful.

50. From "Uruguay to Adopt 911 as Emergency Telephone Number," *The News.Mexico.com*, October 14, 2002:

Uruguay plans to begin using 911 as its emergency telephone number Monday, replacing a previous three-number system with the familiar U.S. code.

The number 911, which can be accessed by a special button in all public telephone booths, will centralize dispatch services offered by the numbers 104 (fire services) 108 (highway patrol) and 109 (metropolitan police), according to an educational campaign begun Sunday by the Interior Ministry. The ministry said the current numbers will remain in use until people become completely accustomed to the one-number system.

The decision to adopt 911 for emergency calls was made following the results of a survey that showed people could not remember the three emergency telephone numbers currently in service. By contrast, they were able to recall the number 911---used in the United States and other countries---because of its frequent mention in films and television programs.

51. From D. Farah and D. B. Ottaway, "Watchdog Groups Rein in Government in Chad Oil Deal," *Washington Post*, January 4, 2001, p. A14:

KOME, Chad -- Konhodjingar Dolbe, chief of this mud-and-thatch hamlet, sat under a giant mango tree surrounded by village elders as he pondered what the pumping of oil might bring to his dirt-poor people.

It could mean a lot, because we could do a lot with the money," Dolbe said, sipping strong, sweet tea and chewing on bits of meat. But we don't know what the future holds. There is no information regarding the pipeline or the money we will get. We support it if it benefits us. If not, we don't."

Dolbe is not alone in his ignorance. Despite the bitter international controversy that has surrounded a \$3.7 billion oil project over the past three years, many of the villagers who will be more directly affected by the project know little about it.

The essential aspects of the project---the pipeline's route, safeguards against environmental damage and how the revenue it generates will be dispensed---were worked out in faraway Washington and European capitals. And the result was shaped more by foreign and Chadian NGOs than by Chad's authoritarian government or the peasants of this isolated area.

The NGOs---human rights monitors, environmental watchdogs, development groups and similar organizations---played a pivotal role in determining the final form of the mammoth oil pipeline undertaking. The project offers an example of the influence of NGOs that is perhaps unprecedented in a private-sector endeavor of such magnitude---while at the same time illustrating how NGOs operating at the global level and those based in towns and villages throughout the Third World often see issues in starkly different terms.

The venture, which became public knowledge in 1996, is the largest infrastructure project underway in Africa today. It is designed to extract 1 billion barrels of crude oil over 30 years here in southwestern Chad and pipe it across neighboring Cameroon to the Atlantic coast, 650 miles away. For three years, until the day in October when construction began, NGOs set the agenda---first opposing the pipeline, then using their influence to establish principles for oil companies operating in developing countries.

NGO demands even determined the level of compensation for any mango trees that villagers living along the pipeline's path may lose, while leaving the Chadian government little room for diversion of cash or other corrupt practices.

In Ndjamena, Chad's capital, a 12-hour drive from here along the only road, oil company officials readily attest to the impact NGOs are having on their business. "We call NGOs the fifth branch of government here," said one oil company official. That is how much influence they have gained. I have never seen any thing like it."

As influential as the NGOs proved to be, the pipeline project nevertheless highlighted the divide between such organizations based in industrial countries of the Northern Hemisphere and those working in developing nations to the south. . . .

[G]roups in the U.S. and Europe first sought to derail the project over environmental and human rights concerns; their counterparts in the region saw hope that the pipeline might improve the lot of the impoverished people with whom they work. The chasm was bridged and compromise reached. But how big-issue groups will cooperate with grass roots groups in the future remains to be seen, and critics within the World Bank, oil companies and academia are starting to challenge the claims of NGOs to represent with moral certainty the interests of voiceless majorities in developing countries. . . .

At first NGOs in Washington and European capitals wanted the project halted altogether. But they discovered that Chadians generally viewed the project, with its promise of jobs and a huge jump in public revenues, as the chance of a lifetime to move out of abject poverty. "When we came in, we came in forcefully, too directly," said a European NGO worker here. "We were saying 'Stop the pipeline' in the name of the people and the people were saying, 'Maybe we can have a better life. We want the pipeline.' So we had to step back and rethink our approach."

52. Marwaan Macan-Markar, "Hill Tribes Go High-Tech to Preserve Way of Life," *impsnwes.net*, May 21, 2003:

Ban Jale, Thailand – As the sun sets, all the traits of a community light years away from modernity emerge in this northern Thai village. There is, after all, no electricity to illuminate the homes made of bamboo walls and thatched roofs, and to keep out the invading darkness.

But that has not deterred the 60 families living here---people belonging to the Lahu ethnic community---from using cyberspace to bring themselves out of the dark ages.

On a recent Saturday night, the young men in this village gathered around a wooden table, in candlelight, to discuss the leap that lies ahead for the village, which is tucked in rugged terrain enveloped by trees on the outskirts of Chiang Rai, a town in the hills of northern Thailand.

Among them were two men, 26-year-old Jamu Jaka and 20-year-old Yasae Jasee, who have a pioneering role in the changes to come---the creation of a virtual museum for the minority ethnic communities that live in Thailand's hills, of which the Lahu are one.

"We need a museum like this to show what our customs and ceremonies are like," said Jamu, who together with Yasae have been gathering information from their community about Lahu traditions and rituals. "Some of the young people don't know the ceremonies, and this knowledge is being lost." . . .

Already, the village has at the entrance a round building with adobe walls and thatched roof that will offer physical space to display the colorful aspects of culture of Thailand's six major tribes, the Akha, Hmong, Karen, Lahu, Lisu, and Mien.

"The plan is to have an internet link the building," says Sombat Boongamanon, head of the Mirror Art Group (MAG), a nongovernmental organization (NGO) based at the northern town of Chiang Rai. "If people visiting it want to know more about the hill tribes, they can access the virtual museum that is being created.

"We will depend on solar power at the beginning for this link, til the village gets electricity," adds Sombat, whose NGO is using technology, including video, to empower the hill tribes.

The MAG expects the museum in cyberspace and its physical counterpart in the village to be ready for Thai and foreign visitors in October. But that will only be an initial phase of an initiative that has more ambitious goals.

"One of our objectives is to have an on-line talking dictionary for the Akha," says Jonathan Morris, a U.S. volunteer with the MAG. The Akha is one among the six hill tribes that communicate orally and do not have a written script like the Karen, who have both a spoken and written language.

The hill tribe members working with the MAG have also begun chronicling aspects of this minority culture that have ceased in today's commercialized culture, like hunting and trapping animals. They have also been feeding the computers with details about how wedding ceremonies were observed then and now.

The MAG hopes that the virtual museum will become a draw among the hill tribes as a new generation among them become comfortable with computers and look for links in cyberspace about their roots and culture. . . .

53. Elizabeth Rosenthal, "Where Mao's Thoughts Once Ruled, Santa Is Now in Vogue," *New York Times*, December 25, 2000, p. A4:

Of course, Christmas is officially just another workday in the world's largest atheist nation, which has struggled incessantly for 50 years against the incursion of Western influences.

But for the last two weeks, holiday lights, presents and parties have consumed Beijing. And an increasing number of Chinese are celebrating this and other Western holidays with each passing year.

"We started two years ago," said Guo Juanhong, who has brought her 5-year-old son to a Sci Tech Department Store on Friday to purchase an artificial tree and a dancing Santa.

"He still believes," she whispered as an aside. "We tell him if he doesn't practice his piano, Santa won't come."

In China, Christmas is mostly a holiday of the under-40 crowd and students in high school and college routinely exchange cards. Many restaurants here hold high-priced Christmas parties. And virtually every department store is festooned with lights, trees, ornaments and displays of suggested Christmas gifts---mostly large stuffed animals.

But in the last year or two, Christmas fever seems to have permeated deep into China's heartland as well. Last week, in the southwestern city of Kunming, . . . 30,000 people each day sent holiday e-cards on one popular web site alone . . .

Indeed, China seems increasingly enamored with Hallmark holidays. In addition to Christmas, Valentines day, Mother's Day and even Easter have gained significant followings . . . The market potential of 1.3 billion card senders has not been lost on Hallmark itself, which began to design and manufacture cards in China, for the Chinese market, in June 1999.

54. From a "Notes for Contributors" brochure circulated by a new journal, the *European Journal of International Relations*:

. . . The Journal also endorses the guidelines provided by the British Sociological Association and the American Psychological Association for non-sexist and non-racist language . . .

55. Frank Bruni, "Italians Give Thumbs Up to Wireless Messages," *New York Times*, March 13, 2003, p. A4:

Silvia Di Virgilio has not gone to a movie in three months, and no wonder. The last time, she missed every scene, tied up in chats on her cellphone with distant and ever-pestering friends. But fellow moviegoers seated around her did not seem to mind because she never uttered a word. Her conversation was all thumbs.

Punching her comments into her phone's touch pad, Ms. Di Virgilio, 19, immersed herself in the expanding cellular universe of SMS, a form of elliptical text messaging that has come to dominate Roman life.

"I use it everywhere---in the library, even in church," she said this week as she reclined on the Spanish Steps, clutching her cellphone and thumbing her way through yet another SMS experience. "The second I get up, I send a message," she said, "and it's the last thing I do before I go to sleep."

Ms. Di Virgilio is just an extreme example of tens of millions of Italians, whose fabled habit of talking with their hands has taken on new meaning in high-tech wireless times.

Although the terse text exchanges known as SMS, for short message service, have yet to catch on in the United States, they are now so pervasive in Italy---and throughout much of Western Europe---that even Pope John Paul II recently joined the club. In mid-January, Telecom Italia, the country's biggest provider of mobile phone service in a country besotted with the telefonino, began offering subscribers the option of daily SMS texts of thoughts and prayers from the pope.

By typing "Papa On," using the Italian word for pope, and sending that to a special number subscribers can receive spiritual missives. "As long as there is the spring of the spirit, good blooms," said one recent message, in Italian. Another alluded to the possibility of war in Iraq, saying that people "should never stop praying for peace." "Papa Off" cancels the messages, which cost about 15 cents each.

According to Telecom Italia, roughly two million Italians are using the service. . . . In the idiom of SMS, which limits messages to 160 characters, "quando" ("when") often becomes "QD," "tutto" ("all") is truncated to "TT," and "Ti voglio bene" ("I love you") loses its lovely rhythm, along with several syllables. The letters "TVB" suffice. . . .

According to the Global System for Mobile Communications Association, a European trade group, more than 80 percent of Italians own and use cellphones, among the highest rate in Europe, where the average is about 75 percent.

In the United States, by contrast, more than half the people own and use cellphones, according industry analysts. Beyond that discrepancy is a host of complex technological and price reasons for the popularity of SMS in countries like Italy, Britain and Germany, where SMS traffic has grown over the last two years to hundreds of millions of messages a month.

56. From Thomas Crampton, "Disney Breaks Ground for Hong Kong Park," *New York Times*, January 13, 2003, p.C6:

Executives from the Walt Disney Company broke ground here today for what they described as the company's most culturally sensitive theme park. Shortly before using a golden shovel to turn over a spade of dirt in a recently completed landfill, the chief executive of Walt Disney, Michael D. Eisner, said the park would be a "spectacular entry into Southern China."

The project . . . will be Disney's first new park outside the United States since Disneyland Paris, originally called Euro Disneyland, faced initial low attendance and criticism. Europeans visitors complained that open-air rides were more appropriate for Southern California, and public outcries forced the park to reverse its policy against serving alcohol. . . . "Paris taught us that we always have to listen to our consumers to be sure the park fits within their cultures and desires," the president of Walt Disney Parks and Resorts, James A. Rasulo, said.

"We do find that children like to be greeted in their own language," Mr. Rasulo said. "Our park will be trilingual, with English, Cantonese and Mandarin."

The park will also be tailored to Hong Kong's drizzly subtropical climate, executives said. "We learned a lot about weatherization issues in Paris," said Tom Morris, vice president for creative development in Hong Kong Disneyland. "In Paris we needed to do more about making it warm and dry. In Hong Kong we will need to provide shade and protect people from the rain,"

The park will have one restaurant serving Western food, with other outlets offering noodles, Asian barbecue and stir-fried dishes. Festivals celebrated will include Chinese New Year and the autumn lantern festival. Although visitors will enter the park on Main Street USA, one of the two hotels will be designed in Victorian style with Chinese elements.

57. From Greg Critser, "New Front in the Battle of the Bulge," *New York Times*, May 18, 2003, Sec. 4, p.7:

The French are measuring themselves. And the French government is paying for it. The country's new National Sizing campaign represents the figure- and fashion-conscious nation's attempt to update clothing sizes so they bear a closer resemblance to today's slightly fuller French figure. Emphasis on slightly; the obesity rate in France has now topped 10 percent. The rate in the U.S. is three times that.

Still, the French are eating more like Americans these days. Between-meal snacking, and fast-food and convenience-food consumption are up, particularly among children in big cities. That has fueled no end of newspaper and television features and editorials about childhood eating patterns. . . .

The government is concerned as well. The influential Institute of national Health and Medical Research in Paris has declared childhood obesity an epidemic. Even McDonald's France got into the act last year when, to the chagrin of the American parent, it took out magazine ads saying it was best not to eat there more than once a week.

Yet in the great---and increasingly international---battle of the bulge, the French definitely have an edge. Yes, they may indulge in wine and butter and pastry, but they do so with a better metabolism and with an ingrained feeling about when, where and how much to eat.

58. Seth Mydans, "Clustering in Cities, Asians Are Becoming Obese," *New York Times*, March 13, 2003, p. A3.

A wave of obesity is sweeping through Asia as its population shifts into vast new cities where the food is faster and fattier and the lifestyle more sedentary.

As it did in the West a generation ago, obesity is bringing with it a range of ailments led by cardiovascular disease. Once uncommon in Asia, diseases of the heart and cardiovascular system are now the continent's leading killers. Most visibly and most dangerously for the future, obesity is spreading among children, bringing a severe form of diabetes and putting them at risk for years to come.

Known in Chinese as "xiao pangzi," or "little fatties," these roly-poly children seem to be everywhere, the pampered victims of cultures that prize them as emblems of affluence and well being. "We spoil him," said Warisa Wald, a Thai teacher in Bangkok, of her 11-year-old son, Saharat . . . "whatever he wants, we give it to him. We don't care if it is good or bad, we just feed him whatever he wants." . . . When

Saharat was younger, his mother said, he was small for his age. His father's family believes that being skinny is bad, so they kept telling me, 'Why don't you feed your kid more,' and 'What's wrong with him.'" Now he is too fat, she said, but his grandparents keep feeding him. "He loves deep-fried stuff, and very minimal vegetables," she said. "Almost, I could say, he doesn't eat vegetables at all. They give him whatever he wants---KFC and McDonald's and pizza and all that."

In other words, a typical Asian city boy.

59. Davena Mok, "Me and My Big Mouth," *South China Morning Post*, December 7, 2003, p. 1.

At first glance, 21-year-old Jin Au-Yeung looks like any other youngster bitten by the hip-hop bug. The baggy street wear and up-to-the-minute trainers. Then there's the trademark crooked pout, cocky attitude and swagger -and-stoop walk.

It's not until you hear him rap, and see the diamond-studded platinum chain with a glittering letter "R" dangling around his neck that you, realise Jin is not your average street punk.

The "R" stands for Ruff Ryders, the New York-based record label that is home to a galaxy of hip-hop stars. Last year, the fast-talking upstart became Ruff Ryder's first Asian signing (under the name of Jin Tha MC). That came hot on the heels of music magazine Rolling Stone singling him out as one of 10 artists to look out for in "the next wave".

While his debut album, *The Rest Is History*, doesn't hit stores until next March, in Hong Kong this Friday the man labelled "the Chinese Eminem" will release his Learn Chinese music video, and a day later will play his first Hong Kong show.

It was a year ago that the buzz around Jin Tha MC first hit Hong Kong. A mass e-mail did the rounds, showing a clip of a short Chinese rapper verbally tearing down his opponents on Black Entertainment Television's (BET) 106 & Park: Top 10 Live freestyle rap contests. The sender was a proud Jin fan who declared: "Finally, someone representing his people!"

Today, America's rap scene is buzzing about Jin. He won seven consecutive rap battles last year, earning a place in BET's Freestyle Friday Hall of Fame. After winning his final encounter, Jin's Ruff Ryders deal was announced.

Jin went on to have a part alongside Ludacris in John Singleton's street -racing summer blockbuster film, *2 Fast 2 Furious*. And last month, he made headlines by being involved in a shooting incident in New York's Chinatown that reportedly was sparked by a jealous rival. For a young man who has not yet sold a single record, Jin has certainly found status in the thriving, throbbing, thuggish world of hip-hop.

"I'm just someone who lives and breathes hip-hop," the rapper says by phone from New York. When asked about his unofficial title and being compared to hip -hop's hottest act, who also is non-African-American, his reply is modest yet forthright: "I'm not the Chinese Eminem. I'm not trying to be Eminem. I'm me. I'm Jin."

The comparisons, however, are not without foundation. Like Eminem, Jin is smart, quick-witted and brash. He gained respect only by conquering the freestyle arena - where rappers verbally joustwith each other - and can effortlessly fire spontaneous rhymes that are sharp and hilarious. If you listen carefully, the two share a similar nasal tone and a flow style. On another level, the two are radically different. The angry Eminem (aka Marshall Mathers III) has an offensive, politically incorrect and outright abusive edge; the more comical Jin raps about issues such as being Chinese -American, interracial dating and life in Chinatown.

60. John Burton, "Divorce by Text Message Quashed," *Financial Times*, August 1, 2003, p. 4.

Malaysia has quashed a local Islamic court ruling last week that allowed a Muslim man to divorce his wife by sending a text message on her mobile phone saying, "I divorce you" three times.

Although Islamic Sharia law recognizes such a procedure if the divorce statement is made orally to a wife, the high-technology twist provoked furore in Malaysia, with the cabinet meeting on the issue. Mahatir Mohammad, the prime minister, said the ruling was contrary to Malay culture and against the spirit of Sharia law.

61. Doug Saunders, "Exiled Leaders Can Still Exert Their Influence," www.globetechnology.com/servlet/ArticleNews/TPStory, March 1, 2004, p. A8:

He may have been hustled away by an American jet this weekend, but Jean-Bertrand Aristide could still retain his influence in Haiti . . .

He might want to look at Peru, where polls have found that the second-most popular politician is Alberto Fujimori, who fled to Japan in 2000 after being accused of heading a Mafia-style crime organization. Even though the former president is being sought for extradition by the Peruvian Supreme Court on accusation ranging from embezzlement to murder, he has managed to be an active political voice in his country.

From a Tokyo hotel room that contains little more than a laptop computer, a microphone and a webcam, Mr. Fujimori runs a political party that persistently polls among the country's top four. He makes daily broadcasts on 60 radio stations, runs a website and influences the editors of major papers.

Last year, he used this Internet link to assemble candidates in the "Fujimorist" political party and to announce it would take a serious run in the 2006 elections.

"I live as if I were in Peru, but without the physical contact with the people," Mr. Fujimori told the New York Times Last week.