

## Chapter 2: Thinking globally

1. Which of the following statements most accurately describes what David Harvey means by 'time-space compression'? (see page 33 of your textbook)
  - (a) Globalization means that we experience time as slowing down while places feel further and further apart.
  - (b) As places become more and more connected so the cultural differences between people become more obvious and are pushed to the forefront while their interests collide. Moreover, this frightening scenario is intensified by the acceleration of time.
  - (c) Distances seem to be contracting and become less significant while our experience of time is speeded up.
  
2. Connect the appropriate description of each of Appadurai's 'scapes' (see pages 37-8 of your textbook) or fragments of cultural experience flowing round the world to the terms listed on the left. We have added the notion of 'consumption-scapes' provided by Kenway et al to this list.

Ethno-scapes	The images, messages and information spread through the digital circuits and conduits provided by film, TV, the Internet, magazines and so on.
Idea-scapes	The fragments of knowledge and learning pertaining to science, engineering, industry, information technology etc, carried between countries and cultures.
Finance-scapes	The seductive lifestyle alternatives linked to the brands disseminated through advertising by corporations and which offer enticing glimpses of how to build various identities. These may be especially attractive to global youth.
Media-scapes	The movement of currencies, shares, bonds, credit and debts, derivatives or monetized risks (see chapter 4) across national boundaries.
Techno-scapes	The bits and pieces of customary, ethical and religious knowledge and practice – including preferences in music, food, marriage styles,

Consumption-scapes	<p>business skills, and so on – which migrants transport to the host societies where they settle.</p> <p>Bits and pieces of thought concerning such themes as the nature of democratic government, the universality of human rights, the critique of patriarchal culture or the preference for modernity rather than tradition (or vice versa).</p>
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3. Name and briefly describe any three of the transnational agents who contribute to globalization and who are discussed on pages 40-43 of the textbook. Identify the main way(s) they forge global connectivities.

4. According to Ulrich Beck and others, reflexivity in contemporary societies underpins globalization processes in several ways. For example, individuals become more self-conscious and determined to forge their own life paths and identities. This means they may need to exercise those aspects of socio-economic life that threaten their ability to take charge of their own destiny and self development – such as climate change and pollution or the inability of businesses to create stable employment prospects. On pages 48 and 49 we outline three additional and possible ways in which reflexivity may shape globalization processes. Find, identify and briefly outline what these are.

5. Which of these statements concerning the meaning of de-territorialization in globalization studies is true and which is false? (see pages 33-35 of the textbook)

(a) With globalization, countries and their peoples become determined to close their territory to foreign companies, visitors and influences.

(b) We replace our former dependence on local affiliations and places entirely with attachments to the cultures and interests of people in other societies.

(c) Some of our life experiences, needs and attachments become engaged with, and dependent on, people and practices in other countries.

(d) Most people no longer care very much about places, localities, countries and borders. Rather, they begin to regard the whole world, in an abstract sense, as their home.

(e) We may develop certain affiliations with other countries and their inhabitants but these co-exist alongside many local and national ties that remain significant in our lives.