# ED142.Education\_and\_the\_Cultural\_Dimension\_of\_Globalization\_default.mp4

[00:00:16] This week we deepen our examination of the part of the globalization elephant which represents culture. To better understand the cultural dimension of globalization it's helpful to return to Steiger's text globalization A Very Short Introduction here he explains that cultural globalization refers to the intensification and expansion of cultural flows across the globe. But this begs the question what does culture mean. It's a broad concept and like the term globalization it's been extensively debated in the scholarly literature and depending on the discipline there are greater and lesser degrees of consensus about how to conceptualize culture. For Steger cultural aspects of life refer to symbolic construction articulation and dissemination of meaning. So music language and images are the major forms of symbolic expression and these have special significance in the cultural sphere cultural interconnections and interdependencies are not new but the modern period of globalization has seen the intensification of these. Today we see that cultural practices are no longer fixed locations such as towns or regions or countries and that these cultural practices acquire new meanings and interaction with dominant Rubell themes. So Steger lists three dominant symbolic meanings systems of this age individualism consumerism and various religious discourses. These circulate more widely and freely than ever before in large part due to the Internet and our constant connection to mobile devices. So the big question that many consider when we're pondering the connections between globalization and culture is does globalization make people around the world more alike are more different.

[00:02:10] Do we see the emergence of global cultures because we're no longer bound by a fixed location. So there are some that argue that globalization is globalization and that cultural flows often reinvigorate local cultural knishes. Do you think that the Coldplay video that you've watched for this week would be an example of how global cultural flows might reinvigorate cultural knishes or another example is the Waka Waka video and secures performance for the 2010 World Cup which I mentioned in the introduction to globalization video that was based on Steiger's analysis. Think back to this. Because this is a. The basic argument of those who use the globalization idea is that cultural globalization always takes place in local contexts. There's a complex interaction of the global and the local which is characterized by cultural borrowing. One example that we've already mentioned and that many point to is the spread of McDonalds across the globe as a sign of cultural homogenization and global market forces. But others see how McDonald's represents hybridity that McDonald's served different food in France and in India. And it doesn't look the same everywhere in the world to win back consumers. McDonald's

[00:03:46] Did the unthinkable the Reinvent the Indian version of the Big Mac. It made its chicken Bateese junkier and thicker and added jalapenos in a secret sauce. It also invented the world's first meatless Big Mac with batteries made from corn and cheese. Pick up a Hayama the social

[00:04:11] So those who reject the cultural homogenization thesis see processes of hybridization in fashion in music like the Coldplay video and dance in food and of course in language. On the other side of the debate we have what Steger calls the pessimistic hyper globalizers. This group argues that we're not moving towards a multicultural global society that reflects the world's great diversity but rather due to the power of multinational corporations. We're witnessing the move towards a homogenized popular culture that's a result of the power of the Western cultural industry in New York and in Los Angeles and London in Milan. Steger writes in order to expand markets and make a profit. Global capitalists are developing homogenous global products that target the young and the wealthy throughout the world as well as turning children into consumers. So I'll share a personal anecdote here. That's a great illustration of this point. I have a daughter. She's in first grade. Do you know what the most popular toy is with kids in her age group at school. It's called Shop Ginz shop Qin's. What are shop Ginz. Whenever. I'm. Playing. With the. Toy. Meat. Shop. Now. Yes. Have

[00:05:42] Been living under. It's always great to be. Showcases like this. You should. Always. Know about. So. Maybe. You should know. The product is described as supercute super tiny grocery themed collectibles that kids go crazy for. The slogan is once you shop you can't stop. So yes these are cute and they're mini. But what's the basic message that this is indoctrinating into our kids into my kid and. And what is this global craze. Last week I was in Honduras and I had a Stiegler moment early we spoke of how we can see identical looking shopping malls around the world. While I was in one of these shopping malls in Honduras and I walked past a toy store. And what were the toys displayed in the window. You guessed it shop skins. Ok sorry. So that was a bit of death of a digression but I think it illustrates the point. The argument that hyper globalizers are making that multinational corporations are powerful we see homogenous global products that often reinforce our need to shop that are targeting the young and the wealthy. This remark of Steger is particularly powerful global consumerism becomes increasingly soulless and unethical in its pursuit of profit. So last week we discussed how ideas about justice and a commitment to core values or principles allows us to attempt to do away with cultural practices that are considered harmful.

[00:07:24] My question for you to consider this week is perhaps whether the spread of consumerist values and materialism might be considered cultural values that we need to critically examine as educators who are committed to global social justice. Steger use the spread of consumers values and materials lifestyles has endangered the ecological health of our planet. The ecological effects of globalization are the most significant and potentially life threatening for the world. So this again according to Steger is linked to the Capitol cultural industry that seeks to convince its global audience that meaning and chief value of life can be found in the limitless accumulation of material goods. While this tendency is on the rise we see an unprecedented increase in the scale and the depth of the earth's environmental decline. So what do we do about it. I think first we have to educate ourselves which is why this week we're learning about the Story of Stuff Project and watching the very informative video. But another idea is to push Appius notion of cosmopolitanism even further to consider the idea of the education philosopher Nell not ING's. Her idea is ecological cosmopolitanism. In her book Education and Democracy in the 21st century knockings argues that cosmopolitanism has never been embraced in American schools or in the country at large. And she thinks that ecological cosmopolitanism might be a more palatable way for those in the United States to become more amenable to the idea of our interconnectedness because we know that.

[00:09:05] And she says this quote If we love a particular place we know that its welfare is intimately connected to the health of the earth on which it exists because I love this place. I want a healthy earth to sustain it. If the well-being of my loved place depends on the well-being of the earth I have good reason for supporting the well-being of your loved place. I have selfish as well as cosmopolitan reasons for preserving the home places of all human beings knotting believes that educators in the 21st century might develop a spirit of ecological cosmopolitanism and this spirit can be used in educating for world peace. So what do you think is the cultural dimension of globalization about hybridization or homogenization or both. Do you agree with knockings that one way to combat the materialist consumerist cultural values that transnational corporations and media are supporting around the globe might be for schools to encourage a spirit of ecological cosmopolitanism. And if so what are some practical ways that schools can do this. I hope that you'll think deeply about this these questions in the coming weeks and that the course materials will help you to get closer to some critically informed answers.