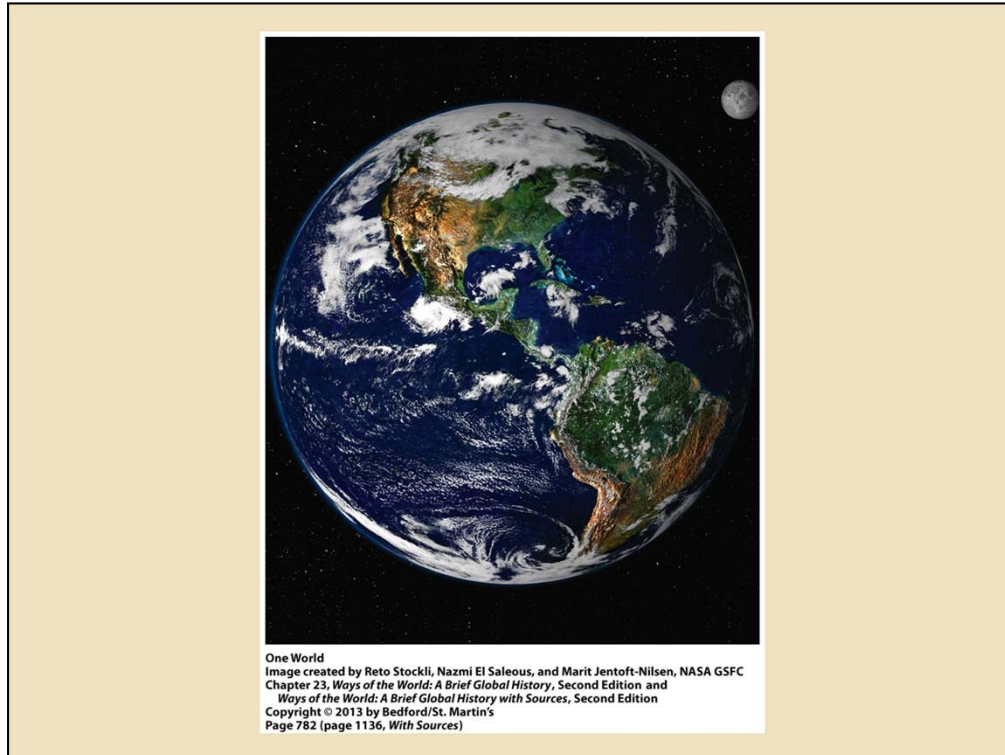


Robert W. Strayer

**Ways of the World: A Brief Global
History with Sources**
Second Edition

Chapter 23
Capitalism and Culture:
A New Phase in Global Interaction,
Since 1945

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1. Describe this photograph.

This image shows planet Earth, with the moon in background in the upper-right corner. We see the North and South American continents and large parts of the Pacific Ocean. Canada is covered in clouds, there are cloud formations over the North American Pacific Coast, and a swirl of clouds is visible in the Southern Pacific toward the South Pole.

2. What technologies made this photograph possible?

This image probably comes from a satellite and would not have been possible without the rocket technologies that have enabled human beings to propel loads into stable positions in orbit.

3. What was novel about this type of imagery in the latter twentieth century?

All previous images of the world had been maps drawn by man, and those always served distinct political purposes—to identify spheres of influence, locate natural resources, plan military strategies, and so on. This image showed none of the features of a map—no boundaries, no labels, no markings of any sort.

4. How did this type of image help propel new political trends?

This image stressed the overarching unity of all things living on Earth. It

may have helped foster a global approach to political, economic, and environmental challenges.

I. The Transformation of the World Economy

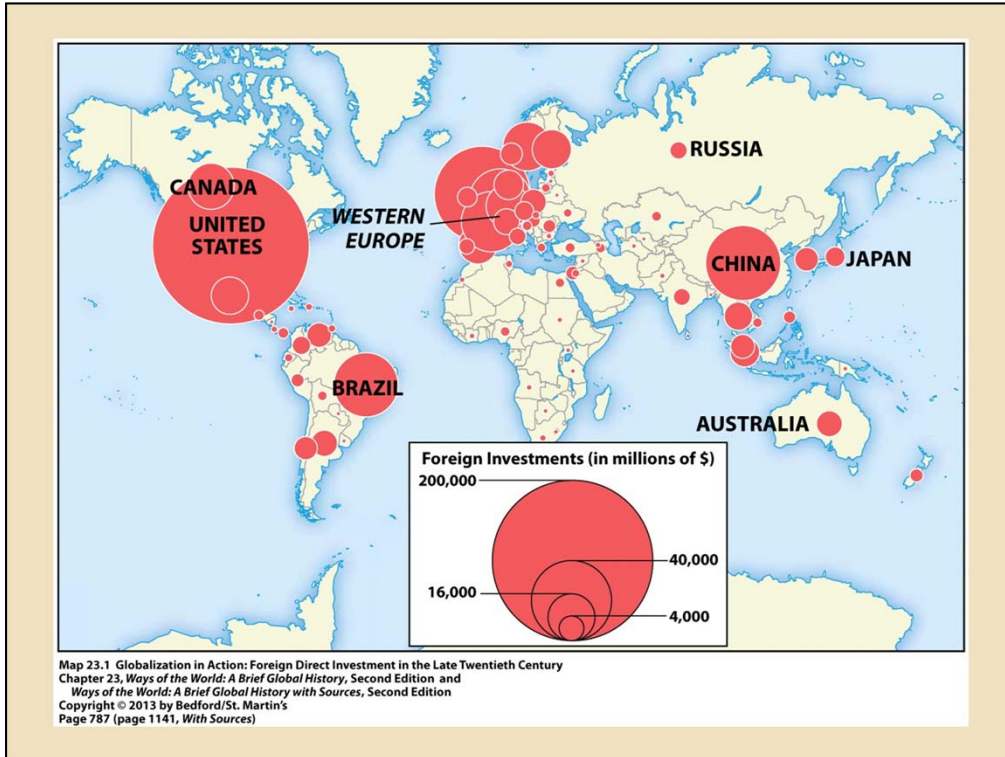
A. Reglobalization

1. Massive increase in global trade since 1945
2. Foreign direct investment, capital, and personal credit
3. Transnational corporations
4. New patterns of human migration

I. The Transformation of the World Economy

A. Reglobalization

1. Massive increase in global trade since 1945: Since World War II, there has been unprecedented growth in world trade, rising from \$57 billion in 1947 to \$16 trillion in 2009.
2. Foreign direct investment, capital, and personal credit: The flow of money around the world is a major part of this history. Money moves as investments in industrial projects in other countries, as capital that can be loaned to various large and small borrowers, and as credit for individuals (hence, the rise of credit cards around the world).
3. Transnational corporations: The world economy is increasingly dominated by businesses that are located in multiple nation-states and sell their products in markets around the world. Fifty-one of the top 100 economic entities in the world are not nation-states but TNCs.
4. New patterns of human migration: In addition to the movement of money, people are moving around the world in greater and greater numbers. Push factors include wars, conflict, and ethnic cleansing, and pull factors include the lure of higher wages or just the promise of employment, freedom, and/or security.



I. The Transformation of the World Economy

B. Growth, Instability, and Inequality

1. Unprecedented growth but what of stability?
2. Unprecedented growth but what of social justice?
3. Antiglobalization movements

I. The Transformation of the World Economy

B. Growth, Instability, and Inequality

1. Unprecedented growth but what of stability?: While the volume of trade in the world has generated great wealth, the cycles of boom and bust have left many people around the world feeling vulnerable. A decrease in demand for something in Europe can lead to large-scale unemployment in an African mine or a Southeast Asian factory, and a jump in the price of petroleum can decrease production around the world.
2. Unprecedented growth but what of social justice?: While the volume of trade in the world has generated great wealth, it has not been shared equally. This is true internationally with the Global North enjoying most of the benefits at the expense of the Global South and domestically as certain regions or economic sectors in a nation-state might see rewards while others suffer.
3. Antiglobalization movements: Faced with these questions, an alternative critique of globalization has developed that both challenges the assumptions of neo-liberalism and the status quo and urges more equitable distributions of the world's wealth.

I. The Transformation of the World Economy

C. Globalization and an American Empire

1. How central is the United States to globalization?
2. Use of force versus “soft power”
3. September 11, 2001, and the subsequent wars
4. Decline in America’s economic power
5. Resistance to an American “empire”

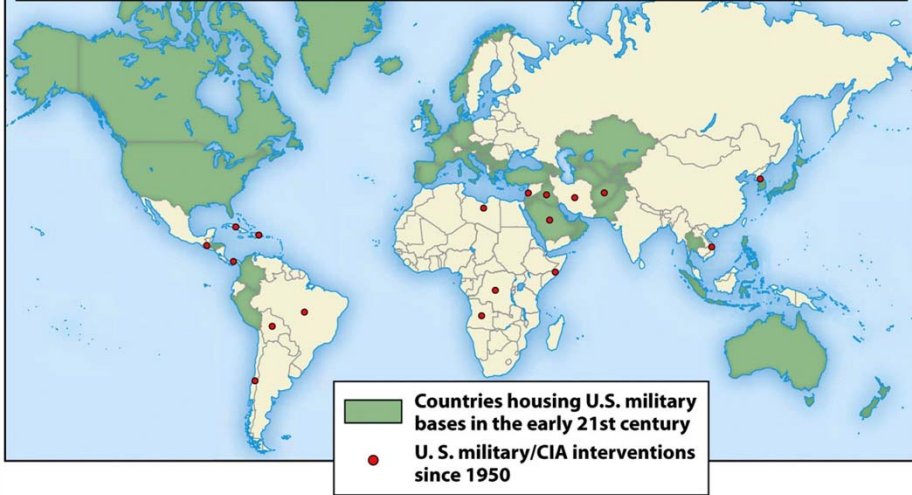
I. The Transformation of the World Economy

C. Globalization and an American Empire

1. How central is the United States to globalization?: This is a hotly debated question, especially now as the global power of the United States seems to be in decline. Does it make sense to speak of an American “empire”? Most Americans would deny the idea, but societies around the world have been on the receiving end of American power.
2. Use of force versus “soft power”: While the examples of the United States using its military might are very obvious, the United States also uses “soft power” to achieve its goals. Diplomacy, foreign aid, and cultural exports are designed to spread American values and win sympathy for the United States.
3. September 11, 2001, and the subsequent wars: With the collapse of the USSR, America became the sole superpower. With the attacks of 9/11, the United States unleashed its military might on Afghanistan, Iraq, and non–state-based terrorist groups.
4. Decline in America’s economic power: Since the 1980s, there has been a steady decline in the United States’ relative economic position in the world. In 2008, the United States enjoyed only 8.1 percent of the world’s merchandise exports.
5. Resistance to an American “empire”: In nation-states around the world from Vietnam to Cuba, there have been efforts to resist the American “empire”. Within the United States, there have been serious critiques stemming from the civil rights movement and the anti-Vietnam

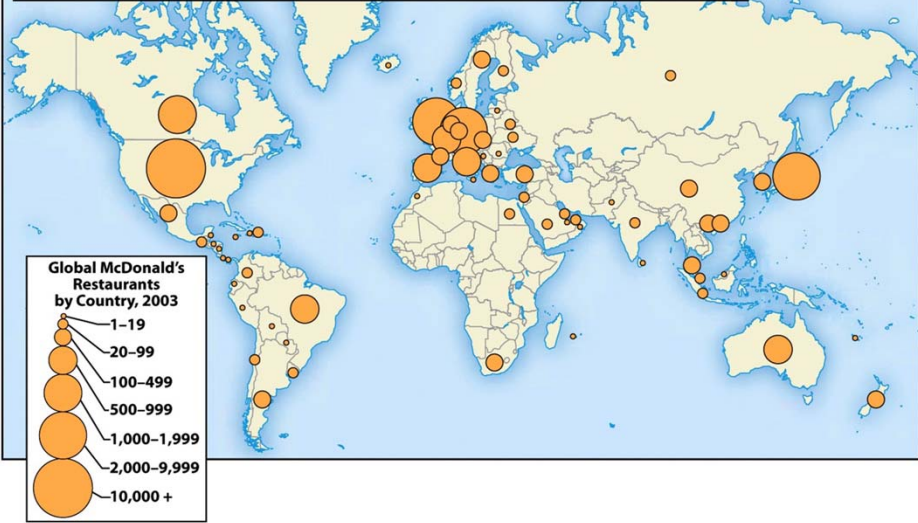
campaigns.

U.S. Bases and Interventions Abroad: The Political/Military Face of the American Empire



Map 23.2 (part 1) Two Faces of an "American Empire"
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Global McDonald's: The Economic/Cultural Face of the American Empire



Map 23.2 (part 2) Two Faces of an "American Empire"
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II. The Globalization of Liberation: Focus on Feminism

A. Feminism in the West

1. Simone de Beauvoir, *The Second Sex*, 1949
2. Betty Friedan, *The Feminine Mystique*, 1963
3. Women's Liberation
4. Women of color and feminism

II. The Globalization of Liberation: Focus on Feminism

A. Feminism in the West

1. Simone de Beauvoir, *The Second Sex*, 1949: This French philosopher restarted the feminist movement in the West, which had largely died down after achieving the vote.
2. Betty Friedan, *The Feminine Mystique*, 1963: This American author called attention to the ways that middle-class women were unfulfilled by their lives.
3. Women's Liberation: This more radical manifestation of feminism protested the symbols, rituals, and practices of patriarchy such as beauty pageants and beauty products. They claimed that women were not merely sex objects.
4. Women of color and feminism: For many women of color, especially those who were living in conditions of poverty, mainstream feminism was a debate within a white family that did not speak to their concerns of race and class, in addition to gender.

II. The Globalization of Liberation: Focus on Feminism

B. Feminism in the Global South

1. Women in nationalist and communist revolutions
2. Critiques of Western Feminism
3. Women involved in larger struggles

II. The Globalization of Liberation: Focus on Feminism

B. Feminism in the Global South

1. Women in nationalist and communist revolutions: While many nationalist and communist revolutionaries recruited women to their struggles, they often failed to live up to their promises of liberation after they were in power.
2. Critiques of Western Feminism: Feminists from the Global South criticized Western Feminism as a product of its unique culture and thus too focused on individualism and sexuality and not on cultural identity, motherhood, and material issues of poverty.
3. Women involved in larger struggles: The Global South women's groups were frequently key players in movements that were not specifically gender issues, such as standing up to repressive dictatorships.

II. The Globalization of Liberation: Focus on Feminism

C. International Feminism

1. “Women’s rights are human rights”
2. UN convention to eliminate discrimination against women, 2006
3. Division and backlash

II. The Globalization of Liberation: Focus on Feminism

C. International Feminism

1. “Women’s rights are human rights”: There has been a concerted effort to address women’s rights on a global stage, making them universal human rights.
2. UN convention to eliminate discrimination against women, 2006: This was a high-water point in international discussions of women’s rights.
3. Division and backlash: There remain many divisions within the international feminist movement, often related to issues of religion and culture. Feminism has also produced a reactionary backlash in certain quarters.



An Aspect of Brazilian Feminism
Australfoto
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1. Who are the people in this photograph, and what are they doing?

These young women are protesting sexual discrimination, macho culture, and sexual violence in Brazil. They are holding signs that state, among other slogans, that their bodies are theirs alone. Some men can be seen in the background supporting the women's protest.

2. Why did these women choose to march as "sluts," as stated in the caption?

The protesters chose this self-deprecating title because they wanted to draw attention to their right to dress as they pleased, that their choice to dress in sexually provocative clothing did not give men rights over them, and that rape victims were not responsible for their attacks.

3. Which aspect of this feminist prospect might have drawn criticism from other feminists?

Some feminists in Europe and United States in the 1960s would have rejected sexualized fashion as part of the subjugation of women. Feminists from the Middle East might judge this protest misguided and demeaning to women. Still other feminists in Africa would point out that women needed to secure their equality in property rights first. While the right to women's self-expression in fashion has not been a universal cause among feminists, women's rights to their own bodies certainly has.

III. Religion and Global Modernity

A. Fundamentalism on a Global Scale

1. Militant piety: defensive, assertive, and exclusive
2. Perceived threats from science, states, and capitalism
3. Selective rejection of modernity and alternative modernity
4. American conservative Christians
5. Hindutva and the Bharatiya Janata Party

III. Religion and Global Modernity

A. Fundamentalism on a Global Scale

1. Militant piety: defensive, assertive, and exclusive: These terms characterize the nature of religious fundamentalism as a reaction to modernity.
2. Perceived threats from science, states, and capitalism: Fundamentalists see threats to their values and identity from the various forces of the modern, globalized world.
3. Selective rejection of modernity and alternative modernity: Yet, fundamentalism wants to use certain parts of modernity.
4. American conservative Christians: In the United States, there was a powerful reaction against the secular liberationist movements of the 1960s; they adopted a political agenda in the 1970s and have been a major force in American politics since the 1980s.
5. Hindutva and the Bharatiya Janata Party: In India, this party reacted to perceived secularization and to a perceived Islamic threat, becoming a major political force in the 1980s and 1990s.

III. Religion and Global Modernity

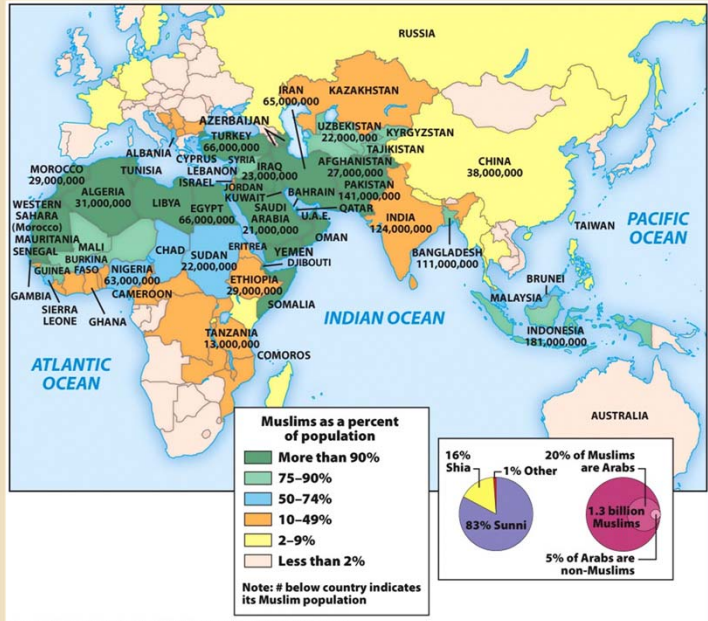
B. Creating Islamic Societies: Resistance and Renewal in the World of Islam

1. Islamic opposition to newly independent secular states
2. Social and economic problems
3. Israel
4. Mawlana Mawdudi and Sayyid Qutb

III. Religion and Global Modernity

B. Creating Islamic Societies: Resistance and Renewal in the World of Islam

1. Islamic opposition to newly independent secular states: With the postcolonial creation of new nation-states, many pious Muslims did not like their secular policies.
2. Social and economic problems: The failed economic policies and increasing social tensions made the situation worse in many states.
3. Israel: Viewed as an outpost of the invading West and occupying sacred land, the Jewish state became a subject of mobilization.
4. Mawlana Mawdudi and Sayyid Qutb: These two twentieth-century Islamic thinkers urged Muslims to find all their answers in the Quran and *sharia*.



Map 23.3 The Islamic World in the Early Twenty-first Century
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III. Religion and Global Modernity

B. Creating Islamic Societies: Resistance and Renewal in the World of Islam

5. Muslim Brotherhood, Egypt
6. Islamic revolutionaries
7. Soviet invasion of Afghanistan
8. Osama bin Laden and Al-Qaeda

III. Religion and Global Modernity

B. Creating Islamic Societies: Resistance and Renewal in the World of Islam

5. Muslim Brotherhood, Egypt: Founded by an impoverished school teacher, this mass-based party worked to include Muslim values of charity in government policies.
6. Islamic revolutionaries: In a variety of states, often secular and authoritarian, rebel movements grew that used Islam (as opposed to a political ideology) as their source of mobilization.
7. Soviet invasion of Afghanistan: The ten-year war against the atheist Marxists politicized and radicalized Muslims around the world.
8. Osama bin Laden and Al-Qaeda: An Arab volunteer in Afghanistan, he was further radicalized by U.S. troops deployed in Saudi Arabia during the first conflict with Iraq. He would launch an assault on American secularism, imperialism, and globalization.



Hamas in Action
 Andrea Comas/Reuters/Corbis
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III. Religion and Global Modernity

C. Religious Alternatives to Fundamentalism

1. Democracy and Islamic parties
2. Turkey's Gulen movement
3. Liberation theology and socially engaged Buddhism

III. Religion and Global Modernity

C. Religious Alternatives to Fundamentalism

1. Democracy and Islamic parties: Many countries have moderate Muslim parties that participate in electoral politics.
2. Turkey's Gulen movement: This Sufi movement encourages interfaith dialogue about social problems.
3. Liberation theology and socially engaged Buddhism: This Christian and Buddhist movement urges the pious to address issues of poverty and inequality.

IV. Experiencing the Anthropocene Era: Environment and Environmentalism

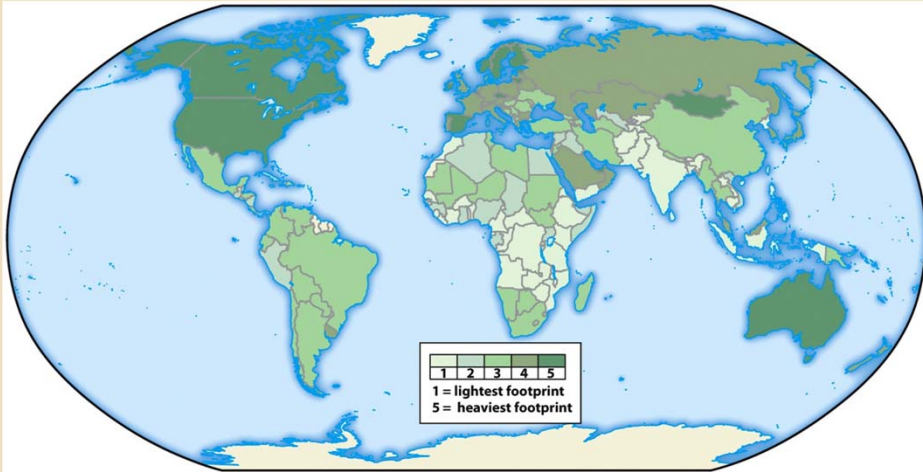
A. The Global Environment Transformed

1. Explosion of human population
2. Fossil fuels
3. Pollution and climate change

IV. Experiencing the Anthropocene Era: Environment and Environmentalism

A. The Global Environment Transformed

1. Explosion of human population: The human population shot up from 1.6 billion in 1900 to 7 billion in 2012, putting huge strain on the planet's environment.
2. Fossil fuels: The use of fossil fuels made humans incredibly more productive but also degraded the environment.
3. Pollution and climate change: Air, water, and land pollution are obvious and well-known consequences of twentieth-century industrial development. Scientists are only now starting to understand the complex impact on the environment and the global climate.



Map 23.4 Ecological Footprints
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IV. Experiencing the Anthropocene Era: Environment and Environmentalism

B. Green and Global

1. Rachel Carson, *Silent Spring*, 1962
2. Green Party
3. Saving forests and protesting mining operations
4. Conflicts between the developed and developing worlds

B. Green and Global

1. Rachel Carson, *Silent Spring*, 1962: This study of the impact of DDT on birds launched the modern environmental movement.
2. Green Party: This German political party started with its opposition to nuclear energy and moved on to oppose other harmful consequences of industrial societies.
3. Saving forests and protesting mining operations: In the Global South, various movements have tried to save trees from logging or land clearing and protested polluting mining operations.
4. Conflicts between the developed and developing worlds: While issues of environmental action are global concerns, the policies of the Global North often seem to the Global South as if the developing nations will not be allowed to industrialize and improve their standards of living.

V. Reflections: Pondering the Past

- A. Suffering and compassion
- B. Hope
- C. Dealing with “Otherness”
- D. Wisdom from world history

V. Reflections: Pondering the Past

A. Suffering and compassion: Can the study of past human suffering make us more compassionate individuals?

B. Hope: Can we gain hope from studying the past? Humans face huge and perhaps existential threats, but they have overcome threats in the past.

C. Dealing with “Otherness”: Does studying the lives and cultures of those not like us make us more tolerant?

D. Wisdom from world history: Does studying the history and people of the world make us wiser and more sage?



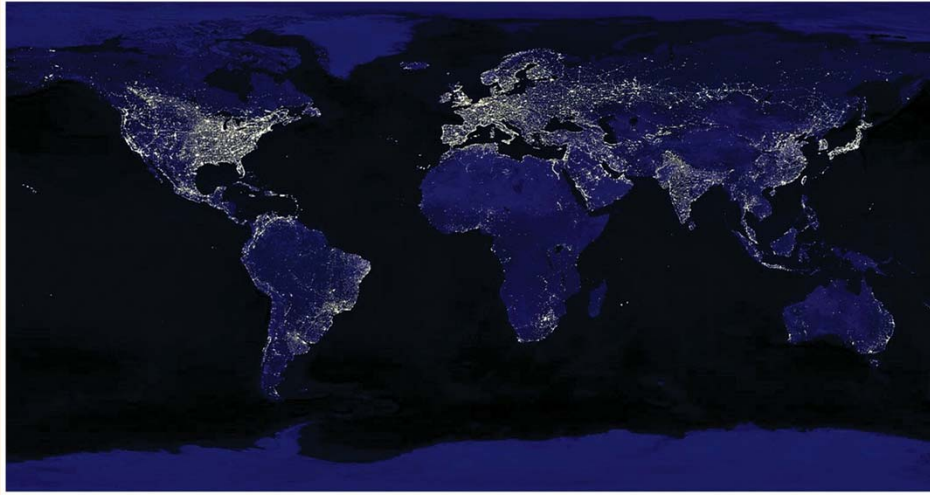
Visual Source 23.1 Globalization and Work
brianafrica/Alamy
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Visual Source 23.2 Globalization and Consumerism
Coll. SL [Stefan Landsberger]/IISH
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Visual Source 23.3 Globalization and Protest
Michael McGuerty
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Visual Source 23.4 Globalization: One World or Many?
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