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Globalization and Autonomy

Welcome to the Globalization and Autonomy Online Compendium, a collective publication by the team of leading Canadian and international scholars who are part of the SSHRCC Major Collaborative Research Initiative on Globalization and Autonomy. Using the Compendium, the team is making the results of their research available to a wide public audience. Team members have prepared a [glossary](#) of hundreds of short articles on relevant persons, places, organizations, events and key concepts. They have compiled an extensive searchable [bibliographical database](#). They have written short summaries of their research that will be published in academic form in the 10-volume UBC Press "Globalization and Autonomy Series: Dialectical Relationships Shaping the Contemporary World." Finally, the Compendium contains position papers and peer-reviewed research articles on globalization and autonomy issues.

→ [Learn more about the Project](#)

→ [New to Globalization & Autonomy? Start with this brief introduction](#)

Glossary

Select a Category:

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Look up important terms related to Globalization and Autonomy.

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Research Papers

Post-colonialism Now: Autonomy, Cosmopolitanism, and Diaspora

Diana Brydon | 16 August 2005

Keywords: autonomy, diaspora, cosmopolitanism, literary studies, and post-colonialism

Global Civil War and Post-colonial Studies

Heike H??rting | 2 February 2006

Keywords: empire, racialized violence, Sri Lankan literature, and global necropolitics

American Foreign Policy and the Foundations of World Order

Louis W. Pauly | 24 August 2005

Keywords: Cold War, followership, hegemony, and security

Featured UBC Press Volume

Globalization, Autonomy and World History: Ideas, Religions, Empires, Globality

This volume synthesizes the recent outpouring of works on globalization and world history. Its essays depart from the existing literature by depicting forms of autonomy - individual, local, cultural, state, imperial - that were effaced, challenged, reconfigured, or even brought into being by emerging transcultural systems and empires.

→ [All UBC Press Volumes](#)

News and Updates

Coming Soon! New Book by Alex Khasnabish

Zapatismo Beyond Borders: New Imaginations of Political Possibility (University of Toronto Press, November 2008)

→ [More News](#)

New to Globalization and Autonomy?

Read a short introduction about Globalization and Autonomy.

Start with these glossary terms:

→ [Self-Determination](#)
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Home > Community and Identity

Community and Identity

The search for autonomy in a globalizing world leads some persons to reconsider and reconstruct identities, their understandings of who they are. These changes come in the search for new communities or in the refurbishing of old communities in order to take advantage of globalization or to act to change it. So we find that the ways in which a variety of communities exercise, enhance, find, or lose their autonomy are changing in response to different globalizing pressures.

Research Summaries

From Servitude to Dignity? A Community in Transition

Amanda White

→ [Read Summary](#)

Development Workers, Transcultural Interactions, and Imperial Relations in Northern Pakistan

Nancy Cook

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Twentieth Century Transformations of Native Identity, Citizenship, Power, and Authority

Richard J. "Dick" Preston

→ [Read Summary](#)

Performing Auschwitz: Situating Community in a Diasporic Mourning Practice

Melina Baum Singer

→ [Read Summary](#)

Labour, Globalization, and the Attempt to Build Transnational Community

Robert O'Brien

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Transnational Women's Groups and Social Policy Activists Around the UN and the EU

Michael Webb, and Patricia Young

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Global Activism and Changing Identities: Interconnecting the Global and the Local. Examples from the Grand Council of the Crees and the Saami Council

Kristina Maud Bergeron

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Challenging Legitimacy or Legitimate Challenges? Minority Encounters with a State in Transition

Julie Sunday

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Position Papers

Religion, Globalization and Visibility: Some Problems of Definition

Jeremy Stolow

→ [Read Position Paper](#)

Globalization, Power and Authority. The Emergence of New Connectivities

Ulf Hedetoft

→ [Read Position Paper](#)

Research Articles

Empire Writes Back: Between Dreams of Trespass and Fantasies of Resistance

Alina Sajed

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Gendering Globalization: Imperial Domesticity and Identity in Northern Pakistan

Nancy Cook

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Violence as Historical Time

Timothy Brook

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Strangers as Enemies. Further Reflections on the Aporias of Transnational Citizenship

Étienne Balibar

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The Flogging of Bariya Magazu: Nigerian Politics, Canadian Pressures and Women's and Children's Rights

Rhoda E. Howard-Hassmann

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Globalized Islam: Arab Identity Sous Rature

Salam Hawa

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Heike Hørtting

→ [Read Article](#)

Post-colonialism Now: Autonomy, Cosmopolitanism, and Diaspora

Diana Brydon

→ [Read Article](#)

UBC Press Volume

Globalization, Autonomy and Community

This volume notes that the relation of globalization to community appears contradictory. In some respects, it has revived nostalgia for lost forms of community while in others it has enabled the proliferation of new forms of community. Drawing on a focus on autonomy, the volume asks what is at stake in understanding community in relation to globalization?

→ [See All Academic Volumes](#)

Glossary

The following glossary entries are related to Community and Identity

- [Minority Rights](#)
- [Identity](#)
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- [Silences](#)
- [Luiz Inácio da Silva](#)

Globalization and Autonomy Site Map

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Lists all research articles, position papers, and research summaries relevant to a topic area: Community & Identity, Culture, Democracy, Global Governance, Indigenous People, Property Rights, Technology, Trade & Finance, World History.

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To see a complete listing of all position papers, click on "Position Papers" in the navigation.

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To see a complete listing of all UBC Press summaries available, click on "Academic Volumes" in the navigation.

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These options are available for each research article, position paper, and research summary

GLOSSARY / GLOSSARY TERMS

The "Glossary" button in the navigation leads to the Glossary Index, with options to search for terms alphabetically, categorically, or by entering a search term.

Relevant glossary terms are accessible from each topic page, and within each research article, position paper, and research summary.

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BIBLIOGRAPHIC DATABASE

Search the bibliographic database for a term, or use the extended search options, such as searching by year of publication or source type.

GLOBALIZATION GUIDE

Provides an introduction to the concepts of globalization and autonomy and to the study of their relationship.

ADVANCED SEARCH

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News

Coming Soon! New Book by Alex Khasnabish

added Tue, 13 May 2008 12:43:28 EDT

Zapatismo Beyond Borders: New Imaginations of Political Possibility (University of Toronto Press, November 2008)
www.utppublishing.com/pubstore/merchant.lhtml?pid=9102&lastcatid=194&step=4

On 1 January 1994 in the far southeast of Mexico, a guerrilla army of indigenous Mayan peasants calling itself the Zapatista Army of National Liberation rose up in rebellion against 500 years of colonialism, imperialism, genocide, racism, and neoliberal capitalism. *Zapatismo Beyond Borders* examines how Zapatismo, the political philosophy of the Zapatistas, crossed the regional and national boundaries of the isolated indigenous communities of Chiapas to influence diverse communities of North American activists.

Providing readers with anthropological perspectives that draw on a year of fieldwork with activists, and also enriched by the author's own experience with contemporary social justice struggles, Alex Khasnabish examines the "transnational resonance" of the Zapatista movement. He shows how the spread of Zapatismo has unexpectedly produced new imaginations and practices of radical political action in diverse socio-political movements throughout North America. *Zapatismo Beyond Borders* is an engaging study of a radical political philosophy that has been both a model for grassroots organizations and a rallying call for members of the anti-globalization movement. Rigorous and engaged, this will be of interest to anyone interested in indigenous rights movements, political philosophy, and the recent history of political activism.

Also by Alex Khasnabish: The chapter "The International Order of Hope: Zapatismo and the Fourth World War" in the forthcoming book *Indigenous Peoples and Autonomy: Insights for a Global Age* (Mario Blaser, Ravi de Costa, Deborah McGregor, and William D. Coleman, eds., UBC Press). To read a summary of this chapter, click [here](#).

New Book by Natalia Loukacheva

added Thu, 24 May 2007 13:22:18 EDT

The Arctic Promise: Legal and Political Autonomy of Greenland and Nunavut (University of Toronto Press, June 2007)
www.utppublishing.com/pubstore/merchant.lhtml?pid=8990&step=4

In Canada's Eastern Arctic and Greenland, the Inuit have been the majority for centuries. In recent years, they have been given a promise from Canadian and Danish governments that offers them more responsibility for their lands and thus control over their lives without fear of being outnumbered by outsiders. *The Arctic Promise* looks at how much the Inuit vision of self-governance relates to the existing public governance systems of Greenland and Nunavut, and how much autonomy there can be for territories that remain subordinate units of larger states. By means of a bottom-up approach, involving cultural immersion, contextual, jurisprudential, and historical legal comparisons of Greenland and Nunavut, *The Arctic Promise* examines the forms, evolution, and scope of the right to autonomy in these Arctic jurisdictions. Loukacheva argues that the right to autonomy should encompass or protect Inuit jurisdiction in legal systems and the administration of justice, and allow the Inuit direct participation in international affairs where their homelands are concerned. *The Arctic Promise* deals with areas of comparative constitutional law, international law, Aboriginal law, legal anthropology, political science and international relations, using each to contribute to the understanding of the right to indigenous autonomy.

Natalia Loukacheva is a post-doctoral fellow at the Munk Centre for International Studies at the University of Toronto.

Also by Natalia Loukacheva: The article "[On Autonomy and Law](#)" in the *Globalization and Autonomy Online Compendium* and the chapter "Institutions of Arctic Ordering: The Cases of Greenland and Nunavut" in the forthcoming book *Global Ordering: Institutions and Autonomy in a Changing World* (Louis W. Pauly and William D. Coleman, eds., UBC Press). To read a summary of this chapter in the *Compendium* click [here](#).

Federal Government Decision to End Funding for Law Commission of Canada

added Fri, 06 Oct 2006 19:26:13 EDT

On 25 September 2006, the Minister of Justice and Attorney General of Canada, the Honourable Vic Toews, informed the Law Commission of Canada that it was ending its funding. In doing so, the Minister was, in effect, abolishing the Commission. There are a number of political dimensions to this decision that are important. Most notably, the Commission reports to Parliament. The Commission was established by Parliament in legislation in 1996. Some would suggest that abolishing the Commission without bringing legislation before Parliament to do so is a political act that undermines Parliament's authority. When the LCC's predecessor organization, the Law Reform Commission of Canada, was abolished by the Mulroney government in 1992-93, it was done by legislation brought before Parliament.

The Law Commission of Canada is a partner organization of the Major Collaborative Research Initiative (MCRI) on Globalization and Autonomy. It became a partner because it shared with the Globalization and Autonomy research team an interest in understanding globalization and its effects. When the MCRI was funded, I was invited as project director to give a presentation on our plans to the Commission, which I did in April 2002. We had a full and vigorous discussion at that meeting and the Commission urged me to consider the legal dimensions of globalization in our work. It followed this recommendation up by sending a representative to each of our team meetings, a person who came to participate actively in the project, Lorraine Pelot. Work done by the Commission on governance beyond borders was of particular interest to our team, but also research related to indigenous legal traditions, legal pluralism, and transformative justice. The Commission's commitment to investigating the links between law and the human condition was an important one for all Canadians. A small organization with a limited budget, the LCC mobilized thinking and sparked discussion of key issues of our time. It will be sorely missed by most of our researchers and by many others in the country dealing with globalization and social justice issues.

Interested readers might wish to examine the Press Release from the Law Commission following the government's announcement: www.lcc.gc.ca/resources/news_releases-en.asp?id=113

An open letter on this issue was also published in the Toronto Star on 29 September and is available at: www.thestar.com

William D. Coleman, Project Director
MCRI on Globalization and Autonomy

New Book by Timothy Brennan

added Sun, 08 Jan 2006 02:26:13 EST

Wars of Position: The Cultural Politics of Left and Right (Columbia University Press, February 2006)

Taking stock of contemporary social, cultural, and intellectual currents, Brennan documents how a certain social-democratic vision of politics was banished from public discussion, leading to an unlikely convergence of the political right and the academic left. In discussing narratives of the fall of the Berlin Wall and the Clinton impeachment as well as the critical receptions of Rushdie, Said, and Gramsci, Brennan examines key moments when the humanities entered the cultural-political mainstream.

Three New Position Papers Added

added Wed, 16 Nov 2005 00:00:00 EST

"[Globalization, Power and Authority. The Emergence of New Connectivities](#)" by Ulf Hedetoft, Professor of International Studies and Director of The Academy for Migration Studies in Denmark (AMID).

In the paper, Professor Hedetoft examines the multiple inter-linkages between sovereignty, security, historical identity, and mass/elite (dis)trust. These constitute a useful matrix for delineating the major challenges that globalization represents to contemporary statehood and attendant structures of power and authority.

"[The Trans-moralists](#)" by Timothy Brennan, Professor of English and Culture Studies and Comparative Literature, University of Minnesota.

In this paper, Professor Brennan looks at the current climate of research and debate on globalization in the United States. In particular, he is concerned with the impact on this climate of the "trans-moralists" — those "highly publicized, cross-over intellectuals, often with a foot in the university but showcased in a variety of media, who write breezy mass-market books with claims both to scholarship and philosophical depth, and who enjoy invitations as consultants to policy think tanks, corporations, and national governments."

"[Globalization and Autonomy in China](#)" by Yu Keping, Director of the Centre for Chinese Government Innovations at Peking University and the China Centre for Comparative Politics and Economics in Beijing

Professor Keping surveys the key debates about globalization among Chinese scholars. He also looks at some of the measures that the Chinese government has adopted in actively engaging in globalization processes while protecting its autonomy.

New Research Article Added to Compendium

added Fri, 21 Oct 2005 08:00:00 EDT

"[On Autonomy and Law](#)" by Natalia Loukacheva, Postdoctoral Fellow, Munk Centre for International Studies, University of Toronto.

In this paper, Dr. Loukacheva examines the concept of autonomy and its place in international public law and comparative constitutional law.

Globalization Distinguished Visiting Speaker: Dr. Etienne Balibar

added Fri, 21 Oct 2005 08:00:00 EDT

Date: Thursday, 23 March 2006
Time: 7:00 pm
Location: Council Chambers, Gilmour Hall Rm 111, McMaster University

Dr. Etienne Balibar is a Professor of Philosophy at University of Paris-X. His most recent book in English is *Politics and the Other Scene* (Verso, 2000).

Centre for the Study of Globalisation and Regionalisation (CSGR) Annual Conference

added Fri, 21 Oct 2005 08:00:00 EDT

Topic: "Regionalism as Strategic Response to Globalisation"
Date: 26-28 October 2005
Location: Scarman House, University of Warwick, UK

Co-ordinated by Chris Hughes and Michela Redoano from CSGR, Philippe De Lombaerde from UNU-Comparative Regional Integrations Studies (Belgium), and Andy Cooper from the Centre for International Governance Innovation (Canada).

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South-North Dialogue

[South-North Dialogue on Globalization Research: A Non-typical Brazilian Perspective](#)

Clarissa Menezes Jordão

14 February 2008

Keywords: Community and Identity, Brazil, critical literacy, foreign language teaching, and global English

[Cuban Medical Internationalism and Globalization](#)

Robert Hulsh

3 March 2008

Keywords: Global Governance, health care, inequity, research ethics, and collaboration

[South-North Dialogue and Globalization Research in China and Canada](#)

Y. Rachel Zhou

10 April 2008

Keywords: social work, collaboration, research ethics, and state censorship

[Themes in Globalization Studies in the Philippines: Towards Definition of a Research Agenda](#)

Josephine C. Dionisio

23 April 2008

Keywords: embodied globalization, migrant workers, small farmers, deglobalization, education, and rural transformation

[Building South-North Dialogue on Globalization Research: Report on Proceedings](#)

William D. Coleman and Nancy A. Johnson

24 April 2008

Keywords: research ethics, collaboration, obstacles to research, and priority research questions

[Understanding the Matrix of Globalization](#)

Ram Rattan Sharma

30 April 2008

Keywords: conflict, violence, global politics, international relations, and obstacles to research

[Globalization, Power and Authority. The Emergence of New Connectivities](#)

Lotfi Bouzaïane

1 May 2008

Keywords: European Union, economic integration, free trade, and interdisciplinarity

[Turkey in a Globalizing World: A Case of Pivotal State/Alternative Modernity](#)

E. Fuat Keyman

20 May 2008

Keywords: identity politics, alternative modernity, pivotal state, and governance



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- Use double quotation marks to search for a phrase (e.g., "civil society").
- To perform an OR search, enter terms or phrases separated by a space (e.g., women poverty; "civil society" women).
- [Learn more](#) about using the Compendium's Advanced Search.



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UBC Press Academic Volumes

Unsettled Legitimacy: Political Community, Power, and Authority in a Global Era

This volume addresses directly the challenge of possible tensions between autonomy, democracy, and legitimacy in an era of globalization. In doing so, it examines how differences might be accommodated in a legitimate way, changing notions of citizenship, the meaning of autonomy when democracy is delinked from the state, and the challenges to political accountability.

→ [View volume table of contents](#)

Renegotiating Community: Interdisciplinary Perspectives, Global Contexts

By addressing the coercive and comforting dimensions of community and the need to reconcile conflicting claims to autonomy, this book redraws the conceptual maps through which community, globalization, and autonomy are understood.

→ [View volume table of contents](#)

Cultural Autonomy: Frictions and Connections

This volume examines the transformations and ruptures produced by globalization in the wide range of cultural sites and practices through which meaning is created, circulated, and contested in the world today. It looks at the links between culture and autonomy and transformations of the autonomy of culture itself.

→ [View volume table of contents](#)

Indigenous Peoples and Autonomy: Insights for a Global Age

This volume explores the ways in which a particular perspective emerging from an involvement with Indigenous issues may inform the more general ways in which globalization and autonomy are theorized and conceived. It examines political philosophies, networks and connections, and the ways that images and constructions of Indigenous Peoples and politics are circulated, appropriated, and reshaped in a variety of contexts.

→ [View volume table of contents](#)

Empires and Autonomy: Moments in the History of Globalization

Using the device of historical moments, this book provides a series of windows, at different times and places, for viewing the dynamic relationships between the processes of globalization and the loss or gain of autonomy. In examining the possible historical continuities and discontinuities in globalization, the book stresses the importance of empires and imperialism and their changing characteristics over time.

→ [View volume table of contents](#)

Global Ordering: Institutions and Autonomy in a Changing World

This volume begins with the recognition that global ordering through the reconfiguration of existing sites of authority, the dissolution of others, and the creation of new ones encompasses a wide range of institutions. It focuses on the possibilities of evolving forms of authority that steer behaviour toward outcomes deemed sufficiently just and efficient to be stable, under the twin conditions of pressures for global integration and demands for autonomy.

→ [View volume table of contents](#)

Deux Méditerranées: Les voies de la mondialisation et de l'autonomie

This volume chooses the Mediterranean basin as a privileged site because of its cultural richness and its key geopolitical strategic position. As such, it provides a key microcosm of North-South relations for studying globalization and autonomy relationships.

→ [View volume table of contents](#)

Globalization and Autonomy: Conversing across Disciplines

This volume examines the cross-currents, intertwinings, and interactions emerging from three thematic areas: world history and rupture, power and authority, and social collectivities and identities. In reflecting on the dialectical relationships between globalization and autonomy, it contemplates the changes to ways of living in the contemporary world.

Property Rights: Struggles over Autonomy in a Global Age

This volume explores the historical roots and contemporary dimensions of the relationship between globalization and capitalism. To do so, it looks through a window very important for studying autonomy: the history of changes in conceptions of property and property rights.

→ [View volume table of contents](#)

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Learn more about the Globalization and Autonomy project.



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Glossary Index

The glossary contains brief articles that provide key information on persons, organizations, events, places, and important concepts. These articles provide background for the research summaries in the Compendium, while also offering an encyclopedia of information on globalization and autonomy.

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- Simple Search searches all bibliographic fields (e.g., author, title, year of publication, publisher, place of publication).
- Use double quotation marks in the Simple Search "Term" field or the Extended Search "Title" field to search for a phrase (e.g., "civil society").
- To perform an AND search, enter terms or phrases separated by a space (e.g., women violence; "civil society" "human rights").



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Guide to Globalization and Autonomy

The Globalization and Autonomy Online Compendium is designed to communicate the results of our research project on globalization and autonomy to a broad audience. Globalization is one of the buzz words of the day. Some people want it to end, others champion it as the way to progress. Often it seems that the word has as many meanings as there are people using the term.

Over time, however, some consensus is developing on what globalization entails. We can start with the following statement: Globalization is the growth of supraterritorial relations among people creating a complex series of connections that tie together what people do, what they experience, and how they live across the globe. In participating and acting in these connections, individuals and communities see the world increasingly as one place and imagine new activities and roles for themselves in this world. When we use the word "supraterritorial relations" here we refer to relationships that develop beyond the physical locations, even territorially defined countries, in which we live.

Defined in this way, we need to remember that these kinds of relationships and people becoming conscious of the world as one place are not new developments. They have been growing for several centuries, becoming more intense and affecting more people, beginning in the nineteenth century. Many argue that a new phase of intensified globalization arrived with the revolution in communications that has come from information technologies like the personal computer and the Internet. They suggest that these technologies have facilitated the penetration of market-based economies or capitalism into more parts of the globe and more areas of life than ever before. For this reason, some people associate globalization with ideas called "neo-liberalism," ideas that promote the use of markets at the expense of other institutions like governments or community cooperation.

When these kinds of significant changes take place in the lives of individuals and in their communities, people may want to resist them, or to shape them to suit their needs, or to promote them even further. Behind these kinds of actions, there will be various motivations. In the present phase of globalization, autonomy is one of the aspects of peoples' lives most at issue. For individuals, autonomy refers to their capacity to be able to make informed choices about what should be done and how to go about it. Having this capacity depends on people being healthy, having their basic physical needs satisfied, being aware of their culture, and having certain liberties or freedoms to act. More broadly, autonomy for communities means having the capacity to make the most important rules that shape how they live their lives.

Our research team believes that the relationships between globalization and autonomy are some of the most important ones in the world today. They are also often at the root of many of the difficult debates and conflicts about social and economic well-being in the lives of people across the globe. They are complicated relationships. Globalization might restrict or expand autonomy for individuals or communities. Exercising autonomy by more powerful persons or organizations may push globalization in one direction rather than another. Some people may be gravely hurt by globalization moving in that direction.

Starting Points

Research Summaries

Research Summaries are a tool to make the findings of our research available in digest form to a wide audience. Each one describes the nature of the research in question, its importance, how the research was carried out, the main findings, and the implications of those findings for globalization and autonomy.

Glossary

The glossary contains brief articles that provide key information on important persons, organizations, events, places, and concepts. These articles provide background for the research summaries in the Compendium, while also offering an encyclopedia of information on globalization and autonomy.

Position Papers

Position Papers are a tool for discussing aspects of our research on globalization and autonomy that will be of interest to a broad and general public. They may offer a commentary on a contemporary issue related to globalization and autonomy being debated and discussed in various parts of the world, a review of a popular book on globalization and autonomy issues, or a discussion of a technological innovation or an historical event important for understanding a contemporary issue or problem.

Research Articles

Designed for those interested in more technical issues examined in an academic way, these articles address globalization and autonomy relationships and questions that are not covered in the academic volumes published by UBC Press.

Bibliographic Database

This searchable database provides a compilation of all the bibliographical items utilized by researchers in the project in the academic volumes plus collections of other items on globalization and autonomy compiled by team researchers. As such, it is a comprehensive database of writing on globalization and autonomy issues.

Glossary

Related glossary terms:

- [Self-Determination](#)
- [Indigenism](#)
- [Free Trade](#)
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Focus and Scope

Over the past several decades, processes now termed globalization have been restructuring the way many people live and how they relate to others. They are reducing many limits on social interaction once imposed by physical location. These processes are also destabilizing existing centers of authority and security such as nation-states, with new centers emerging at various scales of social life, from global down to local levels.

Many individuals and communities have begun to resent the changes involved and have moved to oppose and resist the dynamics of globalization. Others are seeking to exploit the new opportunities that come with globalization in the hope of changing the cultural and social situations in which they live. In both cases, human beings are seeking to control and harness these new forces in order to secure their autonomy, that is, the opportunities for individuals to shape the conditions under which they live and the capacities of communities to shape the laws and norms, which order their ways of living.

The *Globalization and Autonomy Online Compendium* focuses on the relationships between globalization and autonomy. In particular, the *Compendium* covers the impact of globalization on autonomy in relation to communities and identity, democracy, global governance, Indigenous peoples, property rights, technology, and trade and finance. It is also interested in the historical dimensions and debates concerning the relationship between autonomy and globalization.

The *Compendium's* distinctive contributions will be:

1. By virtue of being an electronic and open access publication, it will reach a much wider audience than is possible with traditional academic publications.

2. With a considerable proportion of its content (Research Summaries, Position Papers, and Glossary Articles) written for non-specialists, it will reach a diverse readership.

3. It will advance academic scholarship and debate in the area of globalization and autonomy.

4. It will provide specialist and non-specialists with one of the largest searchable bibliographic databases on the topic.

Learn more [About the Compendium](#).

Peer Review Process

Position Papers and Research Summaries will not be peer reviewed. Rather, they will be read carefully by the Compendium Editors for matters of style, clarity, and appropriateness for the intended audience. Suggestions for improvements will come from the Editors.

All Glossary Articles undergo peer review. Typically, reviews are solicited from within the membership of the project team and from an individual with a different disciplinary perspective than the author. Reviewers are asked to consider the usual questions of peer review, but with an idea to improving the definition through concrete suggestions for revision, not simply accepting or rejecting it. These questions can be found in the Instructions for Reviewers of Glossary Articles below.

The review process is double-blind. All identifying information about the author that may be found in citations and the document's file properties, as well as the name of the author(s), is removed by the Compendium's Editors prior to the submission being sent out for review.

The Editors strive to provide authors with timely feedback on their submissions and request that reviewers return their comments within three weeks of agreeing to do the review.

A reviewer may make a recommendation to: accept without revision; accept after revision; or reject, citing compelling reason. The Editors, however, reserve final judgment with respect to acceptance or rejection of a Glossary Article.

All research articles will be peer reviewed. Usually, one of the reviewers will be selected from the discipline of the author and the other from outside the author's discipline. Again, reviewers are asked to consider the usual questions of peer review, but with an idea to improving the paper, not simply accepting or rejecting it. These questions include:

1. Is the argument clearly stated and is it addressed consistently in the paper?

2. Is the evidence or the thinking provided to support the argument convincing? Are there parts of this presentation of evidence or thinking that might be improved?

3. Does the paper address important issues in the Globalization and Autonomy project?

4. Is the writing style clear and effective? Is the paper's organization helpful in presenting the author's argument?

5. Is the length of the paper appropriate? Should some parts be shortened? Should others be elaborated?

The review process is single blind: the reviewers are not made known to the author unless a reviewer suggests contact to facilitate discussion and improvement of the paper.

Publication Frequency

Research Articles, Summaries, and Position Papers are added individually to the *Compendium* on an ongoing basis. Glossary Articles are added in batches every two months.

Open Access Policy

The *Globalization and Autonomy Online Compendium* provides open access to all of its content on the principle that making research freely available to the public supports a greater global knowledge exchange. Such access is associated with increased readership and citation levels. The *Compendium* uses open source software, adapted and extended by the TAPoR project (www.tapor.ca) , to help make open access economically viable, as well as to improve the scholarly and public quality of research.

On-line Submissions

At present, the *Globalization and Autonomy Online Compendium* does not accept unsolicited Research Articles, Position Papers, Research Summaries or Glossary Articles from individuals outside the MCRI-funded project team. All MCRI team members and affiliated students may submit a query regarding publication of any of the above types of content to the Compendium's Editors at: info@globalautonomy.ca.

A list of glossary terms for which we are currently seeking authors is available [here](#). We also entertain suggestions for glossary entries not on our list.

Author Guidelines

The *Globalization and Autonomy Online Compendium* adheres to the bibliographic and formatting requirements set out in the following guidelines for:
[Research Articles](#)
[Position Papers](#)
[Research Summaries](#)
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Authors of Glossary Articles are advised to also note the Instructions to Reviewers of Glossary Articles below. These will provide you with information on how your article will be assessed.

All Compendium authors should consult the [Guidelines for Citations and References](#).

Submissions Preparation Checklist

1. The submission file is in Microsoft Word, RTF, or WordPerfect document file format.

2. The submission has not been previously published, nor is it before another journal for consideration (or a written explanation has been provided to the Editors).
There are no third party claims on the rights of submission.

3. You warrant that the submission is original with you. Where more than one author has contributed to the article, all authors consent to its submission to, and publication by, the *Globalization and Autonomy Online Compendium*.

4. The text adheres to the stylistic and bibliographic requirements outlined in [Author Guidelines](#).

5. All URL addresses in the text are activated and ready to click.

6. All figures are submitted as a separate .jpg file. The position of figures should be clearly indicated in the text.

7. All tables should be placed within the text at the appropriate points rather than at the end.

8. For Research Articles, Position Papers, and Research Summaries only, authors must identify five keywords that describe the paper's content. Keywords should not be words that appear in the title of the paper.

Instructions to Reviewers of Glossary Articles

Reviewers are reminded that glossary entries should be written in accessible language, geared toward a high school or first-year university level audience. They should be based on the assumption that the reader is unfamiliar with the term as well as other globalization-related concepts.

As a reviewer, we would like you to consider the usual questions of peer review, but with an idea to improving the definition through concrete suggestions for revision, not simply accepting or rejecting it. These questions include:

1. Does the definition provide an introduction to the subject that:

1. Is concise, yet presents a reasonable survey of the topic given the word limit.

2. Is fair and balanced — that is, does the article stick to presentation of information and avoid persuasion or argument? Does the article present all relevant perspectives and not provide a particular perspective over others?

3. Contains information that is accurate and up-to-date.

4. Considers what the intended audience is likely to find interesting about the topic and attempts to "grab" that interest.

2. Does the definition touch on the most important or salient points to be made about the subject in terms of what is likely to be relevant to the intended audience? Does the definition avoid digression on finer points of academic debate that are unlikely to be of interest or relevance to an outreach audience?

3. Is the definition written in a language and tone that is appropriate to the intended audience?

4. Does the definition describe the subject's relevance to globalization and autonomy?

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| Year of Publication: | 2007 |
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The Globalization and Autonomy On-line Compendium represents the collective scholarship, effort, and expertise of many individuals. The individuals listed in this database have authored or reviewed content or have been instrumental in the design, development, and maintenance of the site.

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Nancy A. Johnson

Author / Developer / Editor

Nancy Johnson is an editor of scholarly health and social science publications. Ms. Johnson is the Compendium's Academic Editor, a role she shares with Professor Coleman. She is a co-editor of three previous works: *Applying Health Social Science: Best Practice in the Developing World* (Zed Books, 2001), *Forging Links for Health Research: Perspectives from the Council on Health Research for Development* (IDRC Books, 2001), and *Nurtured by Knowledge: Learning to Do Participatory Action Research* (Apex Press, 1997).



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Challenging Legitimacy or Legitimate Challenges? Minority Encounters with a State in Transition

Julie Sunday, McMaster University

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In my research I was interested in understanding how the dynamic between the Democratic Alliance of Hungarians (DAHR) — the political party representing the Hungarian minority in Romania — and the Romanian State was changing in the context of European enlargement. My work is based on three separate fieldtrips to Romania in 2000 and 2001, for a total of five months, to interview members of the Democratic Alliance of Hungarians (DAHR). This research with the political elite in Romania provides insight into how politics intersects with culture.

The DAHR are a political party in Romania that emerged from the revolution of 1989 and the uncertain political climate that followed. In the early 1990s the Hungarians in Romania felt vulnerable and, in response, decided to organize themselves politically. Throughout the past fifteen years, the DAHR has sought recognition for the Hungarian **community** in Romania. Since the Hungarian minority is regionally concentrated in **Transylvania**, the Romanian State has looked upon them suspiciously and has even suggested that the Hungarians might be a threat to Romania's territorial integrity.

The reasons for perceiving the Hungarians as a threat are complex and linked to historical, cultural, and political factors. Transylvania is a region that has been part of both Hungary (pre-WWI) and Romania (post-WWI) and the Romanian State therefore feared that the Hungarians might have secessionist aspirations. In order to temper this perception of threat, the DAHR has strategically aligned their goals with those of the European Union and its support of regional integration. The underlying premise, on the part of the DAHR, is that inclusion within Europe's borders will loosen the political implications of being a minority within Romania. They believe that as part of Europe, the Hungarian minority will be allowed to exercise regional autonomy while simultaneously *not* being considered a threat.

As a political strategy, the DAHR situates their claims within the global processes already impacting state sovereignty in Romania in order to counter what they perceive as a centralized and nationalistic Romanian state. The DAHR's claims for autonomy within Romania are directed toward changing traditional bases of legitimacy based on ethnicity and are carefully framed as "democratic claims." By engaging international bodies, namely the European Union, Hungarian politicians have placed pressure on the State to devolve powers to the regions. This "recognition" of Hungarian claims by international bodies, such as the EU, has also increased the legitimacy of these claims within Romania — highlighting how global forces can be used to further democratic goals within states.

My research provides insight into how "cultural difference" is used as a strategic political discourse by minority groups and to what effect. Some questions that I ask include: Does the DAHR's approach actually enhance the **self-determination** of the Hungarian community in Romania or does it erode their autonomy by increasing ethnic and regional differences? How does the Romanian state respond to Hungarian demands for recognition? How has the legacy of **empire** in Romania influenced notions of **belonging** to the European project? Does this legacy also influence Romania's reaction to Hungarian claims for autonomy? How are minorities represented within formal representations of the State, such as the constitution, and how does the DAHR seek to change them? Does the degree of freedom from the nation-state associated with the pressures of globalization involve relinquishing local **identity** for a pan-European notion of **citizenship**? Or by challenging the nation-state, does the possibility for European enlargement simply strengthen ethnic and regional identities?

This research is particularly timely as Romania's accession talks with Europe intensify in the run-up to a potential 2007 admittance date. Through a narrative approach, my research provides in-depth insight into how the possibilities generated by "Europe" have moderated a relationship between a territorially based national minority and a nation-state engaged in a transition to [democracy](#).

Romania is a qualified success story in a region that has historically been impacted by violence, and my research contends that the DAHR has played a central role in consolidating democracy in Romania. By outlining the political implications of recognizing territorially based national minorities, my research suggests that when democratic legitimacy is evaluated against the acceptance of "just rule," minority rights and democratic consolidation are interrelated processes.

Glossary Terms

- community
- Transylvania
- self-determination
- empire
- belonging
- Identity
- citizenship
- democracy



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Religion, Globalization and Visibility: Some Problems of Definition

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Who today can ignore the dramatic ways that religion has resurfaced as a theme of public discussion, within and across so many discrete nation-state contexts? Islamic outreach movements, Pentecostal megachurches, international blockbuster movies like Mel Gibson's *The Passion of the Christ*, Roman Catholic World Youth Days, Hindu nationalist politics, and New Age meditation retreats are only some examples of the religious dimensions of globalization, and global dimensions of religion, that occupy the attention of academics, journalists, policy-makers, and other interested parties. Yet much of what is said about such phenomena is founded on misleading, if not entirely specious, assumptions about the "place" of religion in the contemporary world order — at least in so far as observations tend to be couched in the language of "religious revival," "the return to religion," or even that dreaded phrase, the "clash of civilizations." What is the problem with this vocabulary? And is there a better way to talk about religion and globalization?

Before trying to answer these questions, we should first concede that, just as we do not really know what the word globalization means, so too we do not possess a definition of religion that refers to a set of objects on which we can agree in advance. It is important to guard here against the nominalist error of assuming the universal existence of religion as an autonomous realm of power and knowledge, somehow separated out from other arenas and dimensions of social life, such as science, politics, or economic exchange. In particular we cannot accept the idea (however prevalent and seemingly self-evident) that religion refers strictly to matters of individual belief, or even to the institutional organization of groups of people united by shared beliefs, since that definition is embedded in a larger set of narratives that originate in a particular — not a universal — cultural, historical, and geopolitical context. Religion is often thought of on terms that have been defined by the discipline of comparative religions, framed by Orientalist scholarly canons of philology and archaeology. Yet this academic tradition has important roots in the history of the Christian Inquisition and in the work of missionaries, and related legacies of competition and exchange between Christian and non-Christian representatives both within and beyond the borders of Europe, including the Church's encounter with witches, Jews, Muslims, Hindus, Buddhists, and the many varieties of so-called "primitive" religion, found throughout the world. It was out of this dialogic arena that universal definitions of religion were able to emerge: the idea that in every society there existed a phenomenon called "religion," the essential features of which could then be compared in terms of localized forms of belief, practice, and institutional organization. Such efforts at constructing equivalencies had as their consequence that things hitherto possessing no referent in their native idiom could now be understood within the classificatory system of comparative religions.

This is not the place to review the ways such comparisons have accorded privilege to Christianity as a normative principle, and in particular have advanced a definition of religion on the model of post-Reformation Protestant ideals of voluntary association and private belief. At their worst, such comparative gestures have done little more than confer legitimacy on what Jacques Derrida, in a related context, provocatively named the power of *mondialatinisation* (globalatinization): the metaphysical and political promotion of ostensibly universal (but in practice unavoidably particularist and territorializing) ways of seeing and knowing the world inscribed by the discourses of Roman *imperialism* and Christian brotherhood. In this sense, the history of comparative religions can be tied to the historical constitution of the West as "father" of the family of nations, and self-appointed guardian of "the civilized world." For the purposes of this discussion, suffice it to say that it is not tenable — even for the most well-intentioned comparativist — to render commensurable the disparate forms of knowledge, practice, performance, and discourse, ways of organizing space and time, structures of authority, and patterns of economic and symbolic exchange, as they are found in different places around the world, and to succeed in making all these things fit into a single framework called *religion*.

But even if we presuppose (at least for heuristic purposes) the existence of *communities*, institutions, and movements that can be called "religious," we have further definitional problems associated with the pronounced public visibility of religion on the contemporary world stage. In particular, we need to flag here the highly problematic term "secularization," which has long served as a master narrative, an interpretive lens, and a normative ideal against which forms of religious publicity, their visibility, and their political relevance in the modern world are measured. Theories of secularization have — often silently — worked to organize the dominant historical narratives about the rise of modern nationalism, and its institutions, governmentalities, disciplinary techniques, political subjectivities, and resources for imagining community. The Westphalian cartography of a world divided into autarchic nation-states depends upon an image of the public life of the nation marked by the retreat of "traditional" (religiously inscribed) forms of power and authority, and with this, a decline in belief, a slackening of faith, and a generalized devolution of the sacred into the private sphere of personal choice. Secularism has not only been inscribed in national historiography, but also in the prescriptions of modernization theorists, and others who seek to align different societies along a single, teleological trajectory leading to a future, secular world. These are the terms on which social formations identified with religious modes of thought and practice continue to be located on the far side of *modernity*.

Encased within the linguistic imaginary of secularism, accounts of modernity have tended to give credence to a quite specious division between, on the one hand, things that are ostensibly "religious" in nature, and on the other, the range of "properly political" activities and concerns that fall within the remit of territorial nation-states. This division not only understates the sacred foundations of modern nationalism and state authority (as political theologians have long insisted), it also distorts our vision of the most recent period of global religious restructuring, by couching things in the language of "religious revival" or the "return to religion." Indeed, by treating contemporary religious movements as signs of a new, worldwide upsurge of anti-modernism, one risks producing what, following Arjun Appadurai, we might call "germ theories" of social life, according to which illiberal, implacable, or even violence-prone populations, marked by their religious commitments, are regarded as an invading force, sapping the lifeblood of its national host, and upsetting the procedures and norms of the modern national imaginary, including the ideals of deliberative *democracy*, liberty of the person, or freedom of speech (an issue to which I shall return below). In all these ways, religion is confirmed as a return of the repressed, or to make use of Jürgen Habermas's famous term, as the sign of a "refeudalization" of modern public spheres.

Such descriptions are particularly unhelpful for any serious study of contemporary forms and modalities of religious discourse, conduct and imagined community in relation to globalizing forces and trends. For one thing, as even a casual observer will likely note, patterns of adherence to religious community have existed on a transnational scale for centuries. Religious communities might even be thought of as prototypical forms of what we often refer to today as "global society." They are among the oldest forms of association interconnecting local cultures around the world. Consider the centuries-old history of Christian missionaries, Muslim Sufi brothers, and Buddhist monks (among others), as they moved across vast territories, following along trade routes or in the footsteps of conquering armies, and established their presence in new places as providers of welfare and education, and drawing new populations into their orbit through religious conversion. Religious communities have seen world *empires* and kingdoms come and go; they have been around much longer than most nations; and there is no reason to assume that they will not outlive the current world order defined by the distribution of sovereign states and the family of nations. In this sense, the religious field constitutes a map of the world which hardly conforms with the geography of nation-states, dividing the globe instead according to its own frontiers — such as the world of Christendom or the Islamic world — and with its own capitals, such as Jerusalem, Vatican City, Wittenberg, Mecca, Najaf, Varanasi, Amritsar, Lhasa, or Ile-Ife.

All the same, it is undeniable that the religious field has undergone a dramatic restructuring over the course of the past one hundred and fifty years — a process that has gained considerable momentum since the late 1970s. However hesitant we might be to define "religion," and however much we find ourselves entangled in the prejudicial language of secularism, we still require some sort of analytical framework that can account for these recent changes. Throughout the world, we can note significant patterns of reorganization of institutional structures of religious life, and we would be naïve to suppose that the consolidation of the world system of modern nation-states has had little to do with such shifts. But we might also note how religion has been transfigured by the global profusion of new techniques for self-cultivation, increasingly being conducted outside the "customary" institutional sites of religious practice, and beyond the reach of "traditional" religious authorities. This has brought to the fore new questions about religion and the self, and the relation of religious *subjectivity* to matters of bodily health, security, pleasure, or mastery of the senses. We can further note the proliferation of recent conflicts carried out "in the name of religion," from the intimate micro-politics of religious prescriptions for personal conduct (such as dress codes), to the globally resonant activities of crusading states, holy warriors, and other international agents.

But most importantly, I suggest, we can note the growing, and increasingly globalized *public visibility* of religious actors, religious actions, and religious modes of discourse. This expanding visibility is centrally, deeply, and inextricably tied to the range of technological, symbolic, and economic shifts that have given rise to the modern global media landscape. As we know well, over the course of the past century, and especially over the course of the past thirty years, new institutions and technologies of communication have radically altered the global mediascape, engendering new possibilities for both long-distance and ever-more intimate forms of talk, travel, broadcast, narrowcast, surveillance, visualization, and archivization, in all these ways radically altering the spatio-temporal contexts of social life, of knowledge and practice, and of cultural *identity* and difference. It should therefore hardly surprise us that this geography of economic flows, symbolic exchanges and technological materialities has also radically altered the terms of religious identity, thought, and practice, and has been doing so on a worldwide scale.

Religious ideas and symbols have of course always been mediated. But in increasingly intimate ways, mediated performances and media products are now preceding, and predetermining, all varieties of religious experience. Through a dizzying array of genres, aesthetic forms, technologies, and performative repertoires — such as instruction manuals, pop-psychology books, *Internet* blogs, cartoons, trading cards, rap music, bumper stickers, audio-cassettes, video games, or televised and cinematic versions of religious epics and mythologicals — media have extended the religious field beyond the customary confines of institutional loyalty, face-to-face interaction, or the localized *boundaries* of "ritual time." Ever-accelerating processes of mediatization have led to an ever-greater blurring of the distinctions between, for example, pilgrimage and tourism, between religious ritual and news event, between religious festival and entertainment, or between the powers attributed to icons and artistic and scientific images (and thereby, the organization of visualizing practices within the institutional spaces of temples, museums, and laboratories). In these ways, the "place" of religion in modern life has undergone a significant shift, not only at the level of practice among actually existing institutions and communities of faith, but also at the level of broader, cultural constructions infused by religious imagery and figures of discourse, including notions of transnational *belonging* and multicultural *citizenship*, tolerance and intolerance, hospitality and war, or faith and credit, to say nothing of the "religious" experiences associated with the finitude of the human body, and the uncanny, magical, and even sacred powers attributed to the advanced technologies that are reshaping the world today.

Rather than attempting (quite futilely) to produce an exhaustive review and typology of such processes and trends, I would like to consider a single example which, I think, is particularly illustrative of the ways questions of religion and globalization are rendered visible in the modern global mediascape. My example will be familiar to many readers, since a great deal has already been written about the publication, and re-publication, of twelve cartoons depicting, among other things, the Prophet Muhammad. These cartoons originally appeared on 30 September 2005, in the Danish newspaper, the *Jyllands-Posten*, and they were subsequently reproduced in newspapers in the Netherlands, Spain, Belgium, Germany, and Canada, among other places, and they also have appeared on dozens of websites, establishing the transnational, if not global, resonance of the "Danish cartoon affair," as it has come to be known. From their initial appearance to their international circulation, these images pitted champions of "free speech" (as enshrined in the genre of the political cartoon) — and in particular, defenders of "freedom from religious authority" — against a range of audiences and actors for whom the images were insulting, injurious, and (for at least some) a violation of religious taboo. And, most remarkably, this conflict culminated in a series of dramatic conflagrations staged on city streets and within the circuits of global media.

The Danish cartoon affair has been explained in various ways, not least by noting how it builds upon a much longer history of interdependency, exchange, competition, conquest, and occupation that for centuries have linked a putatively Christian Europe with a putatively Muslim Middle East. Many have also noted how this case illustrates the ways patterns of migration, settlement, labour, inter-generational tension, racism, and social exclusion have defined the specific experiences of recent generations of Muslim-minority communities living in the West, and at the same time, how the local dynamics of intercultural relations between Danish Muslims and their neighbours get linked up with social movements located in far-away Muslim-majority countries, such as Pakistan, Iran, or Lebanon. In these latter cases, once they entered the public realm, the Danish cartoons were more or less seamlessly integrated within patterns of political protest that have long defined the position of Islamic movements within larger geopolitical dynamics of local state authoritarianism, American military hegemony, and the gross inequities of the international petrodollar economy.

This is all familiar enough. I only wish to highlight two dimensions of this story which I consider to be particularly relevant for my review of keywords for the study of religion and globalization. The first has to do with the accelerating pace of telecommunications technologies and the forms of visibility they enable. Indeed, as I have already suggested, the Danish cartoon affair is relevant before anything else as a public spectacle, produced not simply by its principal actors, but also through the global circulation of printed and electronic texts, the reporting of rumours, and the cascading flow of images (including the images of protesters against images). Taken together, these circuits of perception and visibility invite us to rethink the politics of so-called "religious revival" in our current global moment. Among other things, they offer a vantage point for situating the most recent phases of cultural and political revolution often referred to as "the Islamic Awakening." Through the lens of modern media, their capacity to construct detailed visual representations of the *umma* (the world community of Muslims), and to link distant local contexts through the circulation of such images, the Islamic Awakening cannot be reduced to simplistic accounts of reactionary, anti-modern reflex. On the contrary, within this global mediascape, it is impossible to separate the so-called Islamic radicals, protesting on the streets of Damascus, Beirut, Tehran, Islamabad, London, and other cities, from the systems of circulation that render such protests visible, and that enable the participation of a diverse and refracted global audience. Protestors who seek to challenge what they perceive as the inequities of a world system that marginalizes Islam, and Western journalists and public intellectuals who claim to act in defence of a liberal civil order under threat from religious *fundamentalism*, are both of a piece with the mediatic construction of the global as an unified field of visibility: a proscenium upon which political conflict is choreographed, performed, and made available for global consumption.

My second observation is that the Danish cartoon affair also touches on the very question of visibility and its status at the borderlands dividing "religious" and "secular" systems of legitimacy in the modern world. It has often been stated that Muslims around the world have taken offense at the publication of the cartoons because they violate a fundamental prohibition within Islam against the visual representation of the Prophet. There is much that could be said here about the specific religious texts upon which such claims have been founded, and the traditions of interpretation and accommodation with what in any event should be regarded as a much-exaggerated principle of Islamic aniconism (abstinence of holy images). Traditional Islamic proscriptions against *shirk* (idolatry) were never automatically translated into prohibitions against pictorial art, as evident from the numerous instances, both historical and contemporary, of strategies to legitimate the representation of the Prophet in Islamic art (such as through the depiction of his face as a featureless void emanating light). By the same token, we should exercise caution here in assuming that Muslims find the Danish cartoons "blasphemous," since it is at best indiscriminate to try to substitute the term *blasphemy* for terms indigenous to Islamic discourse such as *kufr* (unbelief) or *ilhad* (heresy). It would be more appropriate, perhaps, to note instead the ways that blasphemy continues to exist (however dimly recognized) as a legal norm within numerous Western societies. Indeed, despite their self-proclaimed secularism, several countries in Europe still retain blasphemy laws within their penal codes, including Denmark itself, as well as Germany, the United Kingdom, the Netherlands, Ireland, and Spain. Moreover, such laws — even if only rarely exercised — are organized around the normativity of Christian dogma, and it is notable that no Muslim group living in the West has ever succeeded in provoking their enactment.

But lastly, we might also note how the so-called secular world also depends on its own system of forbidden images. Consider, for instance, the complex taboos surrounding images of the bodies of dead soldiers, of children, or of tortured bodies, as consecrated in the ethos of professional journalist practice, and also enshrined in national, and even international law (such as in the case of the Geneva Code's proscription against the circulation of images of prisoners of war). Rather than assuming as self-evident that it is morally opprobrious to produce and display such images (and that, by contrast, no reasonable person would take offense at a mere cartoon), we might wish to explore the origins of the Western secular aversion of images of the humiliated and suffering body. For one thing, it is interesting to note how, for many religious actors — including Catholics and *shia* Muslims, among others — images of suffering bodies are not at all offensive, but on the contrary serve as legitimate objects of adoration and imitation. This suggests, perhaps, that the Danish cartoon controversy has not simply revolved around a contest between secular-liberal proponents of free speech and intolerant zealots determined to overturn such rights. We might be better served by describing this conflict in terms of two divergent, and colliding, economies of visibility, each organized by distinct notions about what constitutes a forbidden image, and each resting on distinct ideas about the relationship of pain, truth, and their commensurability. And just maybe, such an investigation would also contribute to the construction of a more reflexive approach to the study of religion and why it matters in our current global age.

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