The TV set was always placed somewhere above the driver's seat, and some evenings we did not speak but kept our eyes on the screen. Since we had not read the papers for months, the TV -- which would be bedecked with boxes, doilies, velvet drapes, varnished woodwork, amulets, evil-eye beads, decals, ornaments, and elevated to the status of a present-day altar -- was the only window, other than the bus windows, we had on the world. We watched karate films in which nimble heroes bounce around kicking in simultaneously the faces of hundreds of derelicts, and their slow-motion domestic imitations which are made using clumsy actors. We also saw American films like the one where a smart and engaging black hero puts one over on the police as well as on the mobsters, or aviation films in which good-looking young men perform daredevil acrobatics with their flying machines, and horror films where pretty young girls are scared stiff by vampires and ghosts. We saw so many fight scenes on the screen, so many broken windows, glasses, doors, so many cars and planes that disappeared from sight and went up in flames, so many houses, armies, happy families, bad guys, love letters, skyscrapers, treasures that were swallowed up I raging infernos. We saw all the blood that spurted out of wounds, faces, slashed throats, and viewed endless chase scenes where hundreds and thousands of desperadoes, male and female, foreign and domestic, with mustache and without mustache, who fired at each other without respite. "Still, life is beautiful if you are on the road to somewhere." Or, "I don't believe any of it, I am not taken in, but I still love it." (Orham Pamuk, The New Life, translated from the Turkish by Gûneli Gün, pp. 76-7)

The new electronic Babel might be said to be dying not from the plethora of languages, but from their disappearance. And it seems not to be a matter of speaking to one another, writing and thinking, like the North Americans, in a standard pseudo-English, but doing all these things at the same time, more and more quickly….But also, in the generalized violence of acceleration, we can envisage suffering passing without complaint; horrors going unbewailed, not that there would be anyone to hear the wailing; and anxieties going without a prayer -- and even without an analysis. (Paul Virilio, The Information Bomb, pp. 71-2)

It is becoming increasingly meaningful to talk about 'global culture'. But what does this mean? Does this mean that now Africans wear Nike tee shirts on the streets of Nairobi and white Americans where African colors on the streets of Oswego? Does it mean that Indonesian teenagers trade on the New York Stock Exchange or worm their way into European and American computer systems? Or does 'global culture' translate as 'the world according to CNN'? Or Disney? More significantly, does it suggest it is now more possible than ever for people throughout the world to converge on a program of human rights in which all people accept others as equals while respecting their respective beliefs, traditions, and practices? To what degree, and on what terms, might people be able to see AIDS as a problem that transcends the local community? Or the burgeoning sale of young women into sexual bondage? Or, what are we to make of the fact that it now appears that Saddam Hussein prosecuted the invasion of Kuwait based on a simulation bought from an American computer war-game company?
This course is rooted more in questions than in answers. In it we will explore the above questions, and examine the images of the so-called 'global village' and debate the question of 'cultural imperialism'. We will also discuss the developing structure of global communications and global media. This course is as an introduction to the field of global culture for students majoring in Global and International Studies. But it is also more generally an introduction to the issues surrounding the deepening interconnections between peoples and cultures in the contemporary world order. It requires no prior background, only a willingness to look in new ways at the world around us.

**Requirements and Grades**

**In class exams.** *(40% of course grade)* There are two in class exams. See class schedule.

**Debates** *(30% of course grade)* Each student will participate in two debates in which they will work in teams with other students. Topics and dates are on the class schedule. At the end of each debate you must turn in a 1-2 page (typed/word-processed) paper describing in detail your contribution to your group.

**Final exam.** *(30% of course grade)* There will be a take-home final exam handed out during the final week of class and due any time during the final exam period.

**Class attendance** is expected, as is timely completion of all assigned readings. Grades may be raised as much as a full grade above your average for strong, high-quality participation. It may also be lowered up to a full grade for repeated absences and/or lack of pre-class preparation.

**Optional paper.** The essay for the first exam will be an abbreviated version of the Global and International Studies essay contest question: "Does globalization encourage or discourage violence?" Extra credit will be given to those who revise this essay into a full essay, which is entered into the essay contest.

**Make sure you understand the college policy on plagiarism.** Plagiarism in this class will result in a failing grade for the course.

**All assignments must be completed in order to pass the course!!**

**Readings**

The following books should be purchased. They are available at the College Store and Kraftees

John Tomlinson, *Globalization and Culture* (Chicago)

A substantial number of readings must be read on reserve. When possible, these will be on e-reserve, but some will be in books that must be checked out from the reserve.
desk. The reserve readings are marked in the schedule below with an *. All readings on the schedule below are required unless otherwise noted. Readings should be completed by the time of the class or week for which they are assigned.

**Schedule**

*On reserve*

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Reading/Reference</th>
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<tbody>
<tr>
<td>1/20</td>
<td>Introduction</td>
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<tr>
<td>1/25</td>
<td>Introduction: the concepts &quot;global&quot; and &quot;culture&quot;</td>
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<tr>
<td>2/1-2/24</td>
<td>Globalization and Culture: The distinctiveness of cultural globalization</td>
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<tr>
<td>2/1</td>
<td>Read: Tomlinson, <em>Globalization and Culture</em>, Chapters 1 and 2</td>
<td>*Arjun Appadurai, ‘Disjuncture and Difference in the Global Cultural Economy,’ from <em>Modernity at Large</em></td>
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<tr>
<td>2/3</td>
<td>Assign first debate topics</td>
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<tr>
<td>2/8-15</td>
<td>Read: Tomlinson, Chapters 3 and 4</td>
<td>Niezen, Chapter 3</td>
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<td>*Dan Schiller, <em>Digital Capitalism</em>, Chapter 3</td>
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<td></td>
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<td>*Max Horkheimer &amp; Theodor Adorno, ‘The Culture Industry: Enlightenment and Mass Deception,’ from <em>Dialectic of Enlightenment</em>, pp. 120-167</td>
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<tr>
<td>2/17</td>
<td>Discussions of debates</td>
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<td>2/22</td>
<td><strong>Debate:</strong> Is global culture a form of American cultural imperialism?</td>
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<tr>
<td>2/24</td>
<td><strong>Debate:</strong> Is religion a limit to global culture?</td>
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<tr>
<td>3/1</td>
<td><strong>First Exam. Take-home essay [Does globalization encourage or discourage violence?] due at the beginning of class on March 8</strong></td>
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<tr>
<td>3/3</td>
<td>No class</td>
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<tr>
<td>3/8-10</td>
<td>Identity/difference</td>
<td>Read: *Stuart Hall, ‘The Local and the Global: Globalization and Ethnicity,’ and ‘Old and New Identities, Old and New Ethnicities,’ in</td>
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</table>
Anthony King, ed., *Culture, Globalization and the World-System*, pp. 19-68


3/15-17  Vacation

3/22-31  Post-national cultures

Read: Niezen, Chapters 4-9

3/22  Second debate topics assigned

4/5  **Second exam.**

4/7  Global media concentration

Read: *Edward Herman and Robert McChesney, The Global Media,*

Chapters 1-3


4/12-4/21  Hypermedia

Read:  *Tomlinson, Chapter 5


*Paul Virilio, *The Information Bomb*, Chapters 7, 12, & 14

**Recommended:** Watch *Blade Runner*, *The Matrix* (original),
and/or reruns of the TV series *Dark Angel*

4/26  **Debate:** Does the Internet create a democratic global culture?

4/28  **Debate:** Is the tele-visual (in all its forms) adding to global violence?

5/3-5  Possibilities of cosmopolitan global culture

Read:  *Tomlinson, Chapter 6

5/3  **Take-home final exam handed out in class**