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Dancer at the Milamala Festival, Trobriand Islands, Papua New Guinea, 2006. Here, the Globalism Institute is working with the community of Omarakana and the PNG Department for Community Development to rewrite the community development policy for Papua New Guinea.
Introduction

1.1 Manifesto

The tumultuous and uneven globalization of social relations has forced upon us the task of re-imaging a better world. The presumed lack of alternatives to market globalism constitutes a world-wide challenge which entails developing deeper understandings and more powerful explanations. This requires a renewal of critical engagement. The homogenizing effects of global movements of people, ideas, goods, and money all too easily conceal the continuing divergence of the extremes of human existence. The billions around the world who live precarious lives are threatened by malnutrition, disease and violence that know no borders, and yet, for people looking across the Googled Earth from metropolitan centres, these social problems remain largely invisible. Moreover, we are threatened by global war-without-end and environmental crisis. Our work is explicitly dedicated to cultivating and creating ethical Left alternatives.

The Melbourne-based Globalism Institute is committed to exploring the relationship between the global and the local. We seek to create a more deeply democratic world in which all communities and individuals can participate in determining their futures. The emergent forms of transnational and global consciousness call for creative and ethically engaged approaches to making sense of shifting constellations of identity. A crucial dimension of our mission is critical cosmopolitanism and global citizenship, complemented by a concern for diversity and dialogue across political and cultural boundaries. While nation-states remain important for certain forms of regulation and redistribution, we see a need for modes of governance that respond adequately to local and global problems. Strengthening of democratic participation might take many forms, from revitalized local forms of governance to the democratization of global economies—for instance, through mechanisms of transnational financial regulation and taxation.

We recognize the diverse philosophical and theoretical traditions out of which we work, seeking to balance Western orientations with insights drawn from non-Western philosophies. We are developing richer and deeper narratives about globalization and globalism. Social scientific understandings and explanations are necessarily interpretative, temporal and historical. An adequately understood notion of causality is central to our attempts to tell better stories about globalization. We are sceptical of all forms of exclusive theoretical and theological truths, without foreclosing on the possibility of spiritual and aesthetic insights. We are united in our desire to apply both critical-reflexive and ethnographic-immersive approaches to our work. We believe in methodological openness, and intellectual curiosity. Our methodological and thematic perspectives are framed by ethical concerns. Cognizant of maintaining a tight link between theory and practice, our work focuses on reinserting the importance of politics and culture—not ‘culturalism’—into globalization debates still dominated by economistic perspectives.

Key problems face us all in the twenty-first century: constraints on the movement of people across borders; the uneven production, exchange and consumption of those foundational conditions of human life: food, water, health, and culture; the global manifestations of violence and war; the exploitation of bodies, environments and the global eco-sphere; the undermining of relations of difference and equality; and the lack of democratic self-determination. Recognizing these issues, we have developed research projects that focus on the sources of insecurity, community sustainability and formation, the ideologies of globalization, the historical trajectories
of globalizing dynamics, global education and cultural exchange, global democracy and sustainable governance of the world economy. We are committed to working within existing and developing networks of fellow scholars, and with community activists, civil movements and policy-makers across the world. Reaching out to others is central to the building of a better world.

1.2 Background and Principles

The Globalism Institute was initiated in 2000, with an extended period of consultation and development, and then formally inaugurated in 2002. Its brief is to initiate and manage research projects involving academics, researchers, and government and community-based practitioners from diverse backgrounds. These collaborative projects draw on expertise from across the university and beyond, in fields such as global politics, international relations, community studies, cross-cultural communication, international education, international trade, productive diversity and media studies. This work involves creative dialogue and exchange within the university across departments, faculties and schools, and beyond the university limits into the public sphere of community, governmental and non-governmental contexts.

The work of the Globalism Institute comes together around a number of core principles:

- The research is engaged and committed to making a difference.
- The research aims to move creatively between on-the-ground inquiry and generalizing theory.
- The research is reflexive. Engaged reflexive research entails objectively stepping back. In other words, the passion of engagement needs to be carefully qualified by the reflexive dimension of objective distance.
- The research involves a mutual and slowly negotiated relationship between researchers and other participants, including local communities. All participants are to be involved whenever possible as partners in a dialogue of exchange and mutual learning.
- The Institute aims to build long-term commitment to its research partners and to its research themes. In other words, the Globalism Institute is not pursuing a series of discrete research investigations. Rather, it is engaged in setting up an enduring and interconnected matrix of projects, intended to contribute to an overall understanding of the world today and its sustainability. The substance of the Institute is intended to be much more than just the sum of its projects.
- The Institute has a duty of care to the people with whom we work to appropriately protect privacy and security, to negotiate the boundaries of knowledge, to properly acknowledge sources, and to return the outcomes of our work to the community in a reciprocal relationship of mutual learning.
- The material gained from the research will remain publicly accessible for all communities and researchers, apart from material that we are ethically prohibited from making public. Culturally or politically sensitive material will remain confidential between individual researchers and the people with whom they are working collaboratively. Otherwise, our work aims to be freely available.
1.3 **Activities**

The Globalism Institute works across the realms of research, teaching and community engagement. In particular it:

- undertakes engaged research into globalization, transnationalism, nationalism and cultural diversity. It seeks to understand and critically evaluate current directions of global change, with an emphasis on the cultural implications of political and economic transformation.

- educates the community, both local and global, about both the difficulties and the possibilities of globalization and cultural diversity.

- provides research consultancy to all levels of government, industry and community, from the local to the international.

- organizes and sponsors conferences, forums and seminars to debate, critically analyze and formulate policies for global, national and regional organizations and agencies.

- offers a rich research milieu for postgraduate study in the fields of globalism, transnationalism, multiculturalism, nationalism, identity politics and cultural diversity.

- builds long-term transnational links with other world centres of excellence.

1.4 **Highlights in 2006**

The year 2006 was marked by major engagement with communities and governments in Papua New Guinea, Timor-Leste, Malaysia and India, as well as in Australia. It was also a year in which our long-term research culminated in a series of books that consolidated our work in the area of globalization and change, transnational relations and ideologies. Paul James’, *Globalism, Nationalism, Tribalism: Bringing Theory Back In* (Sage) was published as an overview of the impact of contemporary global transformations on social life, while Kate Cregan’s *The Sociology of the Body* (Sage) took this theme up in relation to theories of embodiment. Manfred Steger’s international best-seller *Globalization: A Very Short Introduction* (Oxford University Press) was published in Portuguese, and Tom Nairn’s *Gordon Brown: Bard of Britishness* (Institute of Welsh Affairs) examined the other side of globalizing ideologies—the re-run of nationalism. Chris Ziguras and Grant McBurnie’s *Transnational Education: Issues and Trends in Offshore Higher Education* (Routledge) mapped the new field of the globalizing movement of students. Finally, the first four volumes of the Central Currents in Globalization series were published by Sage Publications, London: *Globalization and Violence: Vol. 1, Globalizing Empires, Old and New* (Paul James and Tom Nairn eds); *Globalization and Violence: Vol. 2, Colonial and Postcolonial Globalizations* (Paul James and Phillip Darby, eds); *Globalization and Violence: Vol. 3, Globalizing War and Intervention* (Paul James and Jonathan Friedman, eds); and *Globalization and Violence: Vol. 4, Transnational Conflict* (Paul James and R.R. Sharma, eds).
Boy in logo shirt, Koli Hills village, Tamil Nadu, India, 2006. The Globalism Institute is working in the Koli Hills, with the tribal Nariyankadu villagers and researchers from Madras University, to understand traditional knowledge systems and sustainable community development.
In 2006, we co-organized conferences in New Orleans (USA) and Tunis (Tunisia), as well as a conference on sustainability in Chennai (India) early in 2007. Locally, the Intercultural ‘Food and Thought’ Mela held in Hamilton was an opportunity for communities from the region and beyond to hear some of Australia’s leading food writers, such as Stephanie Alexander and Richard Cornish, speak on the global and local food issues facing communities around the world. Over the past few years we have been co-organizing up to six international conferences a year as an integral part of our projection into the world. The limiting of our conference involvement in 2006 represented a substantial pulling back from that exhausting enterprise, and we will continue in 2007 to concentrate on just a couple of key conferences.

Across 2006, research partnerships were actively maintained with the University of Madras in Chennai, the Globalization Research Center at the University of Hawai‘i; the Institute on Globalization and the Human Condition at McMaster University in Canada; the University of Malaya in Malaysia; and the Prime Minister’s Department in Timor-Leste, among others. In the last twelve months, we have had visits from research colleagues in China, Timor-Leste, India, Israel, Malaysia, Sri Lanka, and the United States. Memoranda of Understanding were signed with the Department of Demography, University of Colombo, Sri Lanka; the University of Madras, India; and the Asia-Pacific Research Unit, Universiti Sains Malaysia. Negotiations are under way for a Memorandum of Understanding with the Department of Social Work, University of Papua New Guinea, while a co-operative research relationship has been established with the Foundation of Goodness, Seenigama, Sri Lanka.

A number of research projects were established in Timor-Leste and a new website, Researching Timor-Leste (www.timor-leste.org), was launched. These new projects include ‘Mapping the Pursuit of Gender Equality in Timor-Leste’, a joint project with Irish Aid and the Office for the Promotion of Equality in the Prime Minister’s Department, and an ARC project: ‘After the Violence: Truth, Reconciliation and National Integration in Timor-Leste’. In Papua New Guinea, our work with the Department for Community Development culminated in a major policy realignment being presented to Parliament and being accepted as the guiding policy on community engagement for the foreseeable future. In Malaysia, a major report was presented at a forum devoted to our work organized by the National Economic Planning Council, Prime Minister’s Department, and opened by the Minister for Education. The report, Community Sustainability in an Era of Globalization, was based on two years of research and fieldwork in the Kuala Lumpur/Petaling Jaya corridor.

Locally, nine researchers from the Institute were involved in the completion of a major report for the Victorian health promotion agency VicHealth, on the outcomes of a four-year study on the specific contribution that arts-based activities in local communities can make to the wellbeing of those communities. Research outcomes have been presented at conferences and forums in Australia and internationally, and published in international journals. Creating Community: Celebrations, Arts and Wellbeing within and across Local Communities was publicly launched by the internationally acclaimed performer and festival director, Robyn Archer, in early 2007. The report addresses wider questions of the changing nature of local community in the contemporary world.
Linked to this development strategy was a continuing emphasis on building up a substantial web interface to facilitate research collaboration. Across 2006, each of our six websites was linked to a research database, organized as a matrix of intersecting themes. The entry point to the database is locale specific, and we are currently collaborating with local and international scholars on projects in a number of sites in Australia and globally—Chennai, Dili, Havana, Petaling Jaya, Port Moresby, Rhodes, Sarajevo—with others under development. Researchers from the Globalism Institute spent engaged periods in these places across the year.

In 2006, the Globalism Institute launched the second issue of its journal, *Local–Global: Studies in Community Sustainability*, in Sarajevo, Bosnia and Herzegovina. This issue contained papers from the ‘Pathways to Reconciliation and Global Human Rights’ conference that we organized in Sarajevo in August 2005. *Local–Global* is a collaborative international journal concerned with the resilience and difficulties of contemporary community life. It is a tangible outcome of the Globalism Institute’s efforts to draw together groups of researchers and practitioners located in different communities across the world to address critical issues concerning the relationship between the global and the local. A third issue, published in March 2007, contains papers from the Two Fires Festival of Arts and Activism, a conference that we organized in Braidwood, New South Wales in March 2005. It celebrates the legacy of Australian poet Judith Wright.

The year also saw the consolidation of the Helen and Geoff Handbury Community Fellowship Program as an integral part of the Local–Global Community Sustainability Program. The Fellowship Program is a scholarship fund providing financial support for research projects that mutually benefit the Southern Grampians region and RMIT University communities. A DVD was produced on these community–university research partnerships (2002–2007) supported by funding from the Centre for Applied Social Research, Department of Education, Science and Training. A new website was launched to provide information on the Fellowship Program, and to provide a link to regional Councils, community organizations and programs.

Finally, at the end of 2006, the Globalism Institute warmly welcomed Professor Heikki Patomäki as a new colleague.
1.5 Research Themes

Within our central theme of transformations and continuities across the realms of globalization and localization, the four key areas of our research are as follows:

1. **Sources of Insecurity**: Localism, Nationalism and Globalism
   - violence and social disintegration
   - globalization and human insecurity
   - nationalism, religion and identity
   - the War on Terror

2. **Community Sustainability**: From the Local to the Global
   - wellbeing and social health
   - changing patterns of community and polity
   - global cities, global localities
   - Indigenous communities as they face modernizing pressures
   - cultural diversity and social cohesion
   - ‘sense of place’, environment and community

3. **Border Knowledges and Global Learning**
   - globalizing education and new learning
   - language-communities and collective learning
   - knowledge systems across borders of difference
   - transnational movement of refugees and asylum seekers
   - settlement of diasporas and migrant communities

4. **Discourses of Critical and Ethical Engagement**
   - ideologies of cosmopolitanism, post-nationalism and multiculturalism
   - approaches to post-colonialism
   - new agenda issues such as anti-corporate globalization
   - life, death and the social meanings of embodiment
   - social acts of remembering, forgetting and commemorating
Local–Global Relations and Community-Engaged Research

Martin Mulligan and Yaso Nadarajah

Ethnographers have long known that deeply incisive research can only grow out of careful preparation, the nurturing of sound relationships between researchers and locals and the patience to extend the research over a significant period of time. However, too many social researchers acknowledge this ideal while effectively acting much more instrumentally. Part of the reason is the reliance on short-term funding cycles that allow for very little preparation time. Researchers must constantly chase new funding opportunities wherever they lie, and with the overall bucket of research funding still tipping principally in the direction of applied science and technology, social researchers face stiff competition for a very limited pool of money.

Action research, one of the attempts to engage more deeply with communities, has been presented as a way through these issues, but it raises its own vexatious problems. As it was initially conceived by Kurt Lewin, and as it evolved over the years into ‘collaborative’ or ‘participatory’ action research, action research was an earlier attempt at creating a framework that would enable outside researchers to be involved in locally relevant and useful research. One of the problems with this mode of research is that it blurs the continuing and necessary distinction between the skills and perspectives of outside researchers and the skills and hard-won insights of community members as ‘insiders’. Insiders are putatively allowed to generate the research direction, but it still tends to be directed (and now illicitly) from the outside. Long discussion of research methods may take place inside the community, but given the different skills of academic researchers and community members it often means this is done with insufficient epistemological consideration of the formulation and implementation of relevant research methods. And outsider researchers too quickly assume that they have become insiders while the insiders resent the fact that the research does not necessarily have the consequences for their communities that they hoped and the outsiders end up with most of the credit for the completed research.

The concept of ‘community-engaged research’ that we want to develop here tries to restore the distinctive roles of insiders and outsiders, leading to an even more fruitful and open dialogue between the two parties in the partnership. Of course, this is not as easy as it sounds. For such partnerships to really work both the insiders and outsiders have to develop a capacity to move across cultural and epistemological boundaries and learn how to really listen to each other, keeping in mind the inequalities in the social status of different forms of knowledge. More than that, insiders and outsiders can co-create a space for engagement in which unforeseen interactions can occur, adding value to the sum total of what the independent participants bring into such a space.

In this essay we will seek to explain how a process of engagement between outside researchers and local community insiders can grow into a creative space for engagement. Our particular reference is to the work of the Globalism Institute in the Hamilton region of western Victoria. Our work in this region is based on a long period of engagement with the people of the region and their local networks,

organizations and local government. This has involved the sharing of insights, the development of trust, the broadening of concepts, the growth of understanding, and the deepening of strategic partnerships and personal relationships between two very diverse communities of an urban university and a rural community. Not all opportunities for community-engaged research can be based on such a long history of engagement. However, other researchers can benefit from this lengthy, incremental learning experience by understanding the key principles that emerged. Over the last three years the Globalism Institute has drawn from the Hamilton experience to refine an approach to community-engaged research that we are now able to apply in our research sites around the world.

The Local–Global Research Project in the Hamilton Region

Situated just under 300 kilometres from the nearest major city, Hamilton is the main regional centre of south-western Victoria. Like other parts of Australia, Hamilton’s development as a regional centre over the first hundred years of European settlement was founded on the rapid expansion of an agricultural sector based predominantly on wheat, sheep and cattle grazing. Many of the Europeans who settled in the region achieved prominence as the founding fathers of prosperous estates which characterized the western district. However, the region has suffered from a steady decline in market prices for its traditional products since the 1980s and its confidence has been deeply challenged.

The Globalism Institute’s research relationship in the region has grown out of RMIT University’s longer engagement with this community. Visits by RMIT University students to the region, from as early as 1987, began as hospitality and field trips to examine farming practices and indigenous land-management practices. Such trips slowly led to a broader engagement with a wide range of local families, local schools, non-government organizations, land-owners, small businesses and the local government authority. This growing diversity of engagement activities also initiated a process through which community members, students, and university academics began to get a better understanding of the kind of cultural identities formed through travel, migration, international education and intercultural exchanges. The emerging dialogue needed to be based on mutual respect and a mutual curiosity about meaningful ways in which people and communities might be connected with each other across the world. In an increasingly globalized and postmodernized world, the stories of everyday living and struggles for identity—even the most essential and taken-for-granted notions of identity, sense of belonging, and representation—began to emerge at dining tables over a shared meal or at concerts, hurriedly pulled together, or to celebrate the end of a community–student exchange.

The subsequent development of the RMIT International Community Exchange (RICE) Program was based on the understanding that the role/place of human interactions at significant intersections can be a key reference point for educational projects. The starting vision, then, was to bring together a local–global network of researchers, scholars and engaged community activists, working together to better understand and affect the nature of community life in a changing world. There was a shared belief in a collective capacity to hold the tension between what is local and global, challenging us to move forward strategically and practically without letting go of shared collective purposes. The starting partnership grew into a rather complex program, but at the heart of it was the fact that people were having fun creating the space in which we could think and dream about practical responses to the processes of globalization. At one level the partnership was between several small rural communities in the Hamilton region, working with a large, urban university. However, at an even deeper level of difference it involved the arrival
in rural Australia of a host of international students coming from backgrounds as
diverse as tribal/traditional Papua New Guinea, Tonga, Solomon Islands, Mongolia
and Malawi, and societies that are more comprehensively integrated into global
networks of production, exchange and communication, such as India, Singapore,
Malaysia and the USA.

The whole process of building relationships with different persons was in fact a
process of face-to-face dealings with ‘the cultural other’, and active participants
acquired deeper understanding and new perspectives through listening and
talking. As more people joined the discussions, the creative space was widened.
This process reflected Mel King’s description of a continual process of ‘opening up’
through getting to know people while sharing and negotiating the transformational
nature of this relational, creative space.2 Both the students and the communities they
entered were fascinated by what emerged when such mixed groups of people got
together in a spirit of goodwill. The resulting encounters and exchanges reminded
each of the participants of their own multiplex identities, from within which he or
she was viewing and responding to the world. Each person brought their own ideas
on what kind of space might best foster mutual learning, but all these individual
perceptions had to be negotiated to reach some shared understandings. This was
not done through rational, logical argument, but rather through the sharing of
stories of everyday practices in different cultural settings, based on respect for what
Tomlinson has called ‘people’s ongoing life-narratives, the stories by which we,
chronically interpret our existence in what Heidegger calls the ‘thrownness’ of the
human condition’.3

It soon became apparent that the possibilities for direct local-to-local research
links between the Hamilton region and other communities all around the world
were growing. Meanwhile, the newly-formed Globalism Institute decided that it
would adopt the theme of ‘community sustainability’ as an international research
focus, and that it would conduct this research within a manageable number of local
research sites across the world. Researchers joining the Globalism Institute brought
pre-existing relationships with other researchers, universities, and community-
based organizations in a range of countries, and during 2004 it was decided to focus
on local communities in Malaysia, Papua New Guinea, India, Bosnia-Herzegovina,
Hawai’i and, of course, Australia. The former director of the RICE program, Yaso
Nadarajah, joined the Institute as a researcher and this made the Hamilton region
an obvious choice as one of the Institute’s Australian sites. The groundwork for
community-engaged research had already been completed in this region and during
2004 and 2005 the principles of engagement were articulated and appropriate ‘social
mapping’ research methods were selected to create a model for engagement that the
Institute has used in building research relationships in other local communities.

When Nadarajah re-entered the Hamilton region community as a researcher rather
than a program director she moved to set up an independent Critical Reference
Group (CRG) made up of influential people within the community who would offer
frank but constructive advice. Nadarajah brought other members of the Globalism
Institute research team with her on this phase of her community engagement and
considerable time and effort was put into articulating and negotiating the principles
that would underpin the relationship between the university researchers and
members of the CRG. This established a framework for setting up similar CRGs in
other local communities in which the Globalism Institute is working internationally,

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2 Mel King’s work is discussed by Leonie Sandercock in *Towards Cosmopolis Planning for Multicultural

although they will often be smaller and operate more informally than the CRG established in the Hamilton region. The Hamilton region’s CRG stressed the importance of communicating regularly with the wider community about the nature, aims and outcomes of the Globalism Institute’s research projects and this resulted in the publication of two Hamilton editions of the Globalism Institute’s *Local–Global* journal (2005 and 2007) that were distributed within the region as well as internationally.

The Globalism Institute’s community sustainability research seeks to better understand the nature of contemporary community life from the local to the global and to use this understanding to promote more effective strategies for enhancing community wellbeing. Of course words like ‘community’ and ‘sustainability’ have often been abused in the past and it is important to use such words carefully and thoughtfully. The story of RMIT University’s engagement in the Hamilton region suggests that we can make a better contribution to debates about the nature of community life in the context of globalization if we have a deeper, more practical understanding of cultural diversity and cultural interaction so that we can enhance practices that promote tolerance, empathy and resilience.

**Community Engagement**

Ever since Ferdinand Tönnies introduced the terms *Gemeinschaft* and *Gesellschaft* in 1877 to describe a shift from a society dominated by relatively stable, mainly non-urban communities that emphasized mutual obligation to a more mobile, highly urbanized society, sociologists have been interested in the ever-changing nature of community. In 1994 Eric Hobsbawm pronounced the concept effectively dead: ‘Never was the word “community” used more indiscriminately and emptily than in the decades when communities in the sociological sense became hard to find in real life’.  

Some have concluded that the term has become irrelevant to a changing society and others have argued that the ‘myth of community’ is used to promote notions of local identity that are racist, sexist and highly parochial. However, those who want us to drop the word ‘community’ have not come up with alternative language to describe the various forms of association that constitute the complexities of social life and nor can they explain the fact that the word is probably being used more widely today than ever before. The desire to belong to community seems undiminished. A survey of community life that the Globalism Institute conducted across four Victorian communities—centred on inner-urban St Kilda, outer-urban Broadmeadows, rural Daylesford and regional Hamilton—showed that while 20 per cent of the respondents did not know how to define the term, nearly 70 per cent of them said they are satisfied with ‘feeling part of your community’. A second survey of people attending a wide range of local festivals and celebrations found that 38.6 per cent of respondents said that they attended because they ‘wanted to give something to the community’.

Anthony Cohen was probably right when he said that communities are better understood as symbolic structures rather than social structures, and much of the contemporary discussion of community is probably symbolic of a broader desire for a secure sense of belonging in an insecure world. However, one thing we all have in common is that we all live somewhere and we hope that our local

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Communities can increase, rather than decrease, our sense of security. Local networks and community services can become more important at different times of life—when, for example, people have young children or suffer from debilitating illnesses—and many community services are sustained by community volunteers. Over half the respondents to the Globalism Institute’s survey of community life said that neighbourhood communities are important to them, while a tiny 0.2 per cent said workplace communities are important. The possibilities for belonging to real or virtual networks and associations may have expanded considerably in recent decades but this does not mean that older forms of community life have become less important. As James has argued, we need to keep in mind the interfaces between strong residual forms of traditionalism, dominant forms of modern life and emergent postmodern subjectivities.\(^7\)

Community engagement can be broadly described as the process of working collaboratively with groups of people affiliated by geographic proximity, special interest, and/or similar situations to address issues affecting the wellbeing of those groups of people. It often involves partnerships and coalitions that help to mobilize resources and strengthen the associations and linkages that constitute these different forms of community life. Various discussions of the notion of ‘community engagement’ suggests that its aim must be the ‘empowerment’ of individuals and community-based organizations which can, in turn, implement relevant practices and influence broader policies.\(^8\)

Turning more specifically to ways in which university researchers engage with communities, a review of the literature in Australia reveals that there is little consensus on what is involved. Much of the discussion has been focused on ways in which ‘regional universities’—as distinct from the larger metropolitan universities—can make themselves relevant to the needs of the communities in which they are located. At many of these universities, ‘community engagement’ is used as a kind of shorthand to refer to a grab-bag of promotional activities and/or sponsorship or support for community initiatives, none of which involves collaborative research or inquiry. Some community organizations tap into the expert knowledge residing in local universities in areas such as public policy, law, political economy and international relations. There are examples where community engagement by regional universities refers to social research on local places, people and processes and some of this research feeds back into teaching programs. Most importantly, the Australian Universities Community Engaged Alliance (AUCEA) has drawn a range of Australian universities into negotiated community partnerships that reflect the principles of engagement articulated by Ernest Boyer. However, these principles are very broad and the partnerships and their outcomes have been very diverse.\(^9\)

The difficulties involved in building mutually beneficial partnerships between universities and communities have been addressed in more depth in Canada, where the University of Saskatchewan has played a leading role in fostering a dialogue about such difficulties involved. In 2003, this university hosted a major conference

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\(^9\) Boyer, Scholarship Reconsidered, proposed four necessary and interrelated forms of scholarship: the scholarships of discovery, integration, application and teaching. Together they have become known as the ‘scholarship of engagement’, and this has inspired a wide range of community-service activities by Australian universities.
on what kind of problems commonly transpire when university researchers and community members try to engage with each other. Speakers suggested that the potential for misunderstanding each other is great and they emphasized the need for clarity and transparency in negotiating the terms for such partnerships. They also said that both sides need the commitment to sustain the partnership even when there are difficulties and setbacks, and they suggested a need for celebrating joint achievements. A paper by Maureen Reed urged a ‘deeper’ form of engagement in which local people can be involved in generating locally relevant data by participating directly in the research process. In making this argument she drew on the work of a number of researchers working with small rural communities in Canada where the prevailing concerns are very different to those in larger towns where universities may be based, yet the potential for close collaboration is probably greater.

The term ‘citizen engagement’ has been used by social learning theorists in fields such as population health, community economic development, and in the development of indicators of community sustainability. However, the notion of citizen is much more diffuse than any notion of community—it is used as an embodiment of ‘public’—and this literature does not advance our understanding of community engagement. More relevantly, Ingram and Thompson have argued that community-based research is still in its infancy in the United States and they suggest that it is distinguished by a tight coupling between the interests of researchers and community groups. This conception of ‘engagement’ suggests that the building of relationships between researchers and community members is secondary because the community members will only be interested in using the outcomes of relevant research. Community-engaged research, by contrast, emphasizes the prior building of relationships that will influence the design and implementation of research processes as well as the dissemination and application of research outcomes.

**A Methodology that Supports the Principles of Community Engagement**

While it is very important to clarify the principles that will underpin mutually beneficial partnerships between university researchers and local communities, it is equally important to choose research methods that can suit the needs of both sides of this partnership. Provided consent has been obtained to make the research data available to people inside the community, it can suit the purposes of both the researchers and the community members to obtain rich, multilayered forms of data that can then be analysed in different ways. So it is valuable to use a range of methods and, at the same time, it helps to choose some methods that might generate enthusiasm (rather than resentment) for the research within the community. In seeking the advice of community members, experienced researchers need to outline the strengths and weaknesses of each method and also make it clear how the resulting data can be analysed. Some community members may be interested enough to learn how to implement at least some of the research methods but that

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10 See http://www.usask.ca/cuisr/cuexpo/
11 M. Reed, ‘Situating Indicators of Social Well-being in Rural Saskatchewan Communities’, 2003, discusses the process of involving local community members in research in their towns of Kings County and Glace Bay near Nova Scotia.
might be seen as a bonus because what is necessary is that the selected community advisers should have enough knowledge of the choices that need to be made in order to give relevant and timely advice about research design and implementation as a whole.

Social researchers often make a choice between using quantitative and qualitative research methods and they often settle on one method only. The social mapping research methodology developed by the Globalism Institute involves a selective integration of quantitative and qualitative methods. It aims to link data collection directly into at least two levels of analysis (empirical and conjunctural), taking in both the objective and subjective dimensions of those two levels (see Figure 1 below). At the first level, there is a strong need for well-founded empirical data about how people feel and act, but we are also interested in the ways of understanding or hermeneutics of those feelings and actions. Empirical analysis operates at the lowest level of theoretical abstraction and it can be described as a form of ‘mapping’ that begins to organize research data for more abstracted forms of analysis. Conjunctural analysis is at a higher level of abstraction because it relates practices and experiences to broader prevailing modes of social practice, for example modes of production, exchange, communication, organization and enquiry. Other, more abstracted modes of analysis can also be applied¹⁵, depending on the particular aims of the research.

**Figure 1. Levels of Social Mapping**

<table>
<thead>
<tr>
<th>Level 1</th>
<th>Objective dimension</th>
<th>Subjective dimension</th>
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<tbody>
<tr>
<td>Empirical analysis</td>
<td>Analysis of empirical patterns</td>
<td>Analysis of empirical patterns</td>
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<tr>
<td></td>
<td>1. quantitative: statistics, etc.,</td>
<td>1. quantitative: questionnaires, etc.</td>
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<tr>
<td></td>
<td>2. qualitative: social histories of place, etc.</td>
<td>2. qualitative: interviews, conversations, etc.</td>
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<tr>
<th>Level 2</th>
<th>Analysis of modes of practice:</th>
<th>Analysis of subjectivities of practice:</th>
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<tbody>
<tr>
<td>Conjunctural analysis</td>
<td>production</td>
<td>—through social themes such as …</td>
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<td></td>
<td>exchange</td>
<td>freedom–obligation</td>
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<td>communication</td>
<td>identity–difference</td>
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<td></td>
<td>organization</td>
<td>inclusion–exclusion</td>
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<td></td>
<td>enquiry</td>
<td>authority–participation</td>
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The objective side of the research builds upon the collection of empirical data, including the review and collation of existing and relevant quantitative social-profile data made available by government and non-government agencies. To add to this first level of ‘baseline’ data, the Globalism Institute has designed a broad-ranging survey touching on people’s experiences with contemporary community life and this has already been carried out in a range of local communities across the world (with more to follow)—see www.communitysustainability.info. Additional secondary surveys can be added to collect further objective data relevant to more specific research interests. These are more focused in their purpose and targeted at more specific sections of a community. They help to fill gaps in the data collected by broader survey techniques.

Following Mugerauer and Malpas, the subjective dimension of this research follows a Heideggerian approach to the nature of ‘lived experience’. As explained by Mugerauer, and underlined by Crotty, the project adopts a conception of hermeneutic inquiry in interpreting the articulation of lived experience. This represents an innovative development of more classical qualitative research methods because it moves from an analysis of the subjectivity of those being ‘researched’ to an exploration of the intersubjectivity that emerges out of dialogues between researchers and members of the communities in which the research is being conducted. To highlight the interactive nature of this form of data collection we use the term ‘strategic conversations’ rather than ‘semi-structured interviews’. It describes an interview process that generates lengthy transcripts of reflective conversations held to explore topics of mutual interest. A lot of work goes into preparing such recorded conversations and they are semi-structured so that comparisons can be drawn with other conversations on the same topic. Such lengthy recorded conversations can be supplemented by more targeted, and possibly more structured, ‘secondary interviews’ that can be used to cross-check ideas and opinions emerging out of the longer conversations.

Strategic conversations need to be focused around specific research topics and it is important to consult a community-based Critical Reference Group about who should be invited to participate in such conversations. A long list of candidates can be drawn up and the criteria for selection then become apparent in moving from the long list to a short list. In a similar way, the Critical Reference Group can be consulted about the collection of stories relevant to the research. Stories circulate within any community as a way of transmitting experiences and local knowledge, and only rarely are they captured in concise written form. So the process for collecting relevant stories involves both a review of local literature and the identification of people or groups of people who have relevant stories to tell. The process of consultation again involves a movement from a long list of potential stories and storytellers to the identification of criteria for the selection of a short list. It takes time and skill to conduct interviews and to then put together a concise written account of the selected stories, based on the interviews and available documentation. However, this is a process that will interest some community members and the outcomes—concise accounts of selected stories—can become the ‘property’ of the community and used for many purposes, which is, of course, the strength of storytelling as a means of communication.

Life histories, or personal biographies, are a particular kind of story and they can be relevant to a wide range of research interests. However, they involve considerable time and effort because there is much to cover and the written account is likely to pass through numerous exchanges between the ‘subject’ and the author(s). At the other end of the scale of storytelling, the Globalism Institute collects Community-Life Profiles that are based on short snapshot interviews with community members. While these offer up less rich data for interpretation and analysis it is easy to collect them in substantial numbers. They could be described as a qualitative form of sampling.

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Globalism Institute researchers also use photonarrative techniques in which community members are asked to take photos within their community (however they define it for themselves) relevant to the research topic. Those interested in participating in such an activity are asked to attend a workshop at which the aims of the research and the photonarrative technique are explained. Sometimes the participants will be given disposable cameras to take photos over a set period of time—weeks rather than days—or, alternatively, an experienced photographer will go with the participants to collect the images that the participant wants to collect. While the images themselves are a form of data that can be analysed by the researchers, it is even more valuable to follow up the exercise with reflective interviews in which the participant and researcher try to articulate what happened in the less conscious process of taking photos. The photonarrative technique is good for delving into personal, lived experiences that may not otherwise be articulated and for tapping into a good cross-section of experiences and perspectives. It can be a more creative process than filling out surveys or answering questions in an interview.

Researchers using the Globalism Institute’s social mapping methodology are encouraged to keep their own reflective research diaries and ethnographer’s fieldnotes because these can also offer up data in the form of observations or stories. They can also help when it comes to an interactive interpretation of the research data collected in a range of ways. A particular form of research diary, the ‘photojournal’, is particularly useful when researchers are first getting to know about the place in which the research is being conducted. Photos taken in the field may offer up insights, on reflection, that were not apparent at the time of them being taken and they can be used in various ways in communicating the outcomes of the research (see below). It is important to add captions to photos taken soon after fieldtrips because this ensures that details are not lost and it helps to construct a diary of what happened.
By using a combination of the methods just described, researchers can obtain a wealth of data in a variety of forms. This can include: a statistical compilation of survey outcomes; transcripts of interviews and conversations; concise written accounts of relevant stories; life-histories and concise individual profiles; social profiles; researchers’ diaries; and lots of relevant images. The different sets of data can be analysed independently and then cross-checked at the two levels of analysis discussed above. The presentation of research outcomes can be organized according to the ‘social themes’ most relevant to the specific aims of the research and discussed in the context of the relevant literature. Importantly, the outcomes can be communicated in a range of ways to a range of target audiences. This can include traditional means of communication, such as research reports, journal articles, conference presentations, book chapters and books. However, it is equally important to find ways to communicate the outcomes within the communities where the research has been conducted, both through open forums and through more targeted presentations and reports. In the Hamilton region, for example, Globalism Institute researchers worked with members of the Critical Reference Group to organize a two-day Festival of Food and Thought which explored issues related to food production in the region and the politics of food production and distribution globally. This event attracted 300 people (both local and from afar) and it featured a multicultural banquet, with cooks from many countries, as well as a range of talks and workshops. Of course, an event like this takes a lot of work to organize, and much more modest community forums can suffice. The key problem is that far too often local communities in which research is conducted know nothing of the results of the research and this makes many people cynical about the value of such research.

A Space for Engagement

The research methodology just described suggests a number of ways in which dialogue between researchers and their community-based Critical Reference Groups might proceed once research interests have been clarified. However, it is important to stress that the space for engagement should not be narrowed down to a step-by-step process because it is also important to regularly review what has been done and to allow the time for conversations that might have unexpected outcomes. Indeed, the experience of the Globalism Institute with a very engaged Critical Reference Group in the Hamilton region is that this partnership has been able to initiate and oversee a range of simultaneous projects and activities.

Of course, this particular partnership was built on a considerable history of engagement that has involved many people beyond the current members of the CRG. At different times, university staff and students, farmers, café owners, host families, Aboriginal elders, young children from local schools and local youth have been part of conversations that have explored the spaces between what has been and what could be in the region. Always there has been an emphasis on exploring the kind of cultural diversity that is a distinguishing characteristic of a new world ‘disorder’. While many are threatened by this world disorder, others19 argue that the dilemmas of difference—in all its cultural, social and spatial manifestations—make us think more deeply about how we plan for the future. In this sense, ‘disorder’ can also be seen as a creative space within which something new and different can emerge.

In a creative space, difficult issues—such as identity, difference and diversity—are not submerged into a homogenizing form of convergence that is often favoured by educational institutions. Human activities, while anchored in specific regions and locales, are linked to other places and levels via complex political, economic, social and cultural networks of communication and action. Many writers have said that it has become even more important in the contemporary world to constantly discuss encounters with difference in order to win ‘power’ over one’s work and values. As bell hooks puts it, ‘spaces of radical openness’ can be used for discursive practices that can explore ways of thinking, speaking and acting that interact with changes in socio-economic and cultural structures (local and global) in relation to one’s place and home. When there are ‘spaces’ or ‘structures’ that enable all voices to be heard and considered, then the outcome is likely to be far better than anticipated. Such spaces need to start with, and even privilege, the perspectives (and participation) of those with the least power and those who are most disadvantaged. But the possibilities are endless because globalization involves extensions of social relations across world-space.

Conclusions

Community-engaged research is a considerable advance over most forms of action research because it clarifies the distinct role of researchers and community members in the creation of mutually beneficial research partnerships. However, it involves a considerable commitment in time and energy on the part of the researchers and at least some of the community partners. It requires a patient building of relationships, wide consultations and detailed discussions with community partners about the

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21 hooks, Yearning.
aims and implementation of each research project, the application of a range of research methods that can tap into the experience and knowledge of the community, and a commitment to sharing research outcomes with the community in a range of ways. It also involves a conscious effort to keep open spaces for engagement that can lead to new, unexpected outcomes. The experience of the Globalism Institute suggests that the following elements are critical to the success of community-engaged research:

• An overt commitment on the part of the researchers to work in the communities concerned for a matter of years, not weeks—even if specific projects are of shorter duration. In other words, the engagement is not restricted to individual projects and the researchers will seek to sustain an involvement with the communities beyond the life of short-term projects.

• The formation of some form of Critical Reference Group within the communities that can offer frank, helpful and detailed advice on how to proceed. The size and mode of operation of any specific CRG is negotiable. However, communication must be sustained and concerns need to be openly discussed and resolved. Meetings must allow room for conversations and interactions that may not have been anticipated.

• Researchers should consult widely—beyond the members of the CRG—about research aims and ways of collecting relevant data. However, the local knowledge possessed by CRG members must be respected in the way that opportunities are assessed.

• Discussions should not only take place in formal meetings, but also in informal settings; over a shared meal perhaps, or in visiting places of local significance. It is essential to maintain the spirit of adventure that can make the shared journey delightful.

• Researchers should use a wide range of research methods to tap into the knowledge and experience of the communities concerned. Some methods—for example, photonarrative and story collection—are inherently participatory and interested community members can be taught how to use other methods as well. However, research methods are often more difficult to use well than it first appears and the accumulated experience and skill of qualified researchers also needs to be respected.

Although community-engaged research can take a considerable commitment of time and energy—especially in the set-up phase—the rewards are great. Researchers can get much more support and feedback; accumulated data is likely to be of better quality and depth; the research will have immediate value to the community concerned; and the research process can be more convivial.
Commemorating Death, Locally and Globally

Kate Cregan

Community is at its most poignant, and often at its strongest, when tested by adversity. Rebuilding after natural disasters or in post-conflict situations draws people together as much as it fractures them. While it may appear empty to say there is strength in adversity, clichés are often truths worn bare by repetition. The amazingly resilient responses of ordinary people thrust into extraordinary situations like war, difficult post-conflict reconstruction and natural disasters are never clichéd. Those kinds of responses can be one of the most tenacious ways in which we maintain the ties of sociability that bind us as kith and kin, or through their cultural parallels.¹

This essay is a meditation on the commemoration of massed civilian deaths. It is written in the context of a wider commitment to understanding the differences and the similarites across social formations in the ways that people deal with creating life and respecting death. The intention here is to try to illustrate how we might begin to think about the kinds of processes that reinforce some of the basic bonds of community. The ways we react to death within and across societies has much to say about the quality of the ties that bind us together as social beings. This is set within a context of the contemporary abstraction of social relations—specifically the abstraction of death and dying—that is inextricable from the processes of globalization.

Remembering the Dead

Death is a highly managed practice in everyday life in the Global North, and one can see in the forensic identification of victims of genocide a clear technological intervention. The boom in studies of death, and by extension commemoration, comes at least in part out of the sociology and anthropology of the body. In the case of commemoration, because it involves concrete expressions of memory, this has led much of the research in the area, flowing into the fields of social psychology, social archaeology and cultural studies. It has led, for example, to a return to much earlier ideas of ‘collective memory’.² The problem with collective memory, however, along with other streams of social psychology and much of cultural studies is that while it gives lip service to cultural difference, at base it has a tendency to rely on a biologistic view of consciousness. It tends to assume common thought processes across cultures. At the very least, it assumes that memories, commemorations and desires for reconciliation are easily analogous across cultures and across time.³ The approach presented here explicitly argues against this.

In other words, the dominant Western form of embodiment, integral to the processes of modern globalization, needs to be questioned.⁴ Attempts by the WHO, the WTO, UNICEF, UNAIDS and any number of other international aid organizations dedicated to improving the basic health of the world’s poor carry

¹ Paul James, in Globalism, Nationalism, Tribalism: Bringing Theory Back In, London, Sage Publications, 2006, refers to a range of different forms of embodied relations. He relates kith and kin specifically to traditional social formations, but I use the phrase more loosely here to take in the parallel modern and postmodern forms of genealogical relationships.
with them a basic approach to the human body that comes out of a very specific philosophical tradition that privileges expert knowledge of the ‘other’ over the intimate knowledge of the flows and patterns of the self. That is in no way to say that people’s health should not be improved—far from it. It is to observe that across the globe the rational, scientific approach to the body is in tension with other traditions of embodiment and self-knowledge that are often more cosmologically or spiritually inclined. Pathologies exist within and across social formations but they are understood and patterned differently. What may be patterned as possession by evil spirits in a village in Madang or the Trobriand Islands may be diagnosed as schizophrenia or post-natal depression in a hospital in Melbourne, and the social and/or clinical responses elicited will be correspondingly different. In the case of refugees from cultures with traditional or tribal understandings of embodiment, this can lead to basic misunderstandings between doctor and patient. A culturally acceptable sadness may be medicated as depression. The same is true of the extension of understandings of embodiment into countries where tribal or traditional social formations are still dominant, even as they come to terms with the incursions of modernity and postmodernity brought with globalization.

The globalization of modern, rationalized ways of understanding embodiment becomes simultaneously the vehicle for overlaying and suppressing other understandings of death and dying. Ariès shows us how death has shifted in texture over time as one social formation has been overwritten by another. Parallels to those earlier understandings of death persist where traditional social formations are still dominant. As those societies take on and absorb the attitudes and approaches to embodiment brought by techno-medical responses, so too are they faced with the technologization and abstraction of death. For centuries ‘we’ have been exporting not only attitudes to life but ‘Western attitudes to death’, with varying degrees of success. With that comes the professionalization of care for the dying—palliative care, professionalized nursing—that is in tension with what even in the West has until relatively recently been the domain of family and community. It also carries with it an abstracted approach to death and commemoration.

Just how the quality of that process of abstraction differs across time, space and circumstance can be drawn out from a series of examples of responses to death under a range of circumstances.

**Commemoration after Conflict**

There are common threads that link the modern memorialization of combatants and the massed deaths of non-combatants over the last century. First, there are the increasing problems associated with unrecoverable, partially recoverable or unidentifiable corpses, problems frustrating accepted ritual practices which require a known body to be interred. As short a time ago as World War I, it was only the Americans who insisted on the repatriation of all possible remains to home ground; most other countries agreed to leave the fallen where they lay. The means of forensic identification are more sophisticated today, making identification more possible, but this has been taken to grisly lengths in the disinterring of mass graves in places such as Bosnia and in the collection of all possible human matter from Ground Zero in New York. Governments and tribunals may ask for the forensic identification of

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remains for the purposes of prosecution but we can see a similar dynamic to that felt after World War I in the desperation to erect memorials in the desperation by loved ones to identify remains today. Second, where once military memorials were primarily directed to ‘communities of the bereaved’, the meaning of memorials has become increasingly abstracted as emblems of national imagination and state propaganda. While the memorials of World War I obviously served an abstracted political purpose from the beginning, they were simultaneously ‘built as places where people could [publicly] mourn [and be seen to mourn’.

The brief examples of attempts to memorialize non-combatants that are given here encompass sites of mourning in which that moment is still present; where commemoration is at varying stages of concretization but nonetheless an open wound in the embodied lives of those mourning.

There is a tension between the memorialization of combatants and the attempts at managing memorials of non-combatants. Where the latter occur they have been to various degrees formalized and in some instances thoroughly appropriated to political ends. While there is a large body of work on the memorialization of soldiers (Borg, Gillis, Inglis and Winter, to name but a few), and there are studies underway on the phenomenon of roadside memorials and other forms of individual commemoration of sudden deaths from below (Ashton and Hamilton, ARC Discovery Grant 2004), what work that is being done on the commemoration of non-combatants tends to lack a historical and cross-cultural contextualization. This is further complicated by the commonalities of approach to divergent circumstances of massed civilian death: the inexplicable ‘act of God’ and the all-too-explicable acts of ‘Man’. Responses to natural disasters increasingly inspire attempts at commemoration and memorialization, the tenor of which echo with the kinds of rhetoric that is more familiar in the wake of military conflict.

The aim of using the following brief examples is to attempt to capture the sense of difference across different places, temporal spaces and social formations. While this is only a general discussion, from these examples we can begin to see how commemoration practices differ across borders and fields of meaning that, in the context of globalization, can no longer be easily seen as discrete, if they ever were in practice. They are also sites of the encounter between social formations, whether recently or centuries past, which provide examples from tribal, traditional, modern and postmodern social forms, or those that are at the intersection of one or more of these. And they are sites where people cannot forget the disruption of commemorations, the desecration of rites and the frustration of the desire to commemorate the dead.

*Sarajevo* streets are of particular resonance because of the city’s place in centuries of territorial conflict, particularly in the history of World War I, but most recently for the attempts of ‘communities of the bereaved’ to commemorate the non-combatants killed in the 1992–1995 siege. While the *Oslobodenje* newspaper tower was left damaged as a memorial to the war, the people of Sarajevo created a quite literal ‘ground up’ form of commemoration of non-combatants by filling the craters left by fatal mortar shells with blood-red resin. These have become known as the Sarajevo Roses, for their simple resemblance, but also clearly for the association to flowers traditionally laid on graves. Just as the blood of soldiers in the fields of France in World War became abstracted into the poppies that are still worn in remembrance of them on 11 November, for over ten years these ‘flowers’ have stood as daily

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8 Winter, *Sites of Memory*, p. 6.
9 Winter, *Sites of Memory*, p. 93.
reminders of the deaths of friends and neighbours. Unlike those poppies, however, the Roses of Sarajevo are now disappearing. As they do other commemorative markers appear. At the Markale Market, sixty-eight people were killed and 144 were injured on 5 February 1994 by a Serb shell fired from the surrounding hills. This has been re-memorialized in a more structured and civic manner with the placing of a permanent marker to commemorate the deliberate targeting of what had stood as a haven of ‘normal life’ in a city under attack. In these examples there are a multitude of questions raised. What is it that has changed that now makes the Sarajevo Roses—created in a defiant action of commemoration by local people—too painful for the inhabitants to look at and too guilt-inducing to walk over? Or are there other factors at work in this? Has the fact that these livid splashes—that are a raw reminder to that ‘community of the bereaved’—have become a tourist attraction had any influence on this? Why has the Markale Market become a more acceptable form of commemoration? In these recent memorials ‘from below’ and in older memorials marking the deaths of combatants ‘from above’ we have a unique contrast. Further, at a more general level, Sarajevo, like Rwanda and Dili, struggles with the commemoration of genocide. Each does so under the influence of external forces that frame proceedings in a globalizing, and frequently legalistic, manner.

Derry is a town with medieval roots that has been colonized for centuries. What has happened over the centuries is inseparable from the commemoration of more recent conflicts and more recent deaths. While Ireland had been occupied for centuries before the Plantations were set up with James I’s enthusiastic approval, his rebuilding and renaming of Derry as Londonderry was pivotal in the colonization of Ireland—even its name remains a matter of nationalist dispute. In Derry its ‘community of the bereaved’ waited for more than thirty years for a full inquiry to be conducted, completed and judgment handed down on the deaths of thirteen civilians on Bloody Sunday 1972. The events of Bloody Sunday are an instance of commemoration of a given act of violence, but that act and its commemoration are overlain with hundreds of years of frustrated and disputed remembrance. And in this site we can see that the acts of commemoration of non-combatants have already gone through several stages—immediate actions, civil-organizational forms, and state inquiry—contrasting with what is still in process in places like Sarajevo, Dili, Kigali and Manhattan. From the outset relatives and fellows of those killed in what had been a civil rights march publicly commemorated their deaths, a rite which came out of local community discussion and which Protestants and Catholics alike attended. However, a split quickly developed between the families’ and Civil Rights association’s commemoration—laying a wreath where the shootings occurred, an interdenominational service and speeches from original participants—and a political march organized by Sinn Fein that follows the route of the original march. The personal memorial occasion even moved days to accommodate the political, from which grieving Protestants were implicitly excluded. This has become a tourist attraction, with Bloody Sunday tours (with on-line booking available) organized by nationalist sympathizers in the United States.

10 Personal communication from Hariz Halilovich.
Dili has been colonized for centuries by both European colonial powers and, in the wake of their retreat of empire, by its near neighbour, Indonesia. The focus at this site is the massacre on 12 November 1991 at the cemetery in the suburb of Santa Cruz. This event is known in Australia for the vivid news footage of the shootings that took place there and its place in galvanizing activists to pressure successive Australian governments to intervene in the abuses being perpetrated on the East Timorese population. The massacre occurred at a demonstration held in the wake of the funeral and memorial service for the student activist Sebastio Gomez, who had been killed in the Moatel Church in the suburb of Farol, two weeks before. Those protesting his death marched from Farol, through much of Dili, to Santa Cruz where they were met with gunfire from Indonesian military: as a result 271 people were killed, as many again were ‘disappeared’, and hundreds more were injured. This too is commemorated annually by survivors who retrace the original march from Moatel to Santa Cruz. Like most of the sites in this discussion, there is a sense in which commemoration is also deeply frustrated because those who were ‘disappeared’ were interred in mass graves. 14 Without sophisticated forensic investigations, and in a country with more pressing needs, there is little hope of identifying loved ones. Like Derry and Kigali (discussed), religion is of central importance in commemoration. In all of these cases, organized religions are either a prime mover in seeking local commemoration and reconciliation, have been a determining factor in the violence perpetrated on non-combatants, or religious groups have had their rites and rituals desecrated in that perpetration. This is certainly the case of Sebastio Gomez’s death in the Moatel Church.

Kigali, like Dili, has only relatively recently experienced freedom from centuries of shifting colonial rule. And in common with Dili and Sarajevo, its inhabitants have the memory of mass killings of civilians written into the streets they walk, the faces of their neighbours and those of the 100,000 pink-uniformed prisoners awaiting trial for war crimes who are publicly employed. They also share the experience of local, non-government and UN-sponsored efforts to bring to justice those responsible for the thousands upon thousands interred in mass graves. These efforts, as we saw in relation to Dili, have from one side a strong connection with social justice and reconciliation efforts of church bodies. In Rwanda the Catholic Church, in particular, has sponsored programs of bringing together, face-to-face, Tutsi and Hutu women—survivors, relatives of the dead and relatives of those awaiting trial—in ways that have led to extraordinary moments of forgiveness. 15 In this context commemoration is inextricable from reconciliation. And how these deaths are commemorated publicly provides a complex and problematic case study. One of the most visible physical memorial is the Kigali Centre, a commemorative museum that is a joint effort organized by the London-based Aegis Trust (founders of the UK Holocaust Museum), in consultation with Rwandan government departments and Ibuka (a highly politically influential survivors’ organization). The Centre was designed and curated by museologists brought in specifically for the task—as was the events organizer who oversaw its opening, who was the same person who oversaw the opening of the UK Holocaust Museum (www.aegistrust.org). The Centre houses exhibitions, testimony from survivors, documentation of mass grave sites, personal profiles of the missing, and within its grounds are interred the remains of 250,000 victims of the genocide. Clearly this has been set up as a place of education and public commemoration. It is, however, a state-sponsored facility

14 Personal communication from Damian Grenfell.
that quite consciously and openly sets out to create history—both for Rwandans and for international visitors (tourists). What does this mean for commemoration of non-combatants, particularly from the ‘ground up’, when such a huge proportion of the population has been affected? Honourable as the intention undoubtedly was in setting up this centre, how appropriate is it to import the commemorative practices of one culture into another? How much does this flatten out the specificities of the extraordinarily complex background to instances of massed violence?

In these examples we begin to see social and cultural variations between ways of coping with massed deaths of non-combatants. There is an unavoidable tension between the externally advised means of approaching the massacres in Rwanda in such a well-meaning yet oddly curatorial way, and the day-to-day needs of those who continue to live alongside people they know violently killed their loved ones. There is a generalizing abstraction of image and place in a modern museum that is cheek by jowl with horribly raw memory. What is the effect of overlaying late-modern or postmodern understandings of death and commemoration, that are directly related to Western sensibilities around the Holocaust, upon a social formation at the intersection of the modern and the traditional? There is no need to make a value judgment to recognize that the approach to death of the former is having a demonstrable and abstracting effect on the customs of the latter, when traditional understandings and practices are at their most vulnerable.

However, there are important commonalities between all these examples. The need to respect the dead in a culturally appropriate way, and the offence caused by not doing so, is universal. Disturbing the rites and rituals of your enemies, desecrating burial sites, ignoring the social responsibilities of respecting others’ mourning are some of the most disrespectful, aggressive and offensive acts of human social interaction. Vanquishing armies have desecrated sacred sites such as burial grounds across cultures, across societies and across history. Both sides in the Irish conflicts have for decades done what was done in Moatel—picked off enemies at the graveside during a funeral. We can see in each of these and in countless other examples the lasting impact of such disrespect in the perpetuation of ill-feeling amongst those who remain. It unites community, both positively and negatively.
Globalizing Finance

Heikki Patomäki and Paul James

Does the contemporary dominance of haute finance, or ‘mighty finance’, constitute a new era of globalizing economics? Or is it just another phase of globalization and not much different from the processes of financial exchange evident at the end of the nineteenth century? These questions are dramatic but unhelpful. Such dichotomous ways of understanding globalizing finance have been behind a series of debates in the globalization literature that have come to an impasse. They have tended to disallow the possibility of talking about both long-run processes and significant (qualitative) changes in the contemporary period of intensifying globalization. The framing consideration of this essay is that we need to be able to say, without being contradictory, that at one level we can see long-term continuities in the mode of exchange; at another level there are new formations of practice that in their emerging dominance have reconstituted the face of contemporary global finance.

Financial exchange, as an expression of the changing modes of exchange across history, began as far back as the development of coinage in antiquity. It has undergone significant and momentous shifts in its dominant forms of practice. However, these have tended to layer across prior formations rather than simply replace them. For example, derivatives exchange as one of the driving globalizing modalities of the last decade, and which involves hedging against fluctuations in the value of a currency, overlays the agricultural futures markets of the nineteenth century when the producers of such basics as wool and wheat hedged against the possibility that when their produce went to market the price may have fallen. In other words, the emerging dominance of derivatives might be said to represent a further aspect of what Karl Polanyi calls the ‘Great Transformation’ of international financial exchange\(^1\), even as it has its historical antecedents in dealing with the long-run practical problems of a time-delay between seeding a crop and selling it in an international market.

The temporal horizons of the various approaches to globalizing finance determine, to a large extent, their assessment of the importance of financial globalization. By focusing, for example, on just the period following World War II, the evidence shows a steady increase in global openness, interchange and interdependency. However, on the basis of extensive empirical evidence that stretches the period of focus to the last century or so, sceptics of globalization such as Paul Hirst and Grahame Thompson have been quick to point out that there is nothing new in this. The evidence, they say, suggests greater openness in the pre-World War I period than when compared to more recent years. They claim that this applies equally well to global finance, which has exploded since 1980. They acknowledge that there is an important difference between the two eras of global finance but they do not treat this difference as basic:

In the high Gold Standard period long-term capital dominated international capital flows. In the recent period there has been a switch to shorter-term capital. In addition, a wider range of countries

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\(^1\) See Karl Polanyi, The Great Transformation: The Political and Economic Origins of Our Time, Beacon Press, Boston, 1944. Polanyi was writing before the derivatives market came to such prominence, but even if the derivatives market appears to be just a technique for contracting future exchanges, it is, by our argument, part of a long-term transformation in the dominant mode of exchange that emerged into dominance in the twentieth century.
have now been included under the international capital movement umbrella.2

Gold Standard provided a relatively fixed and negotiated exchange-rate system, contrasting the floating rates systems of 1918–25 and post-1971 era when the Nixon administration delinked the relationship between the US dollar and gold, thus undermining the Bretton Woods agreements.3 Floating rates in particular, Hirst and Thompson acknowledge, have confirmed ‘the impossibility of complete national economic autonomy’ and brought on ‘the demise of this form of governance as a viable long-term objective in the present era’.4 On the other hand, as they point out, the Gold Standard system had, in the nineteenth century, already involved a process of limiting national autonomy:

[T]here must be domestic wage and price/cost flexibility to allow the nominal price level to be determined endogenously by the worldwide demand and supply of gold. Thus the Gold Standard, in so far as it actually functioned along these lines, represented the quintessential integrated economy, where ‘national autonomy’ was minimal.5

Their point is overstated, even if it appropriately redresses a tendency to treat globalization as a new process supposedly first developing in the last decades of the twentieth century. National autonomy was never a condition of the development of nation-states. With the rise of an organized working class, economic nationalism (and other interests following the same direction) and the Gold Standard never quite worked in this automatic manner to integrate an international economy. However, the main point here is that whereas Hirst and Thompson are usually read as critics who argue that the effects of globalization have been greatly exaggerated, they also conclude that both in the pre-World War I period and the post-Bretton Woods era, financial globalization greatly diminished national autonomy.

Drawing together our argument thus far we can make four concurrent points: firstly, globalization may not be as new or discontinuous as sometimes depicted. Secondly, and qualifying the first point, the changes associated with such developments as the derivatives market are substantial and have material consequences in the present that are remaking earlier forms of financial exchange. Thirdly, questions of financial globalization and state autonomy exist in a complex relation, and have done so since the system of nation-states emerged in the nineteenth century. Fourthly, the current form of global finance has some new characteristics and emergent properties that shape the ongoing processes of globalization. It would be an exaggeration to maintain, as Manuel Castells does, that ‘If globalization is widely acknowledged as a fundamental feature of our time, it is essentially because of the emergence of global financial markets’6, but our concern about such a one-dimensional claim is not to take away from the momentousness of the changes. As a way of establishing


3 To be precise it should be noted that the era of floating rates did not actually begin in 1971. In 1972, governments began abandoning the devalued peg against the dollar, and it took years for all of the OECD countries to do so. In early 1973 the Bretton Woods currency exchange markets closed and shortly reopened in a floating currency regime.

4 Hirst and Thompson, Globalization in Question, p. 61.

5 Hirst and Thompson, Globalization in Question, p. 53.

this series of arguments we will first turn to tracing some historical lineages of the development of globalizing finance and then elaborate a description of the present in terms of a new dominant level of practice.

**Globalizing Finance: A Deeper Geo-Historical Perspective**

Modern financial globalization, like other forms of globalization, goes back much earlier than even the late-nineteenth century. This is despite many assumptions in the literature to the contrary. The modern state-system—and with it, the capitalist world economy—emerged and, almost simultaneously, started to expand in what Immanuel Wallerstein calls ‘the long sixteenth century’ (1450–1640). We emphasize the concept of modern here because the emergence of capitalism was based on various monetary, financial and legal innovations that broke with or reframed prior and continuing traditional practices such as the demonization of usury. This practice of value (or interest) accruing on a loan with the passing of time was not uncommon going back to the European Middle Ages, but it was nevertheless damned as against God and Nature. Richard Sennett records a story told by the twelfth-century Parisian scholar, Humbert de Romans. It concerned a man who, upon entering an abbey, found many devils in the cloister but in the market place found only one, alone on a high pillar. This filled him with wonder. But it was told him that in the cloister all is arranged to help the souls to God, so many devils are required there to induce monks to be led astray, but in the market-place, since each [person] is a devil to him [or her]self, only one other devil suffices.

As traditional cultural constraints became less imposing, the development of early modern capitalist credit-money facilitated exchange and investments across extended distances. Monetary innovations also enabled new forms of capital accounting and thus increasingly abstract forms of capital accumulation. One of the principles that needed to be developed included that of negotiability between strangers—the usually completely overlooked series of processes which saw the depersonalizing and legalizing of relations of negotiation. We also too quickly forget that abstracted credit-money was built upon the globalization of a Hindu-Arabic place-valued decimal number system and Arabic numerals. It was written into an influential book called *Liber Abbaci* (1202) by a Pisan mathematician, Leonardo Fibonacci. This system used in the thirteenth century to simplify commercial accounts is the foundation of the system used across the globe today. More generally, when the signifiers of value and debt became systematically transferable to third parties, and were gradually depersonalized and issued as underwritten bank-money, the private capitalist financing of enterprise on a large scale and across distant markets became a possibility. Theoretically expressed, we can say the following:

**Proposition 1.** The abstraction and therefore commensurability of money as capital—money able to be accumulated, stored, and converted as a medium of financial exchange across different regional and economic systems—was a necessary though
not sufficient condition of both modern capitalism and financial globalization. The techniques of such abstraction were themselves unevenly globalized over centuries.

We further emphasize the modern characteristic of classical capitalism here because the practices of financial exchange that most contributed to generalizing an extension of social relations across world-space were framed within a dominant formation that largely emptied (abstracted) time of personalizing or sacred (traditional) relations. Instead of a place in which a devil sits on a high pillar, it became an empty time-space able to be represented by red and black marks on an accountant’s ledger and filled with return-on-investment outcomes. As we will later suggest, late-twentieth-century (and increasingly postmodern) developments such as the derivatives market relativize this empty accountable time-space and take it to a further level of abstraction. In this new setting, the time-spaces of the market are themselves able to be contracted, speculated upon and bought and sold as units of value. For example, futures options—contracts to possibly buy a financial object in the future and at a certain price—are themselves now tradeable objects.

Going back to our historical narrative, many banking concepts and practices emerged, or re-emerged in Renaissance Italy, and Europe became, for an ongoing period after the sixteenth century, central to global financial exchange. Some practices had already existed in the Roman Empire, or they had precedents elsewhere such as in China where, for example, from the twelfth to the fifteenth century China replaced all its gold and silver circulation with paper money. In Europe, financial markets developed further on par with the modern state and corporations in their attempts to find new ways of raising funds. Governments often became banks’ largest clients, and this later resulted in the issue of credit-money by states. Moreover, joint investments in trade companies had already begun in the sixteenth century, including funding for the world-extending expeditions to America and the Far East, and for the colonization of the Americas. The implications here for questions of agency-extended globalization are very direct. About half of the financing of Columbus’ first voyage in 1492, for example, came from private Italian investors. In the next stage, in the early-seventeenth century, both the Dutch and East India Companies issued shares to the public to fund their early imperial enterprises, closely linked to the Dutch and British state imperialism. The share certificates were made freely transferable; hence, a secondary market to claims for future income was established. Amsterdam opened a stock exchange in 1611.

The first European expansion had large-scale monetary and financial consequences. America may have been ‘discovered’ by Columbus due, in part, to mere miscalculation and coincidence, but the new techniques of finance, cartography and ship-building also made his gamble possible. Once established, the new colonies provided a steady flood of silver and gold. This metal was used for military spending and imports from England, Holland and elsewhere. The price increase occurred first in Spain and then moved on to the rest of Europe; it followed the path of silver and gold. In a century, prices rose five-fold in Andalusia and 250 per cent in England.

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In connection with new imports from the New World, and the re-establishment of regular connections with China and India, rising prices greatly stimulated trade and investments throughout Europe.\textsuperscript{15}

Rather than Spain or Portugal, who reaped only short-term benefits, the true beneficiaries of the European expansion turned out to be England, France and Holland. Subsequent economic and administrative innovations occurred in northwest Europe. These included various new financial concepts, practices and institutions. In 1694, the same year in which the Bank of England was founded, English governmental lotteries were (re-)established through an act of parliament. Lottery tickets were an indispensable part of government finance in England between 1694 and 1826, and were early forms of government bonds. They were used to finance further colonial expansion, wars and other major state expenditures. In many cases, ticket-holders were entitled not only to a possible prize, but also a periodic payment. From 1710 onwards, English state lotteries were organized by the Bank of England. A lively secondary market in lottery tickets emerged, and it became possible to make side bets on the outcome of the draw—known as insurance.\textsuperscript{16} Multiple coffee houses were used as trading sites to regulate the market: in 1773, one of them was converted into the Stock Exchange.

Paris was the early financial centre of the imperial world, but the Revolution of 1789 ended that. The formal and regulated New York Stock Exchange was founded in 1792, and the London Stock Exchange opened in 1802. In the early nineteenth century, English state lotteries were eventually abolished and replaced by the more modern-sounding financial practices of the City of London. At first, railroad shares and bonds assumed a central place in these markets; hence, the expansion and intensification of capitalist markets were funded with this new financial instrument. Although there had been precedents in mediaeval Europe, Japan and elsewhere, the futures market seems to have been a mid-nineteenth century United States’ innovation, originally devised to counter the impact of long distances and unpredictable weather. Similarly, the modern joint stock company was a US innovation of this era. In Europe, established structures tended to slow down these legal developments, despite their apparent attractiveness.\textsuperscript{17} The joint-stock-company legislation clarified the distinction between owners and managers of a corporation, and was a significant basis for the rise and growth of the United States’ stock markets in the late-nineteenth century. The innovation was, however, soon replicated in other parts of the English-speaking world, and in continental Europe.

By the latter half of the nineteenth century, financial actors and markets had assumed a prominent place in the world economy (based on the Gold Standard), and in international relations. Thereby, the first ‘era’ of high or mighty global finance began—\textit{haute finance} to use Polanyi’s term. As pointed out by Hirst and Thompson, the evidence may suggest greater openness and integration during the pre-World War I period compared to more recent years. However, as we have seen, even the sceptics of globalization admit that the late twentieth century saw the re-establishment of extensive relations of global finance after the slowing of the world economy in the 1930s and 1940s and subsequent national and multilateral re-regulations. They acknowledge that the changes constitute a qualitative leap, at


least in some regards. After what appears retrospectively as a rather exceptional period of financial autonomy of nation-states in 1945–1971, the centrality of global finance has not only been re-established, but assumed new forms and qualities. An important question is whether this means that the mechanisms and laws of economy have also changed.

The Question of a New Economy

Many commentators talk about the existence of a New Global Economy, although only a few, if any, seem to be able to define clearly what it is. Some writers have talked of a ‘virtual economy’, as if finance projection is dissolving into a fantastic electronic chaos, or it is not real. For example, the NASDAQ, originally an acronym for National Association of Securities Dealers Automated Quotations, is often taken as a symbol of the New Global Economy, particularly because of its central role in the dot-com collapse in the early 2000s. The index peaked at over 5,000 on 10 March 2000, and this signalled the beginning of the end of the dot-com boom stock-market bubble. The NASDAQ fell from its peak of around 5,000 in 2000 to roughly 1,850 in March 2002. Can we conclude from this that the New Economy was just a label for another unreal new bubble in stock markets? Or have the contrastive demi-regularities—that is, the mechanisms and tendencies of the capitalist market economy—substantially changed?

The short response is that at one level things have changed and we are still grappling with ways of theorizing the patterns of that change. Perhaps part of the problem is that most of the scholarly debate is divided between those who argue for a completely epochal shift and those who suggest that there are essential continuities with the past. However, even if we argue alternatively for different patterns of change across different levels of the economy, the adjective ‘virtual’ does not get at the patterned complexity of the new dominant level of electronic financial interchange. If it was a ‘virtual economy’ then its effects evidenced in the dot-com collapse would not have had such concrete consequences. For example, in 2001 as the NASDAQ slid, almost 100,000 jobs were lost in the US at various dot-coms or internet-based companies. Jacobi Arnoldi’s otherwise excellent article attempts to give theoretical weight to the concept of ‘virtuality’ and to show how it is real. However, as the heading of his article testifies—‘Virtual Values and Real Risks’—he gets caught on an apparently complex ontological problem that besets much of the present literature. How can it be that forward-projected and hedged risks are somehow real when the value-objects over which the risk is being taken and also projected into the future are by implication not part of the already-existing actual reality but mere future possibilities that may never become actualized?

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18 Contrasts between different times and places often reveal relatively regular patterns in the way certain phenomena occur, i.e. contrastive demi-regularities. Demi-regularities are interesting first and foremost because they demand explanation. The essential question is whether it is possible to identify relatively enduring mechanisms that have causally produced the demi-regularities that we have detected. We also know that any demi-regularities may at some historical point be transformed or cease to exist. Also this kind of change would require explanation. See Tony Lawson, Economics and Reality, Routledge, London, 1997, pp. 206–8; and for further development of the idea see, Heikki Patomäki, ‘Realist Ontology for Futures Studies’, Journal of Critical Realism, vol. 5, no. 1, 2006, forthcoming.

19 See, for example, an early go at this rethinking by John Hinkson in ‘Global Crisis: Political Economy and Beyond’, Arena Journal, New Series, no. 12, 1998, pp. 67–81, reproduced in the present volume.

The New Economy has been associated with various trends and developments in the late twentieth century, particularly in the United States, Western Europe and Japan. Perhaps the main claim in the literature is that whereas the ‘old industrial economy’ was fundamentally organized around standardized mass production, the New Economy is organized around ‘flexible’ production of goods and services, including financial services. The New Economy is said by some to be a knowledge and ideas-based economy where the key to economic growth lies in innovative ideas and technology embedded in services and manufactured products.\(^\text{21}\) Apparently, following the pattern long known in speculation-prone financial markets, it is an economy where risk, uncertainty, and constant change are the rule, rather than the exception.\(^\text{22}\) It has also been described as a shift from Fordism to Post-Fordism, where Fordism was characterized by ‘mass production, scale economies and mass consumption’ and Post-Fordism is ‘oriented to flexible production, innovation, scope economies, innovation rents and more rapidly changing and differentiated patterns of consumption’.\(^\text{23}\) Alternatively it has been described as a shift from ‘organized capitalism’ to ‘disorganized capitalism, where financial dimension of disorganized capitalism is characterized by decreasing national regulation and the disaggregation of capital markets.\(^\text{24}\) All of these characterizations have a dramatic epochal note to them.

**A New Dominant Mode of Exchange?**

This argument about change in the patterns of finance can be taken further in relation to specifying the dominant contemporary mode of exchange. In this essay we have been implicitly drawing upon the notion of intersecting modes of practice—he modes of production, exchange, communication, organization, and enquiry—an analytical approach shared with other researchers in the Globalism Institute. Just as we have argued elsewhere that in terms of the dominant mode of production the late-twentieth century had seen the overlays the overlaying and reframing of industrial capitalism by what might be called techno-scientific capitalism, here we want to suggest that at one level there has also been a shift in the framing or dominant mode of financial exchange.

*Proposition 2.* Expressed in terms of the dominant mode of exchange, commodity capitalism has been overlaid by the emerging dominance of electronic capitalism. The dominance of electronic capitalist exchange does not mean that commodity exchange has fallen away—quite the contrary. It does however mean that global exchange systems of both commodities and money have now been reconstituted or at least reframed in terms of the computer revolution, digitalization, and electronic information-processing techniques and technologies.

Across the course of the twentieth century, concomitant with the development of electronic codification as a new dominant means of communication, we saw the overlaying of coinage and paper money by electronic exchange systems that unevenly but fundamentally changed the nature of global financial exchange.\(^\text{25}\)


25 While the electronic means of communication made a difference, again it depended upon an extensive development in the relations of exchange. Thomas Crump’s discussion of the ‘pure-money complex’ (*The Phenomenon of Money*, Routledge & Kegan Paul, London, 1981, ch. 12), that is, of transactions performed ‘purely in terms of time and money’, goes too far to suggest that such complexes characterize all societies, but it is instructive.
was something that a classical social theorist such as Marx could not have envisaged despite his understanding of money as a material abstraction. Although many of the developments had slow antecedents, the changes multiplied quickly. As a way into clarifying the nature of those changes there are some key examples that are worth listing. In the area of consumption, the first globally linked credit and charge cards such as American Express, MasterCard, and Visa expanded across the 1960s; electronic cheque-clearing systems were developed in the 1970s; and electronic funds-transfer systems (EFTPOS) and automatic teller machines (ATMs) came into regular use in the 1980s. Electronic banking through global browsers such as Netscape, Internet Explorer and Google took hold in the 1990s, as did new schemes for electronic marketing, merchandizing, and computer-assisted share trading such as through the NASDAQ system, London Stock Exchange Automatic Quotation system (1986) and the Hong Kong Automatic Order Matching and Execution System (1993).

New financial instruments were built upon older processes. Traded derivatives—that is, ‘contracts specifying rights and obligations which are based upon, and thus derive their value from, the performance of some underlying instrument, investment, currency, commodity or service index, right or rate’—developed from the 1970s and grew exponentially from the mid-1980s. By the turn of the century, they amounted to an estimated US$70 trillion or eight times the annual GDP of the United States. Hedge-funds also increased significantly over the first years of the new century, growing annually at approximately 15–20 per cent to an estimated US$1 trillion. The vagueness of the figures is testament to both the abstraction of the process and the superseding of older forms of institutionalization. Derivative exchanges, for example, are conducted ‘Over the Counter’ on private digital networks as the exchange of the temporally projected value of value-units that do not yet exist except as projections. Hedge-funds effectively gamble on (or protect themselves from) the future by trading in options on the future now. Both collapse time-space into an eternal present-future. They trade in fine calculations about what might happen and the risks either way.

To use the terms introduced earlier this essay, this is related to a generalizing shift in the nature of how time-space is constituted—the (modern) ‘empty’ space-time of trading in objects and services, with value directly connected to the objects and services being traded, has been overlaid by a level of (postmodern) time-space in which the objects and services have become secondary items of exchange. Now, with the derivatives market, value-oriented and abstracted time-spaces have become the constitutive context in which items—in this case, future possibilities—are traded. This has profound political consequences. The phenomenal world of producing and moving goods around the world had now been framed by a new layer of

26 Indicatively Karl Marx (Capital: Vol. 1, Progress Publishers, Moscow [1887], 1977, p. 129), writes ‘Only insofar as paper money represents gold, which like all other commodities has value, is it a symbol of value’.

27 Lewis Mandel (The Credit Card Industry, Twayne Publishers, Boston, 1990) shows, for example, how the credit card developed over the period from local bankcard experiments in the 1940s, but the shift really took off with the systematization of computerized codification. American Express (formed in 1891) had its beginnings with the circular note system established in the eighteenth century for European travellers (John Booker, Traveller’s Money, Alan Sutton Publishing, Stroud, 1994), but electronic transfer and credit-card banking took the ‘travellers cheque’ into a new constitutive setting of highly abstract exchange.

the economy (ironically ushered in through the legislation of nation-states) that now operates far beyond the reach of democratic influence.29

As Saskia Sassen and others have documented, the foreign-currency exchange market led the way with increasingly globalized transactions from the mid-1970s with a daily turnover of US$15 billion. The escalation in itself was extraordinary: $60 billion in the early 1980s; US$1.3 trillion in the late 1990s. Over and above this, however, the point is that these more abstract forms of exchange outpaced more concrete exchange transactions such as commodity trading, which itself was greatly increasing in volume: foreign currency exchange was ten times world trade in 1983, sixty times in 1992 and seventy times in 1999.30 For all the substantial facts and figures that Paul Hirst and Grahame Thompson accumulate in order to dismiss the significance of this change and to show the continuities in the international integration of the economy from the 1870s to the present, they reduce the differences in form to the kind of empirical generalizations that an accountant might make. To go back to our earlier discussion, the change in character of financial exchange for them is reduced to 'a switch to short-term capital' from the longer-term capital of the gold standard period. Some of 'the capital flows of the present, they suggest, 'could thus be accounted for by significant differences in the pattern of interest rate variation'.31 This hides so much, including the recurrent themes of contemporary globalization: the speed of transactions (challenging, at least at one level, the modern idea of regulating temporality for social return) and the transversal of jurisdictional bases (challenging, at least at one level, the modern idea of the nation-state regulating territoriality). The volume of traded derivatives, in this respect, abstracts from and carries forward the power of older kinds of capital movement such as direct foreign-currency exchange, but also is embedded in a major transformation of the dominant layer of financial exchange.

To summarize this section, two interlinked points can be made about the nature of this emerging and increasingly superordinate mode of exchange. Firstly, the new exchange system became re-institutionalized along global lines as technologically mediated and abstracted from the production and exchange of commodities. For the purpose of the derivatives market the final exchange of a commodity is only of second-order interest. While the electronic finance remains deeply institutionalized in codes, conventions and trading systems, exchange at this level is neither dependent on an 'object' referent such as the gold standard sitting behind the exchange—the New York Mercantile Exchange instituted gold futures trading in 1974—nor on an 'embodied' referent such Queen Elizabeth II or Mao Tse-Tung whose faces are still printed on Pound or Yuan notes respectively. This process is not confined to the area of finance. Michael Power's study of auditing illustrates this point in relation to a key area of knowledge management. Auditing activities changed from auditing the accounting books of a corporate entity to auditing of the control systems of that institution to using an auditor as a signifier of an assured high-level auditing practice. In Power's words:

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31 Hirst and Thompson, *Globalization in Question*, p. 29.
The abstract system tends to become the primary external auditable object, rather than the output of the organization itself, and this adds to the obscurity of the audit as a process that provides assurance about systems elements and little else.32

Secondly, this is a patterned process. The dominant metaphor for the system, ‘the free market’, suggests an open fluidity of movement, but what we have been narrating is a systematic pattern of meticulously regulated material abstraction of the dominant system of exchange. Thus we can say that the material abstraction of the mode of exchange allowed the means and objects of exchange to be increasingly ‘dematerialized’ (and not necessarily the other way round). In other words, it was not so much that the items of trade in the financial area are dematerialized blips on the screen that has underpinned the change in the nature of financial exchange, but rather a series of qualitative changes that has occurred in the technologies, techniques and relations of exchange.

Conclusion

Hedging, derivatives, options on futures, compound options (that is, options on options), currency and bond futures, over-the-counter transactions and arbitrage, are all methods of organizing and trading in value that have continuities to the past. However, they have been carried forward within a changing dominant framework of global exchange—a formation we have been calling electronic capitalism. This formation has continuities to the past, but our argument is that, at one level, this constitutes a New Economy that alternatively breaks with, re-makes, or re-frames many older practices. Writing in the early twentieth century—before the full force of the changes that we have described—Karl Polanyi called attention to a Great Transformation. The literature does not allow us to be conclusive on the nature of the contemporary changes, and there is no Polanyi of the twenty-first century yet emerged to guide us, but the least that we can say is that over the past decades there have been significant changes in the mode and relations of exchange that entail an ongoing retheorizing of its dominant and emergent patterns. Techniques and technologies of financial exchange are being employed that may have antecedents going back to the nineteenth century, and in many cases long before, but at the same time in their consolidation and intensification they are remaking the nature of the global economic system. Less than a century ago it was possible to conduct one’s business on the edge of metropolitan capitalism relatively oblivious to the reach of the global financial market. Now, it is impossible to conduct even local economic transactions without reference to the reach of globalizing finance. Everybody’s life is directly or indirectly touched by it, whether it is in the form of mandatory-collection retirement funds, floating currency valuations, fluctuating national economies built into the global market, or, as it the case of a significant proportion of countries in the Global South, fragile economies made more fragile by contradictorily being framed by global exchange systems but unable to partake into the flows of capital that are said to be associated with ‘development’. This global–local reach makes it imperative that we examine the nature of the continuities and discontinuities of global exchange, and that we are rigorously and ethically attentive to its intended and unintended consequences.

Madre Rosa and Madre Lucia, with Uzubere and Raquela, teaching children in Balet, Lolotoe, Timor-Leste, 2006
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Kim Humphery  
*Associate Professor, School of Social Science and Planning*

*Recent research:* histories, practices and theories of consumption, particularly in Australia; the history and ethics of ‘Western’ and cross-cultural research practices in Australia; the history of Aboriginal and Torres Strait Islander health and health interventions.

Paul James  
*Director, Globalism Institute and Professor of Globalism and Cultural Diversity*


Mary Kalantzis  
*Chair of Education, Research Professor, Research and Innovation*


Jeff Lewis  
*Associate Dean, Research and Innovation, and Senior Research Fellow, Applied Communication*

*Recent research:* media and cultural theory; transculturalism; new communications technology; textual studies; globalization studies; cultural democracy and the media; 9/11, terror and the mediation of war; community responses to the Bali bombings. His publications include *Cultural Studies* (2002) and *Language Wars* (2005).

Daria Loi  
*Senior Research Fellow, Globalism Institute, and Lecturer and International Co-ordinator, Industrial Design*

*Recent research:* information and communications technology (ICT), pedagogy and multimodality; Participatory Design; Cultural Probes and ethnographic approaches to research; human–computer interaction; trans- and post-disciplinary research; collaborative practices and workspaces; product service-systems; and management consulting. Her work with Telstra Home Team at RMIT University was awarded the 2002 Business/Higher Education Round Table (BHERT) Award for Outstanding Achievement in Collaboration in Education and Training.
**Martin Mulligan**  
*Senior Research Fellow and Research Project Manager (Community Sustainability—National), Globalism Institute*

*Recent research:* sense of place and community wellbeing in particular Victorian communities; the recovery of local communities in post-tsunami Sri Lanka; strategies for nature conservation in the post-colonial era; rethinking attitudes to water in Australia and internationally; social history of ecological thought and action. His books include *Ecological Pioneers* (2001 with Stuart Hill) and *Decolonizing Nature* (2003 with William Adams).

**Yaso Nadarajah**  
*Senior Research Fellow, Globalism Institute*

*Recent research:* practices that mediate between the two phenomena of ‘globalization’ and ‘localization’; community wellbeing; practices of engagement and differences, particularly as this relates to modes of knowledge and learning and identity formation; social justice and citizenship.

**Tom Nairn**  
*Associate Director (International), Globalism Institute, and Professor of Nationalism and Cultural Diversity*

*Recent research:* nationalism and internationalism; genocide and national violence; the break-up of Britain and the Scottish parliament; the United Kingdom under Tony Blair. His books include *Faces of Nationalism: Janus Revisited* (1997); *After Britain: New Labour and the Return of Scotland* (2000); *Pariah: Misfortunes of the British Kingdom* (2002); and *Global Matrix: Nationalism, Globalization and State-Terrorism* (2005 with Paul James).

**Heikki Patomäki**  
*Innovation Professor of Globalization and Global Institutions, Globalism Institute*

*Recent research:* critical realism as a philosophy of social sciences; overcoming theories of International Relations; theories and issues of peace research and global political economy; and global democratization. His books include *Democratising Globalisation: The Leverage of the Tobin Tax* (2001); *After International Relations: Critical Realism and the (Re)Construction of World Politics* (2002); and *A Possible World: Democratic Transformation of Global Institutions* (2004 with T. Teivainen).

**Peter Phipps**  
*Deputy Director and Research Project Manager (Community Sustainability International), Globalism Institute, and Honours Program Co-ordinator and Lecturer, International and Community Studies*

*Recent research:* currently completing a PhD on the cultural politics of postcolonial theory, and engaged in research on questions of community sustainability. Other research interests include: the history of theory in anthropology; tourism; transnational religious movements; Indigenous—settler relations in Australia.
Julian Silverman
Co-ordinator, Diploma of Community Education, International and Community Studies

Recent research: student skill development during exposure to issues and activist practices of untouchable communities; caste, gender and strategies of social change; VET-based learning assessment programs in partnership with indigenous and other diverse communities.

Christopher Scanlon
Researcher and Publications Manager, Globalism Institute

Recent research: the ‘creative class’, hackers and ideologies of the information society; contemporary developments in social democratic political thought and practice, particularly debates around social capital; links between cultural diversity and bio-diversity; micro-finance and micro-credit; bio-piracy and Indigenous knowledge. He is currently working on a book on intellectuals and the information society.

Joseph Siracusa
Co-ordinator, Global Studies, and Professor, International and Community Studies,

Recent research: international diplomacy; ethical and humanitarian intervention; international security; Australia–United States security issues; United Nations reform; strategic responses to terrorism.

Helen Smith
Senior Research Fellow and Project Manager, Globalism Institute

Recent research: the emergence of the Australian National Training Package as a new mode of governance (PhD, 2006); national longitudinal evaluation study of the Microsoft PiL initiative (2005–9); ARC-funded research project to develop a new meta-language that expresses the theory and practice of literacy teaching and learning in the context of digitization and convergence of technologies (2006–8).

Pia Smith
Research Assistant, Globalism Institute

Recent research: the Community Sustainability collaborative project, with a particular focus on the ‘Wellbeing of Communities’ project; the ‘Generations’ project for the Cultural Development Network.

Manfred B. Steger
Professor of Global Studies and Academic Director, Globalism Institute

Recent research: globalization; ideology and non-violence in the Americas, Asia, Europe, the Middle East, Africa and Australia. He is the author of fourteen books, including Globalism: Market Ideology Meets Terrorism (2005), dozens of articles and book chapters, and numerous reviews, and his work has been widely cited in the pertinent literature. His study Globalism: The New Market Ideology (2002) won the 2003 Michael Harrington Award of the New Political Science section of the American Political Science Association.
Anna Trembath
Research Assistant

Recent research: the nexus between identity and forms of social conflict, with a particular focus on gender, nationalism and postcolonialism, as well as recognition and reconciliation.

Deb Verhoeven
School of Applied Communications


Nicky Welch
Researcher, Globalism Institute

Recent research: community arts initiatives and community wellbeing; health inequalities, particularly workplace health; stress and issues of body weight.

Christopher Ziguras
Research Project Manager (Border Knowledges), Globalism Institute, and Postgraduate Co-ordinator, International and Community Studies

Recent research: globalization and higher education; regulation of international education; teaching and learning in international education; World Trade Organization and services; the internationalization of publishing; sociology of-health. His writings include Self-Care: Embodiment, Personal Autonomy and the Shaping of Health Consciousness, (2004).
3.3 **Associate Researchers**

**Ron Adams**  
Collaborating Scholar, Victoria University

**Peter Annear**  
Collaborating Scholar, School of Social Science and Planning, RMIT University

**Eugenia Arvanitis**  
Research Associate, Globalism Institute

**Steve Balkalis**  
Collaborating Scholar, Victoria University

**Trevor Batrouney**  
Adjunct Professor, Globalism Institute

**Desmond Cahill**  
Collaborating Scholar, School of International and Community Studies, RMIT University

**John Callinan**  
Collaborating Professional, Co-editor, Local–Global Journal, Hamilton Editions

**Guosheng Chen**  
Collaborating Scholar, School of International and Community Studies, RMIT University

**Esther Charlesworth**  
Research Associate, Globalism Institute

**Bill Cope**  
Adjunct Professor, Globalism Institute

**Cathy Greenfield**  
Collaborating Scholar, School of Applied Communications, RMIT University

**Geoff Hogg**  
Collaborating Scholar, School of Art, RMIT University

**Belinda Lewis**  
Collaborating Scholar, School of Primary Health Care, Monash University

**Grant McBurnie**  
Collaborating Scholar, Office of International Development, Monash University

**Jock McCulloch**  
Collaborating Scholar, School of Social Science and Planning, RMIT University

**Peter Marden**  
Collaborating Scholar, School of Social Science and Planning, RMIT University

**Bill Martin**  
Collaborating Scholar, School of Business Information Technology, RMIT University
Dave Mercer
Collaborating Scholar, School of Global Studies, Social Science and Planning, RMIT University

Marjorie Quinn
Collaborating Scholar, School of Global Studies, Social Science and Planning, RMIT University

Leanne Reinke
Research Associate, Globalism Institute

Gyorgy Scrinis
Research Associate, Globalism Institute

Judith Shaw
Collaborating Scholar, Monash University

Chris Shepherd
Research Associate, Globalism Institute

Ceridwen Spark
Research Associate, Globalism Institute

Peter Williams
Collaborating Scholar, School of Applied Communications, RMIT University

Meze in progress, Athens, Greece, 2006.
The Globalism Institute is researching transnational education and education policy in a number of countries, including Greece.
Administrative Structure

4.1 Administration

Paul James, Director

Peter Phipps, Deputy Director, Research Project Manager
(Community Sustainability—International)

Manfred Steger, Academic Director

Tom Nairn, Associate Director (International)

Christopher Ziguras, Postgraduate Co-ordinator, Research Project Manager
(Border Knowledge)

Kate Cregan, ARC Research Fellow, Research Grants Co-ordinator, Web Manager

Damian Grenfell, Research Project Manager (Sources of Insecurity)

Yaso Nadarajah, Senior Research Fellow

Martin Mulligan, Senior Research Fellow, Research Project Manager
(Community Sustainability—National)

With:

Nicky Welch, Researcher

Stella Vella, Research Project Officer

Anna Trembath, Research Assistant

Pia Smith, Research Assistant

Helen Smith, Senior Research Fellow

Christopher Scanlon, Researcher

Terrie Nicholson, Community Project Facilitator

Gloria Martinez, Research Assistant

Debbie Lozankoski, Finance Manager, Global Studies, Social Science and Planning

Daria Loi, Senior Research Fellow

Virginia Kamino, Project and Community Facilitator

Yuanhao Jia, School Finance Manager, Global Studies, Social Science and Planning

Kym Holthouse, Research Assistant

Gus Gollings, Researcher

Victoria Finch, Community Project Facilitator

Cicily Fenton, Community Project Facilitator

Rachael Dunstan, Research Administrator

Kelly Donati, Researcher

Dean Coldicott, Higher Degrees Administrator

Peter Burrows, Senior Research Fellow

Todd Bennet, Research Co-ordinator
4.2 **National Advisory Committee**

Professor Jon Altman, *Centre for Aboriginal Economic Policy Research, Australian National University*

Dr Bill Cope, *Common Ground Publications*

Mr Tim Costello, *World Vision, Australia*

Professor Neil Furlong, *RMIT University*

Mr Bruce Harvey, *Rio Tinto*

Ms Jackie Huggins, *Reconciliation Australia*

Professor John Nieuwenhuysen, *Monash University Institute for the Study of Global Movements, and RMIT University*

Professor Chris Reus-Smit, *Australian National University*

Professor Geoff Stokes, *Institute of Citizenship and Globalisation, Deakin University*

4.3 **International Professorial Board**

Professor Perry Anderson, *University of California, Los Angeles*

Dr Alan Chun, *Academica Sinica, Taipei*

Professor Jonathan Friedman, *Écoles des Hautes Études en Sciences Sociales, Paris*

Emeritus Professor Jack Goody, *Cambridge University*

Professor Krishan Kumar, *University of Virginia*

Professor David Lyon, *Queens University*

Professor Walter Mignolo, *Director, Center for Global Studies, Duke University*

Professor Juliet Mitchell, *Cambridge University*

Ashis Nandy, *Centre for the Study of Developing Societies, Delhi*

Professor Brendan O’Leary, *Solomon Asch Centre for the Study of Ethno-Political Conflict, University of Pennsylvania*

Professor Fazal Rizvi, *University of Illinois*

Professor Jan Aart Scholte, *Centre for the Study of Globalisation and Regionalisation, University of Warwick*

Professor Jukka Siikala, *University of Helsinki*

Professor Gayatri Spivak, *Avalon Foundation, Columbia University*
Donna's Trading Store, Wau township, Papua New Guinea, 2006
Global and Local Links

5.1 Institutional Links

The Globalism Institute aims to build ongoing research links with other centres of international excellence. It is involved in collaborative activities with institutes and groups concerned about understanding the implications of globalization. These collaborations have involved, amongst others, university institutes, public-political bodies and grassroots organizations.

Public-Political Bodies and Grassroots Organizations

**Arena Publications (Melbourne)**

www.arena.org.au

Established in 1963, Arena Publications publishes Arena Journal, an academic bi-annual, and *Arena Magazine*, Australia’s leading left magazine of cultural and political comment. Both publications frequently publish articles and commentary pieces on areas ranging across the work of the Globalism Institute, including Indigenous politics and culture, debates on bio-technology, nationalism and national identity—including the history wars—and the role of intellectuals and technology in the transformation of the current cultural and political landscape. Arena has a thriving centre in Fitzroy, Melbourne, which combines publication, public discussion and a commercial printery. The Globalism Institute has a presence on the editorial board of Arena Publications through Paul James as one of the *Arena Journal* editors and Christopher Scanlon as co-editor of *Arena Magazine*.

**BorderZone Arts (United States of America)**

www.borderzonearts.org

A community-based international arts and cultural program organization, Borderzone Arts was founded in 2000 to address the needs of Indigenous and historically under-represented artists whose works deserve greater attention in contemporary art worlds. Projects explore cultural and artistic boundaries and allow for new forms of artistic expression to emerge in the ‘borderzone’, through exhibitions, performances, publications and public programs. Collaboration is central to Borderzone’s approach to strengthening and improving community development and sustainability through the arts. Borderzone and the Globalism Institute collaborated on an exhibition of indigenous artists that was shown in Los Angeles in 2004.

**Common Ground (Urbana-Champaign, Illinois)**

http://commongroundgroup.com

Common Ground, a humanities and social science publisher, has been collaborating extensively with RMIT for several years. The Globalism Institute’s involvement with Common Ground is considerable and close. It includes joint research projects, conferences and publications. Together, the Globalism Institute and Common Ground have organized several conferences beginning with the Indigenous Peoples and Racism Conference in 2001 and the Fourth National Aboriginal and Torres Strait Islander Visual Arts Conference in 2002. Other co-organized conferences include the Diversity Conference series; the Humanities Conference series; the Book Conference series; and the Learning Conference series.
Department for Community Development (Papua New Guinea)

The Globalism Institute has been working with the Department now for four years, and has contributed to policy developments that are rewriting the national approach to community sustainability. The Department is in the forefront of rethinking community development strategies and partnerships, particularly as embodied in their recent major document *Integrated Community Development Policy, 2007.*

Globalization Studies Network (International)

http://gstudynet.com

The Globalization Studies Network (GSN) is a worldwide association that links programs of research, education and public policy regarding globalization. The network is formed on an inclusive basis, encompassing diverse regions, disciplines, cultures, perspectives and substantive concerns. The GSN does not advocate any particular intellectual or political approach, but rather fosters dialogue and debate—involving South, North, East and West—about the nature, direction and possible redirection of globalization. Two exploratory meetings concerning the formation of the GSN were held during 2003 and involved thirty-five institutes from Africa, the Americas, Asia, Australia and Europe, including the Globalism Institute. Paul James and Christopher Scanlon were part of the GSN inaugural conference in August 2004, and since then Globalism Institute members have attended each annual conference. The GSN was a co-sponsor of the ‘Pathways to Reconciliation and Global Human Rights’ conference, Sarajevo, 2005, convened by the Globalism Institute.

Global Reconciliation Network (International)

www.globalreconciliationnetwork.org

The Global Reconciliation Network, in which the Globalism Institute is key participant, seeks to facilitate the process of reconciliation at both local and global levels. It does so by providing a framework within which people can explore ways of developing and extending exchanges of a cultural, educational and intellectual nature. In accordance with its underlying objectives, it operates within a decentred, democratic framework that permits the development of autonomous cells or interest groups. Utilizing direct, face-to-face contact and contemporary means for communication across geographical boundaries it seeks to recreate globalization’s ‘human face’ and to formulate strategies, processes and proposals that bring the peoples of the world closer together. The Network, which in Melbourne draws together academics from LaTrobe, Monash and RMIT universities, has convened a series of conferences: Melbourne, 2002; London, 2003; India, 2004; Sarajevo, 2005.

openDemocracy (London)

www.opendemocracy.net

openDemocracy.net is an online global magazine of politics and culture. It publishes clarifying debates that help people make up their own minds, based upon seeking the finest political writing from contributors across the world. The magazine is written by and for people across the world, from South and North, from the powerless to the influential, seeking to bring together those who are not well known with writers and thinkers of international repute, including Tom Nairn from the Globalism Institute, who is a regular contributor.

United Nations Development Program, Bosnia and Herzegovina (Sarajevo)

www.undp.ba

Victorian Peace Network (Melbourne)

www.vicpeace.org
Academic Institutes and Centres

Asia-Pacific Research Unit (APRU), Universiti Sains (Malaysia)

In 2006, the Universiti Sains Malaysia (USM) and the Globalism Institute signed a Memorandum of Understanding (MoU) with the objective of developing collaborative research projects, including the local–global project ‘Globalization and Community Sustainability: Negotiating the Local and the Global’, with a view to extending the project to sites in Penang and surrounds. The MoU also aims to promote joint seminars and workshops, and staff and student exchange.

Ben-Gurion University of the Negev

www.bgu.ac.il

Staff at Ben-Gurion and the Globalism Institute are developing a joint project on community sustainability. This has involved a series of reciprocal research trips and collaborations over research developments.

Department of Demography, University of Colombo

In 2006, the University of Colombo and the Globalism Institute signed a Memorandum of Understanding (MoU) with the objective of developing collaborative research projects. This collaboration will include data-sharing via the Global–Local Database and the Community Sustainability website, joint symposiums and conferences, staff and student exchange, and an anthology of publications.

Globalization Research Center and Department of Political Science, University of Hawai’i (United States of America)

www.hawaii.edu.au/global

In April 2002, after a series of meetings in Honolulu, it was confirmed that the Globalization Research Center (GRC) and the Globalism Institute would develop a collaborative relationship including the ‘Cultural Diversity in a Globalizing World’ conference run in February 2003 in Honolulu. In September 2003, the Globalism Institute and the GRC collaborated with a number of other institutes in establishing the Globalization Studies Network. In 2004 we worked together to develop a conference on sustainability held in Hawai’i in 2005. Since then Manfred Steger has been working with Mike Douglass to develop an ongoing research collaboration around the theme of ‘Globalization and Culture’.

Institute for Citizenship and Globalisation, Deakin University (Melbourne)

www.deakin.edu.au/arts/icg

The Institute for Citizenship and Globalisation was a co-sponsor of the Fourth International Conference on Diversity in Organizations, Communities and Nations held at the University of California, Los-Angeles, from 6–9 July 2004, and the 2005 Diversity Conference in Beijing.

Institute on Globalization and the Human Condition, McMaster University (Hamilton, Canada)

http://globalization.mcmaster.ca

The Institute on Globalization and the Human Condition was established in 1998 as one of McMaster University’s strategic areas of research on globalization, social change and the human condition. Their major current project is on globalization and autonomy. Professors Imre Szeman and Robert O’Brien from the Institute are currently working with Paul James of the Globalism Institute on the ‘Central Currents in Globalization’ series being published by Sage, London.
Institute of Postcolonial Studies (Melbourne)

www.icps.org.au

The Globalism Institute and the Institute of Postcolonial Studies (IPS) have been working closely together since 2002. The Globalism Institute is represented on the Postcolonial Institute’s Council, the Institute’s peak policy body. The IPS publishes *Postcolonial Studies*, an international journal, founded in 1997 by a group of scholars associated with the Institute of Postcolonial Studies, including Paul James. Phillip Darby, the director of IPS, was a Visiting Fellow at the Globalism Institute during 2004, and is also an editor working on the ‘Central Currents in Globalization’ series.

International Literacy Research Centre, Universiti Sains (Malaysia)

www.hum.usm.my

In 1999, the Universiti Sains Malaysia (USM) and RMIT University signed a Memorandum of Understanding (MoU) with the objective of developing collaborative research projects across the two universities. USM and RMIT International Literacy Research Unit have also established a jointly funded and managed International Literacy Research Unit. The research unit is involved in literacy and language research, and associated areas of policy and practice of mutual interest.

University of Madras

In 2006, the University of Madras and the Globalism Institute signed a Memorandum of Understanding (MoU) with the objective of developing collaborative research projects, including the local–global project ‘Globalization and Community Sustainability: Negotitating the Local and the Global’. The MoU also aims to promote joint symposiums and conferences, staff and student exchange, and an anthology of publications. The Vice Chancellor of Madras visited RMIT in early 2007 to confirm this partnership.
5.2 Collaborating Scholars

As part of the process of forging international co-operative ties, the Institute regularly hosts international and Australian visiting scholars. Visiting Fellows are encouraged to be part of the research culture of the Institute. Past collaboration has involved jointly written and edited books, mutual participation in international conferences and discussion at local forums.

Visiting Senior Scholars, 2006

- Rebecca Biron, Associate Professor of Spanish, Dartmouth College, Hanover, United States
- Zaki Chehab, political editor of the London-based Al Hayat newspaper and the Arabic TV channel LBC
- Robert Fuller, author, Somebodies & Nobodies and All Rise, United States
- Yehuda Gradus, Director, Negev Centre for Regional Development, Ben-Gurion University of the Negev, Israel
- Norman Myers, Green College, Oxford University, United Kingdom
- Jamal Nassar, Chair, Department of Political Science, Illinois State University, Normal, United States
- Jan Nederveen Pieterse, Professor of Sociology, University of Illinois, Urbana-Champaign, United States

Prior Visiting Senior Scholars

- Michael Apple, Professor, University of Wisconsin, USA (2001)
- George Baca, Department of Sociology and Anthropology, Goucher College, Baltimore, United States (2005)
- Warren Crichlow, Associate Professor, York University, Canada (2001)
- Michael Christie, Co-ordinator Yolngu Languages and Culture, Charles Darwin University, Australia (2003)
- Phillip Darby, Associate Professor, Department of Political Science, University of Melbourne, Australia (2004)
- James Donald, Professor of Media and founding Head of School of Media and Information, Curtin University, Australia (2002)
- Thomas Frank, Journalist, Author of One Market Under God and Editor of The Baffler, USA (2002)
- Michael Furmanovsky, Faculty of Intercultural Communication, Ryukoku University, Otsu, Japan (2005)
- James Goodman, Editor of Protest and Globalisation, and Lecturer, University of Technology Sydney, Australia (2002)
- Donald Hones, Associate Professor, Department of Curriculum and Instruction, College of Education and Human Services, University of Wisconsin Oshkosh, USA (2003)
- Hong Fei, Associate Professor, Kunming University of Science and Technology, Kunming, Yunan, China (2004)
• Yun-Kie Hur, Professor, Dean of International Programs, Induk Institute of Technology, South Korea (2002)
• John Hutnyk, Goldsmiths College London, UK (2003)
• Noga Kadman, Jerusalem, Israel (2002)
• Ken Ya Kadosawa, Assistant Professor, Office of International Affairs, Muroran Institute of Technology, Japan (2001, 2004)
• Mmhonlumo Kikon, Naga Peoples Movement for Human Rights, India (2005)
• Thangavelu V. Kumaran, Department of Geography, University of Madras, Chennai, South India (2004, 2005)
• Michael H. Lee, Comparative Education Policy Research Unit, Department of Public and Social Administration, City University of Hong Kong, China (2002)
• Weihua Luo, Associate Professor, Deputy Head of the Department of English Language at Dalian Maritime University, China (2002)
• Dr Becir Macic, University of Sarajevo, Sarajevo (2005)
• Nie Shaomin and Chen Yiming, Professors at Yanshan University, China (2002)
• Martin Nakata, Director, Aboriginal Research Institute, University of South Australia, Australia (2001)
• Anoop Nyak, School of Geography, Politics and Sociology, University of Newcastle upon Tyne, UK (2002)
• Ambigapathy Pandian, Associate Professor, Universiti Sains Malaysia, Malaysia (2001)
• Qi Feng, Professor, Deputy President, Shanxi Normal University and Deputy President of The Yuwen Chinese-language newspaper, China (2002)
• Fazal Rizvi, Professor, University of Illinois at Urbana-Champaign, United States (2002, 2003)
• Shufan Liu, Associate Professor, Jilin University, China (2001)
• Gary Smith, Associate Professor in International Relations, Deakin University, Melbourne, Australia (2004)
• Julie Stephens, Senior Lecturer, Victoria University, Melbourne, Australia (2004)
• Mimi Sophocleous, Athens, Greece (2001)
• Richard Tanter, Professor of International Relations, Kyoto, Japan (2004)
• Dr Tran Thanh Be, MD, Development Research Institute, Cantho University, Vietnam (2005)
• Gella Varnava-Skoura, Professor, University of Athens, Greece (2001)
• Yanqiu Wang, Associate Professor, Dalian Maritime University, China (2004)
Research

Sensitive to the competing demands of the processes that underpin contemporary globalization, the Globalism Institute specializes in engaged and principled research that contributes to cultural and social sustainability of communities from the local to the global.

The central research focus of the Institute is globalization, nationalism, transnationalism and the nature of community. Our research projects are gathered together around key themes, all related to this core purpose:

• Sources of Insecurity
• Community Sustainability
• Border Knowledges and Global Learning
• Discourses of Critical and Ethical Engagement

Ebony tree, planted as part of a failed reafforestation scheme, Omaraka Village, Papua New Guinea, 2006. Researchers from the Globalism Institute and collaborators from the PNG Department for Community Development conducted extensive research there in September as one of more than a dozen trips to Papua New Guinea in 2006.
6.1 Sources of Insecurity

Research Project Manager: Damian Grenfell

Team: John Handmer, Paul James, Jeff Lewis, Tom Nairn, Manfred Steger, Joseph Siracusa, Wei Choong, Anna Trembath, Kym Holthouse

Localism, Nationalism and Globalism

Over the past decade a number of destabilizing developments have occurred that pose serious practical and conceptual challenges to conventional policy frameworks and responses. They are of a complex and unconventional nature involving non-state or multiple actors along with social, environmental and economic processes that do not accord with traditional models of state-based military threats. Rather, they challenge the relevance and efficacy of conventional militarized, state-based security responses conducted as stand-alone actions.

In the recent past, attacks by Islamic militants in New York and Washington, London, Kuta and Jakarta, have been met with military responses in places such as Iraq and Afghanistan. Such military attempts at securing victory in the so-called ‘War on Terror’, especially in Iraq, have come to typify the myriad difficulties encountered when orthodox military responses are used in an attempt to contain globalizing networks of people committed to violent political actions. While such spectacular violence tends to capture public attention, slower moving but no less deadly processes are also coming to challenge the conventional conceptions of security. The spread of disease, such as birdflu and SARS, the threat to natural ecosystems, a global refugee crises, climate change, as well the impact of capital flows on local communities around the world, have all shown the increasing ways in which the sense of security people feel is intimately related to sets of complex flows and processes that cut across the formal categories of nation-states.

The common thread linking all these developments is how they constitute serious threats to the human security and welfare of communities. The common attempt to read non-conventional security challenges through the lens of conventional state-based analysis has gravely distorted policy and imposed significant additional costs in human and financial terms. Overall, the project seeks to examine the deeper sources of insecurity: political, military, cultural, economic and health insecurity from local and regional arenas to the national and global. This, we argue, provides a stronger basis for understanding the grounds of conflict, violence and other forms of insecurity in the world today, and for orienting policy decisions in relation to national and regional security.
6.2 Community Sustainability: from the Local to the Global

Research Project Manager (National): Martin Mulligan
Research Project Manager (International): Peter Phipps
Research Team: Kate Cregan, Kelly Donati, John Fien, Julie Foster-Smith, Hariz Halilovich, Kim Humphrey, Paul James, Yaso Nadarajah, Christopher Scanlon, Julian Silverman, Pia Smith, Nicky Welch

The Globalism Institute has established strong, ongoing partnerships with communities and researchers locally and throughout the region, providing a firm basis for comparative analysis of how communities are responding to the challenges of globalization. Our primary concern is with questions of community sustainability and human wellbeing. We hope to make a difference in the places we work.

Community Sustainability National

Our research on the sustainability of local Australian communities in the context of globalization fits within the broader international study on this theme; however, funding opportunities and proximity mean that our most intense research on and with local communities focuses on four sites within the state of Victoria. We adopted a careful, deliberate approach in the selection of these sites to include a range of local contexts (for example, urban to rural) and to build meaningful relationships with people and organizations. Our sites are:

- **St Kilda**: This inner-urban, bayside Melbourne suburb has a colourful history and remains a popular destination for tourists and cross-town visitors. St Kilda currently has a great deal of social diversity but it is going through a process of gentrification. It is home to a thriving arts community.

- **Broadmeadows**: Located in Melbourne’s northwest, this peri-urban Melbourne centre has become a regional growth centre without being able to shake off the undeserved reputation for being a bad place to live.

- **Daylesford**: A rural Victorian township that went through an economic slump in the 1970s and is now experiencing a tourism-driven boom that brings mixed blessings to the locals.

- **Hamilton**: A rural region in western Victoria centred on the town, which experienced a serious economic slump following the collapse in international wool prices in the 1980s but is now seeing some signs of recovery.

As well as establishing Critical Reference Groups in each of these centres we have begun the longitudinal process of Social Mapping (for details visit www.communitysustainability.info) which will give us baseline quantitative and targeted qualitative data for integrated empirical and conjunctural analysis related to globalized social practices and themes.

Within this larger theme we have an ARC Linkage-funded project, with Australia’s most innovative health promotion organization VicHealth as our research partner. The details are as follows:
Wellbeing of Communities: Cultural Activities, Social Health and Community Sustainability

Sponsor: Australian Research Council (Linkage) with VicHealth

Chief Investigators: Paul James and Kim Humphery

Research Team: Martin Mulligan, Yaso Nadarajah, Chris Scanlon, Pia Smith, Nicky Welch

This four-year project helped us to refine the Social Mapping research methodology we are using to explore the contemporary experiences of local Australian communities and it has consolidated our partnerships in our four Victorian research sites. The data-collection phase was completed at the end of 2005 and we submitted the research report to VicHealth in November 2006. The study confirmed the importance of community arts and celebrations in creating and constantly recreating a sense of local community in the contemporary context of global change. A version of the report was published in 2007.

During 2006, presentations on the research outcomes were given at two international conferences, several conferences within Australia and a range of other forums. Papers have been submitted for publication in two international journals, and copies can be obtained from Martin Mulligan at martin.mulligan@rmit.edu.au.

The research has led to a national research project for the Australia Council on arts and community in regional Australia, and a three year project for the Telstra Foundation on Indigenous Cultural Festivals, building our strong relationship with the Garma Festival in Arnhem Land, Northern Territory.
Community Sustainability National—Hamilton Region

Research Team: Martin Mulligan, Paul James, Yaso Nadarajah (Project Manager)

Community Facilitators: Cicely Fenton, Vicky Finch, Terri Nicholson


Community organizations: Winda Mara Aboriginal Cooperative (Heywood), Heywood District Secondary College, Monivae Secondary College, Glenelg Hopkins Catchment Management Authority, Southern Grampians Shire Council, Hamilton History Centre, Hamilton Institute of Rural Learning, Lake Condah Aboriginal Mission, Gillys Café, Hamilton Art Gallery, Southern Grampians Shire Tourism Board, Dunkeld History Centre, 3HA, Regional ABC, local community members and researchers

As a long-term study, this project combines research and work with communities in the region and will be enriched by comparative evidence from other Australian and global locations. To understand this in relation to the Hamilton region we have started working in the region using a combination of research techniques involving questionnaires on wellbeing, qualitative interviews, local stories, social histories, photo-narratives and community maps. We are also collecting previously documented material and generating new ‘social evidence’ to develop a substantial profile of each community, which will be supplemented with less subjective, more empirical assessments for comparative purposes.
Outcomes of our research activities engaging the local community through the year included:

- the UNESCO Growing up in Cities project, which incorporated contributions from approximately 195 students (three regional schools) and thirty staff and community members in the region. A report documenting responses from these three participating schools in the region was officially launched in February 2006, and a copy submitted to the Southern Grampians Shire Council, underlining young peoples responses to community sustainability

- the establishment of modules leading to Certificate 2/3 in Community Work or a Diploma in Community Education for indigenous community researchers and youth leaders working with the project

- workshops conducted for local community members and groups in narrative inquiry and reflexive photography as research tools

- the first volume of *Local–Global: Studies in Community Sustainability*, an international journal, was launched out of the Hamilton region site in April 2005. The second Hamilton volume is due for release in June 2007

- the very successful Intercultural ‘Food and Thought’ Mela in Hamilton in February 2006 which attracted about 300 people, including international food activists, food writers, chefs and local producers—together to discuss issues related to food production and consumption

- the introduction of a series of Local–Global community forums

- consolidation of the Helen and Geoff Handbury Community Fellowship Program as an integral part of the Local–Global Community Sustainability program and the launch of a website connected to regional councils, and government and community grant organizations and programs.
Community Sustainability International

This project is concerned with the ways that differently situated communities around the world negotiate contemporary social, economic and cultural transformations. While a good deal has been written about globalization and its impact on local communities, much of this is highly abstract in nature and lacks grounding in rigorous, long-term, empirical research. We are establishing strong relationships with communities and co-researchers in a range of sites with a view to providing a firm basis for comparative analysis of how communities are addressing the challenges of globalization.

Community Sustainability International—India

Research Team: Paul James, Thangavelu Vasantha Kumaran, Martin Mulligan, Yaso Nadarajah (Project Manager)

The Globalism Institute has now formally established a research partnership with the University of Madras, Chennai, Tamil Nadu, through the work of Professor T. Vasantha Kumaran and his team of researchers. The growing partnership with the Globalism Institute has been, from 2003, in part a process of developing a comparative basis for subsequently examining changing indicators of social wellbeing and community sustainability. This includes research focus on livelihood trajectories, communal conflict/politics, local economies, informal economy and education, community conflicts, traditional and local knowledge, sense of place, cultural identities, and uses of history. An MoU was signed in 2006 between Madras University and RMIT at Vice Chancellery level to consolidate this research partnership.

The sites identified in Chennai and region for this comparative work now include:

- Tsunami Village Phase 3 residents formerly from Pallavan Nagar (village) and displaced by the 2004 tsunami, being relocated into inner-city Chennai
- Medavakkam, twenty-five kilometres from Chennai city centre
- Theni District villages, with a particular focus on Bodinayackanur and Silamalai hamlets (rural community)
- Nariyankadu Village in the Kolli Hills of Namakkal district in Tamil Nadu (tribal, indigenous community)

Tsunami Nagar Phase 3

Pallavan Nagar, located on the north shores of the Bay of Bengal, was destroyed during the 2004 Tsunami. The community was relocated to Kargil Vetri Nagar, a site in the peri-urban area to the north of Chennai, together with five other fishing communities similarly affected by the floods. These communities were again relocated in early November 2005 to a new semi-permanent site at Ernavur, which was renamed Tsunami Nagar. The study focuses on the residents of Pallavan Nagar and their expected relocation to inner-city Chennai in 2007.

Medavakkam

Medavakkam is a suburb of Chennai, and part of the rural-urban fringe. In the last fifteen years, the suburb has seen tremendous change due primarily to the construction of both public and private housing in the south and west of the original village site. The original village has only about 4,000 people whereas the new, high-rise housing areas have nearly 30,000 people, many who have moved out from the city centre.
‘Making Deserts Bloom’ was a study of five villages (Bodi Ammapatti, Maniampatti, Pottipuram, Rasingapuram and Silamalai) by the Department of Geography, University of Madras from 1981. This study sought to understand the desertified and degraded landscape of what were, until ten years ago, rich fertile lands, and to contribute towards restoring an environment that could continue to sustain livelihoods and development. Through this process, the University of Madras developed a community action plan incorporating strategies for environmental restoration that would contribute to the environmental, social and economic wellbeing of the five local communities in this district.

A study of the fifty-four hamlets of the valley in the mid-1980s aimed at understanding land management for rural development, especially agricultural uses, provided a context for the focused study in the five villages of desertification, ecological restoration and sustainable livelihoods. The Globalism Institute and University of Madras are focusing on two of the hamlets—Bodinayackanur (Bodi-Ammapatti) and Silamalai—and working through the narratives of three self-help groups (women), two farmers’ co-operatives and the Silamalai Eighteenth Canal redevelopment scheme.

Karayankadu in Tribal Kolli Hills

The Kolli Hills of Namakkal district in Tamil Nadu represent another long-term (1981–present) concern of the University of Madras researchers, with tribal ecology and agricultural development as the first theme of the study (1981–83), and bio-diversity and food security through traditional knowledge systems as the second theme (2001–03). Considered typically indigenous, but also agricultural — unlike the other tribal communities of the State of Tamil Nadu—the Malayalis (hill people) of the Kolli Hills are also the largest of the tribal groups occupying three hills of the Eastern Ghats: namely, the Javadhu hills, the Pachaimalai and the Kolli Hills.
The tribal people have been the custodians of the bio-diversity of the hills, preserving and conserving the flora and fauna of the hills through maintaining sacred groves. In the last few years, however, a combination of several factors such as extensive deforestation, permanent loss of several indigenous trees, shrubs and spices and new legislation preventing the collection of minor forest produce has seriously affected the livelihoods of these indigenous tribes. Alternative cultivation of the shallow-rooted tapioca by several of these tribal communities for subsistence has also resulted in increasing erosion and degradation of the hills.

Community Sustainability research is focusing on Nariyankadu Village on the northern part of Kolli Hills, and through the narratives of three self-help groups. A Community Sustainability Conference co-ordinated through Common Ground and the Globalism Institute was held at Madras University in January 2007.

Community Sustainability International—Malaysia

Research Team: Paul James, Kim Humphrey, Yaso Nadarajah (Project Manager), Dr K. Govindan, Professor Norma Mansor, Associate Professor Sulo Nair, Dr K. Kananatu, Kana Sabaratnam, Suzy Sabaratnam, S. Tamilveeran, E. Maran, Jayanthi Logarajah and Nathan Logarajah

The Kuala Lumpur–Petaling Jaya corridor

Southwest from Kuala Lumpur on the busy Federal Highway is Petaling Jaya (PJ). This satellite town, located in the Petaling District, is one of the nine districts that have made Selangor the most prosperous state in Malaysia. Surrounded by commercial centres such as Bandar Utama, Damansara Utama, and Bandar Sunway, all a few kilometres apart, PJ has fast become a metropolis in the Klang Valley. The site that has been identified as the research focus is the Old Klang Road, situated within Petaling Jaya. Of particular focus are the intersections between Lebuhraya Damansara Puchong, the Federal Highway and, running parallel, the Old Klang Road-New Pantai Expressway. The opening of the first phase of the Federal Highway in 1957 divided PJ into two areas. Old Klang Road sits right beneath the highway.

On either side of the road at these intersections, there was an interesting mix of squatter settlements, affluent residential pockets, and high-rise buildings including new housing-commission flats, an entertainment complex, a non-local tertiary institution and a flyover. There were an estimated 30,000 squatter settlements around this area as we started our research here in late 2004. These communities are already in the process of being shifted to either temporary or recently constructed low-cost flats. Initial discussions with some community members have indicated that some settlements like Kampong Desa Hormat and Kampong Lindungan have existed for more than four decades. Many of these families have arrived from rubber plantations in rural Selangor, Pahang and Perak, among other places, looking for work in the metropolitan areas.

The complex social life in these squatter settlements, juxtaposed between the rapid development of the townships of Bandar Utama, Damansara Utama, Bandar Sunway and the middle-to-high income residential enclaves of Taman Kanagapuram and Bandar Sri Utama, among others, is disintegrating, but it is also resilient in many other ways. Unemployment, domestic violence, maternal health, crime rates and literacy levels are some of the major social issues facing these communities in not just their squatter settlements but also in their transit and new places of living. The Globalism Institute has established a number
of partnerships and links with local institutions and community groups from both government and non-government sectors. These include the University of Malaya, Yayasan Sosial Strategik (YSS) of the Malaysian Indian Congress, the Persatuan Sri Ramakrishna Sarada and the Atmah Association. An MoU was signed in 2006 between University of Malaya and RMIT at Vice Chancellery level to consolidate this research partnership.

Three overall questions have guided our research with community settlements in this Kuala Lumpur–Petaling Jaya corridor through fieldwork in 2005 and 2006.

- How have these low-income communities and settlements been affected and transformed by economic and social change, particularly changes connected with processes of globalization?
- How have these communities and particular households/individuals proved resilient to such change in ways that have sought to preserve community cohesion and maintain channels of social connection and support?
- How can the cohesiveness of these communities, and the physical, emotional and social wellbeing of households and individuals, be facilitated as change occurs and lives transform?

We have utilized several key methods of investigation:

- A ‘Community Sustainability Questionnaire’, involving a series of thirty-six questions
- A series of community-based conversations (or interviews) with residents of several low-income squatter settlements and transitional/low-cost flat estates
- A series of ‘photovoice’ conversations with residents
- Informal observation of community life in squatter settlements and transitional/low-cost flat estates over a two-year period
- Informal conversations with key community workers and professionals in government and non-government organisations
- A review of the existing literature on low-income communities in Malaysia

The questionnaire, which is being used in translation within a range of communities across the globe, has allowed us to gain an initial understanding of some of the beliefs and needs of people within the communities we are studying. In a collaborative effort between the Globalism Institute, UM and the Ramakrishna Mission, project researchers have obtained over 500 completed questionnaires from people living in the KTM Longhouse squatter settlement, Desa Mentari low-cost flats, and the Lemba Subang transit settlement. The Globalism Institute places great emphasis on what are termed ethnographic methods, involving talking to people at length and over time about their beliefs, values, ideas, needs, concerns and hopes. In Petaling Jaya, we have done this through a series of twenty-four community-based and photovoice conversations with people living at Kampong Desa Hormat, Kampong Lindungan, KTM Longhouse squatter settlement, and Petaling Utama low-cost flats, over the latter part of 2005 and early 2006.

A formal presentation of initial findings and a mapping of future research was presented by Paul James, Kim Humphrey and Yaso Nadarajah at the Asia Europe Institute, University of Malaya in August 2006. This seminar was organized by the National Economic Planning Council, Prime Minister’s Department.
Community Sustainability International—Papua New Guinea

Research Team: Paul James (Project Leader), Kate Cregan (Project Manager, September–December 2006), Kelly Donati, Peter Phipps (Project Manager to September 2006), Julie Foster-Smith, Yaso Nadarajah, Naup Waup (Parriet Tribe NGO, Papua New Guinea), Karen Haive (PNG Department for Community Development).

This project has been the major focus of Community Sustainability International in 2006. The Globalism Institute was commissioned by the PNG Department for Community Development to undertake the ‘Sustainable Communities, Sustainable Livelihoods’ Project (also called the ‘Employment-Oriented Skills Development Project’). This ambitious project involved research with Departmental staff in communities across Papua New Guinea, learning about and listening to grassroots community experiences of and relationships to development. Fieldwork visits included communities in Madang, Milne Bay, Port Moresby (Central) and Morobe Provinces. The project report and policy recommendations were formally adopted by the Department and the PNG parliament in January 2007, and will have a major impact on the direction of community development in Papua New Guinea.

Community Sustainability International—Cambodia and Laos

Research Manager: Peter Annear

Families and communities in developing countries around the world face increasingly difficult barriers to their ability to access health services. With the widespread application of user-pays principles in health care in these countries the cost of accessing health services has become prohibitive—especially for the poor, who generally live on less than two dollars a day. Now, new initiatives have emerged to tackle this problem.
Beginning in Cambodia in 2000, and now in Laos PDR, locally based Health Equity Funds (HEF) have been established to meet the costs of accessing health services for the poor, who can receive the services they need free of charge. With HEF, an independent fund is established at district level, generally through a non-government organisation, with donor financing (though governments may also contribute). Within a community, the poor are pre-identified through a household survey. When they attend the local hospital or health centre with appropriate identification they are given the care they need free of charge. The fund then reimburses the facility for the cost of medical services and also pays the patient for their transport and food costs.

Dr Peter Annear has been researching the effectiveness of HEF, working as a Globalism Institute Research Associate with the Ministries of Health in Cambodia and Laos to assess the impact of HEF on the utilization of health services by the poor. Funding and technical support for the research project, ‘Study of Access to Health Services for the Poor’, has come from AusAID and the World Health Organisation. The research shows that HEF is low-cost and is particularly effective in reducing financial barriers to access, increasing the utilization of health services for the poor and providing much-needed additional revenue to facilities. The findings of the first phase of this research in Cambodia are available at www.ausaid.gov.au/research/researchreport.cfm?Type=PubRB&FromSection=Research.
6.3 Border Knowledges
Research Project Manager: Christopher Ziguras

Research Team: Peter Burrows, Gus Gollings, Cate Gribble, Mary Kalantzis, Daria Loi, Liam Magee, Chris Scanlon, Helen Smith and Keiju Suominen

Border Knowledges examines the impact of new technologies and internationalization on education, and the ways in which national and cultural borders effect the movements of people and knowledge. Our overarching concern is how increasingly globalized modern knowledge systems transform social, economic and cultural conditions of life around the globe. The title ‘Border Knowledges’ highlights how these transformations work across and beyond national borders, as well as the boundaries that exist between disciplines, institutions and ways of knowing.

The research projects currently undertaken within this theme are listed below.

**Border Knowledges: Learning Across the Boundaries of Difference**
*Sponsor:* RMIT University (Research Infrastructure Fund)
*Chief Investigators:* Cathy Greenfield, Mary Kalantzis, Bill Martin, Tom Nairn, Leanne Reinke, Peter Williams, and Christopher Ziguras

In the context of a world beset by violence, cultural tension and the fragmentation of more traditional forms of community this project researches and engages practically in a dialogue across the borders of difference. We explore the traditional knowledge systems practiced by groups of Indigenous peoples, learners in cross-cultural or new knowledge settings and new media technology users. We will generate a body of scholarly work with the goal of learning to live across the boundaries of traditional and modern knowledge formations and explore alternative layered forms of organization, governance and being in a globalizing world.

**The Consequences of Liberalizing International Trade in Higher Education: A Comparative Study of Policy Issues and Regulatory Measures**
*Sponsor:* Australian Research Council (Discovery Grant)
*Chief Investigators:* Grant McBurnie and Christopher Ziguras

This project aims to deepen understanding of the ways in which governments are responding to the growth in commercial cross-border education. We analyse the experiences of a range of importing and exporting countries in relation to the major impacts of internationalization of education and will develop a comparative account of the range of regulatory measures used to shape cross-border markets in higher education.

**Governing International Trade in Higher Education: A Comparative Study of International Education Policy Development**
*Sponsor:* Australian Research Council (Discovery Grant)
*Chief Investigators:* Grant McBurnie and Christopher Ziguras

Australia is a major exporter of education, yet the cumulative social and economic impacts of large-scale commercial international education on our trading partners are not well researched. We seek to understand the similarities and differences between Australian and other governments’ objectives regarding the growing international market in education and their regulation of educational trade, with a view to informing relations between governments, educational institutions, educational peak bodies and other stakeholders.
Learning by Design: Creating Pedagogical Frameworks for Knowledge Building in the Twenty-First Century

*Sponsors:* Australian Research Council (Linkage Grant), ACT Department of Education and Training, Victorian Schools Innovation Commission, Education Queensland and Catholic Education Office, Diocese of Parramatta

*Chief Investigators:* Bill Cope, Mary Kalantzis and Nicola Yelland

This project examines how ‘middle-years’ teachers design, record and enact their curriculum, searching for evidence of a relationship between pedagogical choices and learner outcomes. From these investigations, and drawing on the theory of Multiliteracies, we are developing a tool to prompt more mindful and context-appropriate pedagogical choices, while encouraging teachers to document and share their practices.

Literacy Teaching in the Changing Communications Environment: Reading and Writing Multimodal and Digital

*Sponsor:* Australian Research Council (Discovery Grant)

*Chief Investigators:* Bill Cope and Mary Kalantzis

This project contributes to the updating of literacy pedagogy to meet the needs of learners in a communications environment where digital and multimodal texts are of growing significance. We are developing an educationally accessible way of talking about contemporary texts in the classroom, which supplements and extends traditional grammatical and literary understandings of the written word. Our aim is to create a model of literacy teaching which is more relevant to the contemporary communications environment and more engaging for students.
Microsoft Partners in Learning: Australian Evaluation Project

*Sponsor:* Microsoft

*Chief Investigators:* Mary Kalantzis, Helen Smith and Nicola Yelland

Microsoft Partners in Learning (PiL) is a global ICT initiative to which Microsoft has committed US$253 million internationally. By offering programs, software, training and professional development and recognition, Microsoft is offering incentives for state/territory departments of education to further invest in eLearning. In collaboration with Victoria University, we have been contracted to conduct an evaluation of the PiL projects being conducted by the Australian state/territory departments of education.

**Pedagogies for eLearning: A Critical Analysis of Strategies for Effective Use of Information and Communications Technologies for Teaching and Learning**

*Sponsor:* Australian Research Council (Discovery Grant)

*Chief Investigators:* Bill Cope, Mary Kalantzis and Nicola Yelland

What are the benefits and weaknesses of ‘eLearning’ in different subject areas and across a range of social settings? In this assessment we trace the micro-dynamics of the traditional classroom as contrasted with eLearning, and will develop models which make the most of the educational potentials of eLearning. No such direct comparison of teaching and learning has been made before. The results will inform the development of learning environments that most effectively contribute to the formation of fully enabled members of the emerging ‘knowledge society’.

**Towards the ‘Semantic Web’: Standards and Interoperability across Document Management and Publishing Supply Chains**

*Sponsors:* Australian Research Council (Linkage Grant) and FujiXerox

*Chief Investigators:* Bill Cope, Margaret Jackson, Mary Kalantzis, and Bill Martin

At a critical point in the development of the information economy, this project addresses the fundamental challenges of electronic standards and interoperability in the text and graphic media industries. These industries are a source of enormous and growing employment in Australia; their products also touch every person’s life in profound ways. This project will develop an extensive industry-focused knowledge base, and take this knowledge back to industry and the broader community through publications, conferences and workshops.
6.4 Discourses of Critical and Ethical Engagement

All of the Institute’s research themes are focused around research that centres on engaged fieldwork with communities located in over twenty sites that range from the local to the national and the global. Each also entails a level of ‘stepping back’ from that face-to-face research to perform reflexive analyses.

While the work done under the theme of Critical and Ethical Engagement is also based on engaged fieldwork, as its name implies, its emphasis is more explicitly concerned with engaging in debates around the nature of social formations across history, across borders and across the boundaries of life and death. Critical and Ethical Engagement is, then, an overarching theme that cuts across all the other research themes. It is the explicit attempt to engage analytical method with engaged research.

This work has been explored through a series of sub-themes that are structured around the connecting question of ‘alternative worlds, alternative practices’. For example, how we come to terms with technologies of the body (including stem cells); how we come to terms with histories of violence (including commemorative processes); and how we respond to globalization on many levels—local, regional and global. The following brief description outlines one of the analytical approaches that can be found across the work of several of the researchers in the Institute.

Critical and Ethical Engagement: Analytical Method

At least since Plato’s cave there has been recognition of a difference between ‘things-in-the-world’ and the way we interpret them. A tree may be a real thing in itself, but the name we give to it, and how we understand it, requires a first level of description for us to make the most basic sense of it. A tree doesn’t need to know it is a tree: we do. The most commonly used word in this social-theoretical method—abstraction—is a more complex way of saying that our characterisations or interpretations of the world are descriptions. The word ‘description’ itself implies an accurate reflection of the reality of a ‘thing-in-the-world’. To use the word ‘abstraction’ instead draws out the fundamental insight that any description is not just that; it is informed by prior understandings of ‘being-in-the-world’, ‘knowing-the-world’ and ‘engaging-in-the-world’ that are shaped by the lived being of the person—or god, or society—who attributes the description. There is no absolute ‘state of nature’ from which descriptions of the world or social interactions can be formed. To be able to describe, we are already involved in a worldview of one form or another. In the first instance, the repeated use of the word ‘abstraction’ can be alienating and confusing, but if this basic explanation is kept in mind, that need not be the case.

There is also a second sense in which the concept of ‘abstraction’ is used that it is extremely important to absorb: it is a mobile concept, inasmuch as abstractions from the ‘things-in-the-world’ that are being described can be more or less intense. It is a basic tenet of this theory, for example, that the increasing technologization of almost any sphere you care to name—communication, reproduction, war—carries with it a complementary intensification of the level of abstraction of the ‘thing-in-the-world’ being described. For example, embodiment—the physical and mental experience of existence—is the condition of possibility for our relating to other people and to the world. Fully able or seriously disabled, it is through our physicality that we function as social beings, whether in face-to-face communications, through handwritten letters, printed missives, or by keying disembodied electronic symbols into a computer to ‘stay in touch’ with someone half a world away. Embodied social relations exist both as the context (the prior circumstances) and as an outcome (a consequence) of given social formations, given systems through which we create and gain social meaning.
To expand, the ways in which different societies constitute social practice affects how that meaning is shaped, presented or represented. And both within and across societies those meanings can change. Rules of bodily probity, for example, vary enormously across cultures. People living in tribal or traditional societies have a fundamentally different sense of their bodies and their embodied relations with their community. These differences also occur across time within a given culture. The dead body of someone you knew—possibly your neighbour—was an unremarkable sight in medieval Europe, particularly during the plagues, even if it was never normalized as a moment emptied of emotions. The physicality of death was relatively open, public and ritually managed. In more recent times, the publication of such images as the assassinated Pym Fortuyn lying in a Netherlands street, a man who many people felt they ‘knew’ through the promulgation of his physical image in the media during his life, is considered shocking not just because of the violence that led to the fact. In contemporary Western culture even the photographic representation of death—unless it is in some safely ‘anonymous’ war zone or natural disaster—is now seen as a deeply private matter, unspeakable, and to be resisted. The naked, floating dead damming the waterways of Bandah Aceh are fit fare for the nightly news, but the returned bodies of US soldiers killed in Iraq are not.

This theoretical method offers a schema for analysing, or approaching reflexively, social formations across time, across cultures and across space, without reducing any of the intricacy or complexity of the very real differences between worldviews. The schema is built up of what may in one sense be an arbitrary set of levels that stand in relation to each other across a series of planes. These are certainly not the only levels that could be used, nor is social theory the only sphere in which this method could be applied, and nor are the categories within those levels the only categories that could be used. And it should be noted that the only way in which any of these levels is ‘ranked’ is in terms of the degree of abstraction involved within its purview; there is no question of value or status inherent in the ordering. But for the purposes of what is being analysed here, they are enough to encompass the generality of societies within the world now and their antecedents, without becoming so bogged down in details that we would descend into arcane, incomprehensible unworkability.

It is a huge task to provide an overarching general theory of how societies appear in the world. But to return to the opening above: there are levels to this theoretical method of social (worldview) formation and the first of them is the one we most take for granted.

How do we interpret the world at large?

**Level One: Empirical Analysis**

The method begins by presuming the importance of a first-order abstraction, here called empirical analysis. It entails drawing out and generalizing from on-the-ground detailed descriptions of history and place. §

The first level of analytical abstraction is an ordering of ‘things-in-the-world’, before any kind of further analysis is applied to those ‘things’. One of the strengths of this method is that its insistence on reflexive analysis forces us to separate out the first, second and any further levels.
Level Two: Conjunctural Analysis

Thus the second step of the method entails examining the conjunctures of various modes of practice in any particular social formation, from production to communication. §

The second level of analytical abstraction involves identifying and more importantly examining the intersection of various ‘modes’ (established sociological, anthropological and political categories of analysis) of practice, or ways of framing the ‘things-in-the-world’ defined in the first level. The continuities or configurities between these modes are not generally well addressed and to do so allows for a more complex and finely nuanced reading of historical, political and social events, and social facts.

Level Three: Integrational Analysis

The third level of entry into discussing the complexity of social relations, integrational analysis, examines the intersecting modes of social integration—differentiation. These different modes of integration are expressed here in terms of different ways of relating to and distinguishing oneself from others—from the face-to-face to the disembodied. §

The third level of analytic abstraction involves categorising ways in which people define themselves, particularly in relation to their differences from ‘others’. These vary with the kinds of societies people live in, and are deeply related to variable understandings, and abstractions, of lived social being.

Level Four: Categorical Analysis

Finally, the most abstract level of analysis to be employed here is what might be called categorical analysis. This level of enquiry is based upon an exploration of the ontological categories such as temporality and spatiality. §

The fourth level of analytical abstraction outlines four fundamental social formations—tribalism, traditionalism, modernism and postmodernism—within which the levels of analytical abstraction one through three can be integrated. These social formations have historical precedents but are not restricted to a particular time or place; they can and do exist side by side, in tension. Each of them is characterized by particular understandings of (knowledge systems/epistemologies) and ways-of-being in the world (ontologies).

Each of these four levels has within them (at least) four levels of analysis that elaborate upon and differentiate levels of intensifying abstraction of the general observation being made within each of them. You will note that because it describes fundamental social formations, categorical analysis can also integrate the three categories that precede it within this schema, depending on which angle you choose to view the matrix from. In fact, if we now look at the overview table, we begin to see how deeply inter-related and inter-penetrating these categories and levels are.
Ontological Abstraction

Ways of being in relation to others and to nature, understood in relation to the modes of categorization: embodiment and knowing, spatiality and temporality.

  e.g., Modes of Integration
  • face-to-face
  • object-extended
  • agency-extended
  • disembodied

Epistemological Abstraction

Ways of seeing and enquiring about the social and the natural.

  e.g., Modes of Enquiry
  • perceptual
  • analogical
  • technical
  • analytical
    — empirical analysis
    — conjunctural analysis
    — integrational analysis
    — categorical analysis

Deontological Abstraction

Ways of thinking about what is ‘good’ and ‘right’.

  e.g., Modes of Engagement
  • relational
  • exemplary-universal
  • codified
  • reflexive
    — an ethic of agonism
    — an ethic of rights
    — an ethic of care
    — an ethic of foundations

If we look at the second column, we see our four levels of analysis. The level from which we draw the four fundamental and overarching categories of social formation, categorical analysis, along with its companions, appears as the outcome of a ‘mode of enquiry’. We saw above that ‘modes’ are integral to conjunctural analysis, two levels prior to categorical analysis in the same list of levels. In the first column, within another (conjunctural) mode, we find the four categories of being-in-the-world as characteristic of integrational analysis, which we can see between conjunctural and categorical analysis. What is happening? We are moving into a three-dimensional framework using a two-dimensional graphic form. If we viewed this table from the ‘bottom’ we would see how the levels fall in terms of social formations. If we view it from the left-hand side, we would see much of what would appear in a table that describes the interpenetrations of ontological abstraction. If we view it from the right-hand side, we would see much of what would be in a table that described the levels of ethics in relation to epistemology, or the social formations of categorical analysis, if one were to appear. Viewing it from above, we see how the levels of abstraction fall within ways of being-, knowing- and engaging-in-the-world, each of which are implicit in all the levels here described.

Each point within the three-dimensional matrix represents an intersection of the levels of this method, each of which can be viewed from any one of the planes of being, knowing and engaging. If one then imagines that each of the parallel planes to each of those three is categorical analysis, not as an end-point but as a level of abstraction that permeates through each of those three planes we begin to see how overlapping and interpenetrating are the influences upon the vectors or moments of those intersections.
To finish with a quote,

all we are doing is providing a method for sensitizing research and political argument ... By moving back and forth across the levels of analytical abstraction and attempting to understand the ontological changes of our time, it is intended that Globalism, Nationalism, Tribalism will illustrate its argument about the emergence of a globalizing and postmodernizing political community as it overlays other continuing forms of community-polity. In terms of the present condition of the world, the most general argument made by the book is that polity and community are increasingly held together at the level of disembodied extension and structured by the emergence of increasingly globalized and abstracted modes of practice. §

§ All these passages are excerpted from Paul James, Globalism, Nationalism, Tribalism: Bringing Theory Back In, London, Sage Publications, 2006.
ARC Discovery: Biotechnology across the Borders of Life

_Sponsor:_ Australian Research Council (APD Fellowship)

_Chief Investigator:_ Kate Cregan

The intent of this project has been to interrogate the debates and policy surrounding embryonic stem cell technology and two intimately connected medical technologies—reproductive technologies, in which it is founded, and organ transplantation, which it seeks to overcome. Each of these technologies repeatedly confronts and tests social, cultural, ethical and legal precedents, fuelling worldwide political and media debate. The project aimed to address the social effects—locally and globally—of these technologies. Analyses of altruism, giving and commodification underpin the study, and are used to elucidate the social ramifications of the practices and expert discourses of these biotechnologies.

Specific aims of the project have been to demonstrate the function of notions of therapy, altruism, donation and giving within reproductive technologies and transplantation procedures, particularly focusing on embryonic stem cell technologies; to examine how these discourses are located within practices of the local, national and global exchange of body parts; to analyse debates over the social and political–legal ramifications of these procedures; and to extend and contest current arguments on the ethics of reproductive technologies and transplantation.

While the project funding was formally completed in March 2006, the research of the project will be ongoing for some time to come. Outcomes so far have been the completion of a book—*The Sociology of the Body: Mapping the Abstraction of Embodiment*, London, Sage Publications, March 2006—and the contracting of a second, *The Theatre of the Body*, to Brepols Publishing in Turnhout, Belgium (due for publication in December 2007). A further monograph on therapy, altruism, donation and giving is under preparation.

*Revolution*, ‘celebrating the machine with a heartbeat’, a journal on display in Petaling Jaya, Malaysia, 2006.

The content of the journal is dedicated to high-fashion expensive watches.
6.5 Research Websites and the Global–Local Database

The Globalism Institute’s Websites

In early 2004, we were asked to produce a web-based report as an outcome of the ARC Sources of Insecurity Research Network seed-funding. This drew together researchers from across Australia to work on human security and insecurity, and subsequently became our first research-themed website. This has been live at www.sourcesofinsecurity.org since February 2004. Around the same time this website was built—inspired by the approach of the Globalization and Portal Project (GAPP) which was organized by the Globalization Research Center at the University of Hawai‘i—we began to plan the construction of an online research database through which we could engage in the reciprocal sharing of research knowledge with our research collaborators around the world. In the first instance this was intended to support and engage all participants in the research projects under the theme of Community Sustainability, but it was always with the long-term view that the Global–Local database would become a research resource for all the themes that underpin and interconnect our research.

Over the course of 2005 and 2006, this hope become a reality. Since the launch of www.communitysustainability.info in November 2004, which formed the first ‘portal’ to the Global–Local Database, we have set up three more thematic research websites: Border Knowledges (www.borderknowledges.info); Critical and Ethical Engagement (www.critical-ethical.org) and Globalism and Nationalism (www.globalism-nationalism.org). Each of these sites is now connected to the database and the work of contributing research materials has commenced in earnest.

Finally, in May 2005, we re-launched the main Globalism Institute website (globalism.rmit.edu.au) as the central point for these satellite sites. Between January 2004 and December 2006, our web-presence has grown from one basic home-site to a sophisticated network of six interconnected websites, backed by a potentially huge research database. In addition, each individual website houses conference websites, with the main Globalism Institute website acting as an increasingly active publicity hub for all our activities. For example, in 2005 the Sources of Insecurity site hosted two extremely successful public events—the Pathways to Reconciliation Conference in Sarajevo, and the East Timor Women’s Forum in Melbourne. The Intercultural ‘Food and Thought’ Mela, held in Hamilton in February 2006, appeared on the Community Sustainability website. The main site publicizes our regular monthly Research Seminar Series, the wealth of forums we support and the suite of international conferences which we co-organize.

The Global-Local Database

Once fully developed, the Global–Local electronic database will include interpretative overviews, documents, photographs and audio files, available through the web for all the participants of all the projects conducted within and in collaboration with the Globalism Institute.

Each research theme has its own tailored entry to the database on its website, but as fieldwork at specific locations becomes more active, the research websites have the capacity to add separate entries for each of the locations at which research is being conducted.

For example, at www.communitysustainability.info/research/research_locations the Community Sustainability website has entries for Broadmeadows, Braidwood, Daylesford, Hamilton, St Kilda, Sarajevo, Havana, Dili, Rhodes, Petaling Jaya and Port Moresby.
On the Sources of Insecurity website, at www.sourcesofinsecurity.org/research/globallocal.html, we have begun to open up database entries for Aceh, Bali, Bosnia and Herzegovina, Timor-Leste, Israel-Palestine, and the Solomon Islands.

From the main site we also provide several entries for groups of research collaborators whose work is not specifically related to any one research theme, but works across several. This includes the editors of Central Currents in Globalization series, and Members of the Globalization Studies Network.

The public material generated by the thematic research that is entered into the database will remain accessible for all communities and researchers, apart from material that we are ethically prohibited from making public. Culturally or politically sensitive material will remain confidential between individual researchers and the people with whom they are working collaboratively. Otherwise, the Global–Local database is an open-source project.

All materials, including images and stories, are copyright for the purposes of commercial use. For other users we ask only that they formally register their interest and the context in which the material will be used by emailing us, and fully acknowledge the source of the material.

How the Global–Local Database Works

Each research location or collaborating group has its own homepage with a tailored entry to the Global–Local Database and these are situated on each of our research websites. This contains information for community participants and through the database entry point allows on-site research collaborators and any member of that community participating in the project to contribute material to the database. Each site’s page has an interface to the database that is tailored to that community, which brings up the material specific to that research site or collaborating group.

However, researchers and participants are not restricted to searching only their own material; it is also possible to search material contributed at other sites in any general research category. Registered users who submit material to the database are required to categorize (tag) the material submitted (an ‘asset’) according to a set range of options that are based on our life-world and social themes (see http://www.communitysustainability.info/research/research-approach-method.html for a full explanation). The database can accept a wide range of ‘assets’, including image files, text documents, PDF files, film clips, and so on.

To submit material to the database via a website people need to be associated with one of the projects under the umbrella of one of our research themes or collaborative groups, and to register through the database as a participant at their site.

Registration can be done by anyone from anywhere in the world but material will not appear on the database until the registration and the content of the material has been approved by a Research Site Manager. This is simply a ‘safety mechanism’ to avoid materials in our database being corrupted by viruses or inappropriate material being loaded to the database.

On each of the websites we provide more information on how to use the database, but queries regarding the Global–Local database or any of our websites, should be directed to our Web and Database Manager, Todd Bennet (todd.bennet@rmit.edu.au).
6.6 Past Major Projects and Grants

- ‘Australian Responses to Refugees’ (2003–06), Australian Research Council (Discovery Grant): Paul James and Mary Kalantzis.
- ‘Teachers Resource Kit: Multiculturalism Education Program to High School Students’ (2005), Office of Multicultural Interests, Department of Premier and Cabinet, Western Australia: Bill Cope and Mary Kalantzis.
- ‘Violence at the Intersections of Globalism, Nationalism and Tribalism’ (2003–06), Australian Research Council (Discovery Grant): Paul James and Tom Nairn.
- ‘The Wellbeing of Communities: Cultural Activities, Social Health and Community Sustainability’ (2003–06), Australian Research Council (Linkage Grant): Kim Humphrey, Paul James and Christopher Scanlon, with VicHealth—Victorian Health Promotion Foundation as industry partners.
- ‘Community Celebrations’ (2003–04), VicHealth grant: Paul James, Douglas McQueen-Thomson and Christopher Ziguras.
- ‘Sustainable Community-Based Vocational Education’ (2003), National Council of Vocational Education and Research (NCVER) grant: Leanne Reinke and Helen Smith in collaboration with Banduk Marika and Colin Lane from Gamarra Nuwul Land Care Yirrkala in North-East Arnhem.
- ‘English as a Global Language’ (2003), Australian Research Council Discovery Grant funding: Michael Singh, Peter Kell and Ambigapathy Pandian with Christopher Scanlon.
- ‘International Student Mobility and Educational Innovation’ (2003), Australian Research Council Discovery Grant: Michael Singh and Fazal Rizvi.
- ‘Representing the Refugee’ (2003), British Academy funding: Paul James and Peter Phipps with John Hutnyk, Goldsmith's College, London.
- ‘Community Health and the Arts’ (2002), VicHealth: Christopher Ziguras, Douglas McQueen-Thomson and Paul James.
- ‘C2C System: An Integrated Book Production Project’ (2001–02), sponsored by the Department of Industry, Science and Resources and organized through Common Ground. Collaborators included the Globalism Institute, RMIT Art, Design and Communication, RMIT Business, FELCS, and Common Ground. The project attracted approximately $1.7 million in research funding to RMIT.
City view, Kuala Lumpur, Malaysia, 2006
Publications

One of the aims of the Institute is to support research that leads to relevant and socially engaged publications. Listed below are the publications, conference papers and public addresses by the core personnel.

7.1 Publications 2006 and Forthcoming

Books


**Other Monographs and Reports**

• Martin Mulligan, Kim Humphery, Paul James, Christopher Scanlon, Pia Smith and Nicky Welch, *Creating Community: Celebrations, Arts and Community Wellbeing within and across Local Communities*, Globalism Institute and VicHealth, Melbourne, December 2006.


**Chapters**


Refereed Articles


- Paul James, ‘Reframing the Nation-State: Rethinking the Australian Dream from the Local to the Global’, *Futures*, vol. 39, no 2–3, 2007, pp. 169–84.


• Mary Kalantzis and Bill Cope, ‘Big Change Question—Taking into Account Mainstream Economic and Political Trends, Can/Should School have a Role in Developing Authentic Critical Thinking?’, *Journal of Educational Change*, vol. 7, no. 3, 2006, pp. 209–214.


• Yaso Nadarajah, ‘Community and Spaces for Engagement’ *Local–Global*, vol. 1, 2005, pp. 64–78.


• A. Roibás and Daria Loi, ‘DIY iTV Producers: Emerging Nomadic Communities’, International Journal of Web Based Communities (Special issue on Mobile Virtual Communities), vol. 3, no. 1, (forthcoming).


Other Articles and Political Commentaries


• Elizabeth Grierson and I. Barberis, ‘Faculty of Navigations and Faculty of Breathing Space in the Academy of Radical Generosity’, Metronome Think-Tank, in collaboration with Documenta 12 Magazines (n.p.), 2006

• Elizabeth Grierson, ‘Foreword: Paradigm Shift’, Paradigm Shift Bachelor of Arts (Fine Art) Graduation Show 2006 Catalogue, Pao Galleries of Hong Kong Arts Centre (n.p.), 2006.


• Yaso Nadarajah, ‘Research Studies Squatter Life In Booming Metropolis’, The Education Editor, New Straits Times, Kuala Lumpur, Malaysia.


• Christopher Scanlon, ‘Dancing in the Folds’ (a review of BalletLab’s ‘Origami’), RealTime, 75, 2006.
• Christopher Scanlon, ‘Just Don’t Mention the War’, The Age, 3 October 2006.
• Christopher Scanlon, ‘It’s More than Sick to Keep Propping up Health Insurers’, The Age, 22 September 2006.
• Christopher Scanlon, ‘A Few Home Truths’ (Review of Alain de Botton’s The Architecture of Happiness), The Age (A2 Section), 27 May 2006.
• Christopher Scanlon, ‘Speaking Up for Languages’, The Age, 20 February 2006.
• Christopher Scanlon and Matthew Ryan, ‘Hanson, Howard and the Exhaustion of Politics’, Arena Magazine, no. 81, February–March 2006.
• Nicky Welch, ‘Your Call is Important to Us’. Arena Magazine, no. 85, 2006, pp. 30–33.
Keynote, Conference Papers and Other Public Addresses


• John Fien, invited keynote speaker, UNESCO Asia-Pacific Conference on Teacher Education for International Understanding and Sustainable Development, Penang, Malaysia, August 2006.

• John Fien, panel member, Asia-Pacific UN Inter-Agency Meeting on UN Decade of Education for Sustainable Development, Bangkok, Thailand, July 2006.


• Damian Grenfell, ‘Conflict in East Timor: Causes, Consequences and Possible Ways Forward’, presentation, Australian Institute of International Affairs, Melbourne, Australia, June 2006.


• Elizabeth Grierson, ‘Dame Louise Henderson: Early Career from Paris to New Zealand 1920s to 1940s’, invited speaker, Dame Louise Henderson Symposium, School of Fine Arts, University of Canterbury, New Zealand, 26 November 2006.


• Elizabeth Grierson, ‘Creativity and Culture: the Redefining of Knowledge through the Arts in Education for the Local in a Globalised World’, invited keynote address, Postgraduate Residential School, Charles Sturt University, Wagga Wagga, Australia, 26 September 2006.


• Elizabeth Grierson, invited speaker, Forum Panel ‘Mobility, Knowledge and the Artist’, Metronome Think-Tank on the Future of the Academy, in collaboration with Documenta 12 Magazines, Mori Art Centre, Academyhills, Roppongi Hills, Tokyo, Japan, 18–20 September 2006.


• Elizabeth Grierson, invited speaker, Partnerships: Arts Management, Cultural Policy and Globalisation, Opening Ceremony of Arts Management, East China Normal University (ECNU), Shanghai, China, 18 March 2006.

• Elizabeth Grierson, ‘Creativity and Culture: the Redefining of Knowledge through the Arts in Education for the Local in a Globalised World’, invited address, UNESCO World Summit for the Arts in Education, Lisbon, Portugal, 6–10 March 2006.


• Paul James, ‘Transformational Change in Community Development Policy’, plenary address, Community Development Ministerial Forum, Port Moresby, Papua New Guinea, 16–19 October 2006.

• Paul James, ‘Globalization and Citizenship’, invited address, Sociology Teacher’s Association, Victoria, Australia, 14 October 2006.

• Paul James, ‘Globalization and Community Sustainability’, keynote address to a day-long forum organized around the Globalism Institute’s work on Globalization and Community Sustainability, Universiti Malaya (UM), Kuala Lumpur, Malaysia, 29 August 2006.


• Paul James, ‘Community Wellbeing in a Time of Slow Crisis’, invited address, Centre for Health and Society, School of Population Health, University of Melbourne, Australia, 27 July 2006.


• Paul James, ‘Beyond the Myths of Ethnic Violence: Configurations of Localism, Nationalism and Globalism’, keynote address, Ethnicity and Nationalism in Divided Societies Conference, sponsored by the S. Daniel Abraham Center for International and Regional Studies, the Evans Program in Mediation and Conflict Resolution, and the Tami Steinmetz Center, Tel Aviv University, 4–6 June 2006.


• Paul James, ‘Explaining Globalization’, invited address, University of the Third Age, Ross House, Melbourne, Australia, 20 April 2006.

• Paul James, ‘Understanding Race Riots: From Paris to Sydney’, invited address, School of Anthropology, Geography and Environmental Science, University of Melbourne, Australia, 13 April 2006.
• Paul James, ‘The Sources of Insecurity’, plenary address, In Security Conference, University of California, Irvine, USA, 16 March 2006.


• Paul James, ‘Globalization and Internationalism’, invited address, Australian Institute of International Affairs VCE series, ABC auditorium Melbourne, Australia, 3 March 2006.

• Paul James, ‘Technology, Pedagogy and the Continuing Importance of the Face-to-Face’, invited address as part of a consultancy to the Victorian Department of Education & Training (DE&T) ‘Schools in 2020’ project, Australia, 2 March 2006.


• Daria Loi, ‘[my your our suitcase]’, interactive and refereed installation, MART, Museum of Modern and Contemporary Art of Trento and Rovereto (installation part of Participatory Design Conference 2006), University of Trento, Italy, 1–5 August 2006.

• Daria Loi and Peter Burrows, ‘Magritte and the Pea: Anomalous Artefacts and the Contexts they Create’, conference paper, Research into Practice Conference, Hertfordshire University, UK, 7–8 July 2006.


• Daria Loi, ‘Thesis in a Suitcase: Arts-Based Inquiry and a Discussion on Methodological and Ontological Positioning’, invited seminar, School of Graduate Studies, University of Melbourne, Australia (organised by the Postgraduate Education Actor-Network Theory Study Group and Dr Dianne Mulcahy, Education Faculty and sponsored by the School of Graduate Studies’ Academic Activity Grant), 1 June 2006.

• Daria Loi, ‘Daria’s Suitcase: Part 3’, invited seminar, National Institute of Design Research, Swinburne University (organised by the Centre for Customer Strategy), Melbourne, Australia, 28 April 2006.
- Daria Loi, ‘Daria’s Suitcase: Part 2’, invited seminar, National Institute of Design Research, Swinburne University (organised by the Centre for Customer Strategy), Melbourne, Australia, 17 February 2006.

Street-life, Chennai, India, 2006
• Martin Mulligan, Kim Humphery, Paul James, Christopher Scanlon, Pia Smith, Nicky Welch, ‘Creating Community: Celebrations, the Arts and Wellbeing within and across Local Communities’, report of an ARC-funded research project, VicHealth, Melbourne, Australia, 2006.


• Peter Phipps, ‘Pathways to Reconciliation’ (with Hariz Halilovich, Ron Adams, Paul James, Steve Bakalis), introductory essay in Local–Global Studies in Community Sustainability: Sarajevo—Pathways to Reconciliation, Globalism Institute, Melbourne, 2006.

• Peter Phipps, opening address, Land is Life Exhibition, Melbourne, Australia, September 2006.


• Manfred Steger, ‘The Fate of the National in the Age of Globalization’, invited lecture, Research School of Pacific and Asian Studies, Department of International Relations, Australian National University, Canberra, Australia, 30 November 2006.


• Manfred Steger, ‘Ideology and the Transformation of the National Imaginary’, invited lecture, School of Film and TV Art and Technology, Shanghai University, Shanghai, China, 20 August 2006.


• Manfred Steger, ‘Ideology in the Age of Globalization’, invited lecture, Department of Political and Social Change, Australian National University, Canberra, Australia, 10 April 2006.


• Deb Verhoeven, ‘Twice Born—Dionysos Films and the establishment of a Greek film circuit in Melbourne (and beyond)’, XIIIth Biennial Conference of the Film & History Association of Australia and New Zealand, Melbourne, Australia, 16–19 November 2006.


• Deb Verhoeven, ‘Screening Cultures’, public lecture, Emerging Writer’s Festival, Melbourne Town Hall, Australia, 8 April 2006.

• Deb Verhoeven, ‘Going to the Cinema’, public lecture, RMIT Public Research Lectures, MCCC Lecture Theatre, Melbourne, Australia, 4 April 2006.

• Nicky Welch, ‘“Bad management”: Weight Gain and the Workplace’, conference paper, Sociology for a Mobile World, Annual Conference of The Australian Sociological Association, University of Western Australia, Perth, Australia, 4–7 December 2006.


7.2 Past Publications (Books)

2005


2004


2003/2002


Conferences and Forums

The Globalism Institute organizes and sponsors national and international conferences and seminars that provide public spaces for debating and formulating policy and practice in all dimensions of global-local relations. Each of these forums is treated as the basis for furthering the research aims of the Institute and is linked to the publication of research monographs and anthologies. We intend the forums as a means of forging co-operative research relations with institutes and centres of excellence within Australia and across the world.

8.1 Current Conference Series

Diversity Conferences

Sydney (Australia), 2000; Geelong (Australia), 2001; Honolulu (USA), 2003; Los Angeles (USA), 2004; Beijing (China), 2005; New Orleans (USA), 2006.

http://diversity-conference.com

The ‘Diversity Conferences’ are an international series of academic forums on reconciliation, multiculturalism, immigration and questions of cultural sustainability in a globalizing world. The series critically examines the concept of ‘diversity’ as a contingently positive aspect of a global world and globalized society, while attempting to get past easy claims about its essential virtue. Diversity is in many ways not only reflective of our present world order but also normatively preferable to its alternatives—racism, discrimination and inequity—however, this means that the notion deserves careful critical examination. The series seeks to explore the full range of what diversity means and to explore modes of diversity in real-life situations of living together in community—local, national and global.

Humanities Conferences

Rhodes (Greece), 2003; Prato (Italy), 2004; Cambridge (England), 2005; Tunis (Tunisia), 2006.

http://humanitiesconference.com

The Humanities Conference series aims to develop an agenda for the humanities in an era otherwise dominated by scientific, technical and economic rationalisms. What is the role of the humanities in thinking the shape of the future and the human? The conference’s overriding concern is to redefine the human and mount a case for the humanities. At a time when the dominant rationalisms seem to be running a course towards often less-than-satisfactory ends, this forum reopens the question of the human—for highly pragmatic as well as redemptory reasons. Central considerations of the conference include the dynamics of identity and belonging; governance and politics in a time of globalism and multiculturalism; and the purpose of the humanities in an era of contested social ends.
8.2 Other 2006 Conferences

Garma
Gove (Australia) July 2006
http://www.garma.telstra.com/index.htm

Unity for Peace: National Peace Activists Conference
Melbourne (Australia), May 2006

8.3 Other Prior Conferences

- Sources of Insecurity Conferences, Melbourne (Australia), 2004; Sarajevo (Bosnia-Herzegovina), 2005.
  www.sourcesofinsecurity.org/events/PathwaysToReconciliation.html
  http://www.garma.telstra.com/index.htm
- Two Fires Festival of Arts and Activism, Braidwood (Australia), March 2005.
- Fourth Pillar Conference: Councils, Communities, Cultures, Melbourne Town Hall (Australia), November 2004.
- Knowledge Management Conference, Penang (Malaysia), 2003; University of Greenwich, London (United Kingdom), 2004.
- National Aboriginal and Torres Strait Islander Visual Arts Conference, Adelaide (Australia), 2002.
8.4 Forums 2006

Each year the Globalism Institute sponsors and convenes a range of public events, including lectures and seminars, providing a forum for discussion of current public issues and academic debates. These events are held in addition to our regular Research Seminar Series at which researchers from within the Globalism Institute, School of Global Studies, Social Science and Planning, and RMIT University present working papers and current research.

In 2005, we launched the Global Justice Series in association with the Victorian Peace Network and the National Tertiary Education Union, RMIT University Branch. This series is an opportunity for members of the general public to hear major academic and activist speakers address key topics within current debates on human rights and peace.

**eLearning Symposium**

Melbourne (Australia), December 2006.

*Keynote speakers:* Professor Colin Lankshear, James Cook University; Professor Michael A. Peters, University of Illinois; Professor Mary Kalantzis, University of Illinois; Dr Michelle Selinger, Global Education Strategist for CISCO Systems; and Dr Ian W. Gibson, Macquarie University.

The inaugural eLearning Symposium was held at RMIT’s Storey Hall and was sponsored by RMIT Globalism Institute in association with Common Ground. One hundred and seventy-six people registered for the symposium, and just over sixty papers were presented.

The eLearning Symposium provided a space for dialogue around the intersection of information and communications technologies (ICTs) and pedagogy, with a focus on the work of the Globalism Institute’s Knowledge Design Forum.

The Knowledge Design Forum (KDF) is a framework for showcasing, connecting and managing the cluster of research and development projects, including four ARC (Australian Research Council) grants focused on education and digital technologies and the Microsoft Partners in Learning project—all housed in the Globalism Institute, and based on the work of Professor Mary Kalantzis and Dr Bill Cope.

**Justice and Reconciliation in East Timor**

Melbourne (Australia), November 2006.

*Speakers:* Former CAVR Chair Aniceto Guterres Lopes, Commissioner Isabel Guterres, Bishop Hilton Deakin, plus representatives of the Timor-Leste Government.

Following its dissemination throughout Timor-Leste in the second half of 2006, Chega!, the final report of the Reception, Truth and Reconciliation Commission (CAVR), was launched in Australia and the UK in November. The launch was a timely opportunity to reflect on Australia’s role in the past and future of our new northern neighbour.
Globalization: The Next Phase

Melbourne (Australia), November 2006.

Speaker: Jan Nederveen Pieterse, Professor of Sociology, University of Illinois

In this seminar, Professor Pieterse tackled the major questions posed by twenty-first century globalization. Is the rise of East Asia, China, and India just another episode in the rise and decline of nations, another reshuffling of capitalism? Does it advance, sustain or halt neo-liberalism? How does the co-dependence of the rise of Asia and neo-liberal globalisation affect the varieties of capitalism? What is the relationship between zones of accumulation and modes of regulation? What are the ramifications for global inequality?

Romancing Globalization: A Mexican Love Affair

Melbourne (Australia), October 2006.

Speaker: Rebecca Biron, Associate Professor of Spanish, Dartmouth College, Hanover (USA)

In this seminar, Associate Professor Biron considered two globally marketed and highly successful Mexican films, Amores Perros and Y tu Mamá También, for the way both films’ urban love stories act as an allegory for Mexico’s romance with globalization.

Instead of viewing globalization through an economic, sociological and political prism, both films treat it as an object of desire. Seen this way, Mexico’s relationship to globalization can be considered through the structures of feeling that traditionally distinguish national identities.
Public Interest Issues Raised by Nanotechnology

Melbourne (Australia), November 2006.

Speakers: Steve Mullins, ACTU; Dr Rob Sparrow, Monash University; Georgia Miller, Friends of the Earth; and Bob Phelps, GeneEthics Network

This public forum discussed the key issues raised by the science of the small. Steve Mullins discussed occupational exposure and toxicity issues, Dr Rob Sparrow outlined ethical implications and challenges, Georgia Miller considered social impacts and public participation, and Bob Phelps discussed parallels between the experiences of genetically engineered foods.

Global Justice Series: Robert Fuller Speaking Tour

Melbourne (Australia), October 2006.

Speaker: Robert Fuller, author, Somebodies and Nobodies and All Rise.

Robert W. Fuller’s All Rise: Somebodies, Nobodies, and the Politics of Dignity was recently published and follows his bestselling Somebodies and Nobodies: Overcoming the Abuse of Rank, which was widely acclaimed in Australia and across the world. Fuller argues that rankism—abuse of the power that comes with superior rank—does serious damage to our private relationships and public institutions. The book suggests how to design social institutions in order to overcome rankism and protect human dignity.

In All Rise, Fuller lays the groundwork for a dignitarian society by delineating the scope and impact of rankism and then shows how a dignitarian movement can defeat it by addressing such issues as: what would workplaces, schools, healthcare organizations, politics, religion and international relations look like if they were to embody dignitarian values? What policies could we develop to defend dignity in our various social institutions? How can we embody these principles in our lives and create a culture of universal dignity?

A City in Israel: Confronting the Complexities

Melbourne (Australia), August 2006.

Speaker: Yehuda Gradus, Director, Negev Centre for Regional Development, Ben-Gurion University of the Negev

This seminar explores the complexities of Be’er Sheva, a frontier city with a Bedouin population, formed of a series of migrant groups after layers of global change from the fall of the Ottoman empire to the fall of the Berlin Wall and the movements out of Northern Africa. Understanding this city, located between the Gaza Strip and the West Bank, helps us to understand the complexities of the politics and geography of the region.

Mining and Sustainability in the Philippines

Melbourne (Australia), July 2006.

Speaker: JP Alipio

JP Alipio, an indigenous Filipino, worked with the Legal Resource Centre (LRC/KSK—Friends of the Earth Philippines) to oppose the construction of a major mine in Northern Luzon by Australian company Climax Arimo. He now works with the recently formed local NGO the Cordillera Conservation Trust (CCT), which has a strong sustainable development approach. Mr Alipio spoke on mining and the environmental situation in the Philippines, with a focus on Northern Luzon.
Global Justice Series: ‘Israel and Palestine: is peace possible?’

Melbourne (Australia), July 2006

Speaker: Professor Jamal Nassar, Chair, Department of Political Science, Illinois State University

Jamal Nassar is a Jerusalem-born US professor who has written and lectured around the world on the history of the Palestinian national struggle and the politics of the Middle East.

Professor Nassar has established himself as a leading authority on the politics of the Middle East. His many publications include such books as Globalization and Terrorism: the Migration of Dreams and Nightmares, Intifada: Palestine at the Crossroads, The Palestine Liberation Organization: from Armed Struggle to the Declaration of Independence, Change Without Borders: the Third World at the End of the Twentieth Century, and Politics and Culture in the Developing World: the Impact of Globalization. Between 1991 and 1995, he served as editor of Arab Studies Quarterly and he currently serves on its editorial board as he does on the boards of other distinguished journals on the Middle East region.

Dr. Nassar shares his knowledge of the region’s politics through speeches and interviews. He has addressed the United Nations as an expert on the question of Palestine, and was consulted or has appeared as an expert witness on the area in highly visible court cases in the United States and Canada.
**Environmental Refugees**

Melbourne (Australia), March 2006.

*Speaker*: Professor Norman Myers, Oxford University

Since the early 1990s, Professor Myers has written widely on the phenomena of environmental refugees—people displaced from their homes by various ecological impacts, including global warming. These are people who can no longer gain a secure livelihood in their homelands because of drought, soil erosion, desertification, deforestation and other environmental problems, together with associated problems of population pressures and profound poverty. Not all of them have fled their countries, many being internally displaced. But all have abandoned their homelands on a semi-permanent if not permanent basis, with little hope of a foreseeable return.

**Global Justice Series: Zaki Chehab Speaking Tour**

Melbourne (Australia), February 2006.

*Speaker*: Zaki Chehab, political editor of the London-based *Al Hayat* newspaper and the Arabic TV channel LBC

When members of the Iraqi resistance first told their story to the world, they told it to Zaki Chehab, a tenacious and celebrated Middle East journalist. He is political editor of the London-based *Al Hayat* and of the Arabic TV channel LBC. For over twenty-five years he has covered Middle Eastern conflicts as a commentator for the Arab and Western media, including CNN, BBC, and Al Jazeera.

**Intercultural ‘Food and Thought’ Mela**

Hamilton (Australia), February 2006

www.communitysustainability.info/events/FoodandThought

This intercultural and international event was an opportunity for communities from the Hamilton region and beyond to hear some of Australia’s leading chefs and food writers such as Stephanie Alexander, Gay Bilson, Richard Cornish and others speak on the global and local food issues facing communities around the world.

‘Mela’ is a Sanskrit word for a festival, a fair or a large gathering. In this tradition, the Intercultural ‘Food and Thought’ Mela was an opportunity for people to come together at a shared table and celebrate the rich diversity of their food communities.

Today’s global food supply is made up of complex and often invisible relationships between corporations, producers, governments, individual consumers and local communities that raise many questions about how food connects us—as individuals, as communities, as nations—to each other.

What is the importance of local food systems to our communities? How does the way we produce and consume food impact on our cultural, spiritual, environmental and economic wellbeing? How can young people be encouraged to develop an interest in growing, preparing and sharing good food? These were some of the issues raised at the Intercultural ‘Food and Thought’ Mela.

**Research Seminar Series**

Postgraduate Program

9.1 Postgraduates Program

The Institute has as one of its central activities the provision of a research culture supporting postgraduate supervision in the areas of globalism, transnationalism, nationalism and cultural diversity. It concentrates this supervision in the university’s research programs of Doctor of Philosophy and Masters Degree by research.

9.2 Postgraduate Students 2006

Doctor of Philosophy

Diana Bossio, Representing Media: the Government and Media in Australia
Louise Byrne, West Papua: Tensions in the Transition to Independence
Supaporn Chalapati, Program Quality and the Internationalization of Higher Education in Thailand: Case Studies of Two Thai Universities
Rhonda Chapman, Voices From the Field: Stakeholder Perceptions Of Education In Sustainable Development Projects
Dean Coldicott, The Emergence of the World Trade Organisation: Multilateralism, Public Policy and Global Governance
N.A.T.B (Theja) Dias, Communicative Language Teaching and Teaching English to Speakers of Other Languages in the Sri Lankan University Context
Susan Ennis, Religion, Spirituality and the Refugee Experience
Irene Forostenko, History of FECCA (Federation of Ethnic Communities Councils of Australia) 1975–1995
Julie Foster-Smith, An Accidental Pragmatist: Crossing Boundaries of Dominant Cultural Practices
Zelda Grimshaw, East Timor: A Social History of Indonesian Occupation 1975–1999
Eileen Hanrahan, Voicing Unwelcome Truths: a Discourse-historico Analysis of Discourses on West Papua
Pornpimon Hart-Rawung, Internationalizing Vocational English Language Education in Thailand: English Language Programs for Thai Engineers
Maree Keating, The Impact of Australia’s Freet Trade Agreements on Women Working in the Asian and Australian Manufacturing Sectors
Gareth Knapman, Inclusion and Exclusion: Western Discourse and the Framing of National Identities in Southeast-Asia
Weihua Luo, English Language Teaching in Chinese Universities in the Era of the World Trade Organization: a Learner Perspective
Craig McGregor, Contemporary Debates on Torture
Alisa McLeary, Character: Stories of War
Emmanuel Peters, How Do Social Security Recipients Experience Mutual Obligation? Interrogating The Discourses Of Recent Welfare Reforms

Widad Pitrus, The Impact of Personal Networks and Social Support on Small Business Success among Members of Middle Eastern Communities in Victoria

Sasho Ripiloski, A Case Study of Survival: Macedonia 1991 to the Present

Shanthi Robertson, The Transition from International Student to Skilled Migrant in Victoria

Barbara Rogalla, Legal Rationalism, the Howard Government and Refugees

Charlotte Scarf, Knowledge Networks for Development

Andrew Scerri, Subjectivity, Consumption and Affluence

Rachel Sharples, Communities, Cultural Resistance and Empowerment in Burma


Aiden Warren, An Examination of the Bush Doctrine

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Yu Cong, Attitude, Motivation and Second Language Learning Strategies

Andrea Garivaldis, The Transition from an English Language Centre to Suburban Secondary Colleges: a Comparative Study of Newly-Arrived Immigrant and International Students

Lidia Horvat, Is Cultural Competence An Emergent Paradigm? Towards a Defensible Theory and Framework?

Hsu Chun-Yen, Sino-American Relations and Détente

Ruttigone Loh, Private Higher Education in Malaysia


Zvjezdana Peuraca, Transnationalism and Faith Communities: Case Studies of the Serbian Orthodox Parishes in Australia and their Links across the World

Nurgul Sawut, Central Asian Turkic Ethnic Groups Regional Economics Research

Fatih Vanlioglu, The Cypriot Situation

Bowstock Umaroho, A Case for Political Decentralisation in Nigeria
Cultural Dialogue Forums

10.1 The China–Australia Forum

The Chinese–Australia Forum is a key part of RMIT’s university-wide research concentration in globalization and cultural diversity. The Forum has a number of interconnected aims:

- to build research, educational and cultural relationships between Australia, the Chinese diaspora and China by means of conferences and scholarly exchanges;
- to undertake research that investigates the complex and contradictory processes of globalization and localization in relation to the Chinese diaspora, particularly focusing on questions of community sustainability;
- to examine the risks associated with the globalization of English, and to explore the uses and abuses on international education and training in interchanges between China and Australia;
- to contribute to the sustainability of linguistic diversity and the enhancement of the world’s multilingual knowledge base;
- to broker and co-ordinate the provision of community leadership skills development and management training for people from China and those intending to work or study there.

Conferences

In July 2002 Beijing Normal University co-hosted with RMIT University, Melbourne, Australia, the Ninth International Literacy and Education Research Network (LERN) Conference in Beijing. The focus of the 2002 Learning Conference was ‘New-Learning: Cultures, Technologies, Literacies, Persons’. Since the events of September 11, 2001 the Conference’s themes of cultural diversity, globalization, citizenship and new information and communications technologies, are now more important than ever.

Language and Culture Study Tour to China

Each year since 1997 the Chinese–Australian Forum has co-ordinated an exciting program of Language and Culture study tours to China. These study tours provide Australian students with the opportunity to gain knowledge about contemporary Chinese politics, economic development, social changes, and underlying cultural issues of significance in China today. Our Chinese partner, Nanjing Normal University, provides considerable assistance and input into this month-long language and cultural study tour. The University has been long established in Nanjing, a city that was China’s capital for six dynasties and has a rich cultural heritage.

Exchanges between Australia and China (UMAP)

The University Mobility in Asia Pacific (UMAP) Program is an association of government and non-government representatives of the higher education sector throughout the Asia-Pacific region. The Australian Federal Government sponsors tertiary students to study accredited courses in universities throughout the region. RMIT has been working with this program since 2001 to sponsor students and staff exchanges with a number of universities including Nanjing University, Dalian Maritime University and South China Normal University.
Other Activities

- provide advice to various Australian State and Federal Government agencies on Chinese governmental visits.
- organize industry consultation for Chinese Government ministries such as Treasury, Social Security and Welfare.
- facilitate industry management education about Australian policies and administration.

Recent activities have included briefings for official delegations and training programs such as:
- officer training—Civil Affairs Bureau of Beijing Municipal City Government
- senior citizen development and services—Beijing Municipal City Government’s Senior Citizen Management Team
- civil administration—Beijing Municipal City Government’s Civil Affairs Bureau and the Civil Affairs Bureau of Tianjin Municipal City Government
- environment development—Beijing Chaoyang District Government
- tourism and hospitality—Beijing Tourism and Hospitality Senior Management
- internal and external auditing—Beijing Municipal Audit Bureau
- university and vocational education articulation—Changzhou Local Government and Education Authority.

Partnerships

The China–Australia Forum has recently forged a relationship with the Pacific Group, a leading multi-media Chinese enterprise based in Melbourne. It publishes the Pacific Times, a weekly newspaper with the largest readership among the Chinese newspapers in Australia.
10.2 The Intercultural Projects and Resource Unit

The Intercultural Projects and Resources Unit (IPRU) was established in 1997 by the Office of International Programs to develop projects and initiatives that had emerged from engagement with a diverse range of individuals and groups. These included Indigenous communities and elders; students; academics; landowners; administrators; conservationists; businesses; families in rural and regional communities; and Australian and international researchers.

IPRU creates spaces in which people from a diversity of backgrounds are able to negotiate identity, develop a voice and represent themselves within a labyrinth of impersonal spaces in an increasingly interdependent and culturally diverse global environment. From late October 2001, IPRU has been located in Community and Regional Partnerships to provide a focus for further development of its regional projects within the University’s community service and regional partnerships strategy. Functioning as a Unit comprising of a Co-ordinator and one or two staff (at its maximum), IPRU exists as a network of projects—informed and continuously challenged by the relevance of its philosophy.

Major ventures and programs developed from within IPRU include: the RMIT International Community Exchange/Hamilton project; (RMIT University’s largest regional partnership program); the Melbourne-to-Mallee community links program; the RMIT Association of International Students (8,000 students); the annual RMIT World Week celebrations; the RMIT Cultural Diversity Policy; the Handbury Fellowship Program (a community–university research fellowship); and the Victorian Building Global Networks projects (nine universities). These programs draw on the support of more than 500 individuals and a range of local, regional, national and international groups, networks and associations. In total over the past four years, IPRU programs have raised close to six million dollars in funds through Government and non-government grants, philanthropic organisations and trusts.

The driving philosophy behind IPRU is that the ‘global’ increasingly exists as a cultural horizon within which we (to a varying degree) frame our existence and work. Local connectivity compounds this already existing complex connectivity—yet offers different understandings and spaces within which new ways of thinking and-doing emerge. Fruitful learning can take place when Indigenous, traditional, informal and formal knowledge systems meet in a space of mutual respect and values.

IPRU works from within the Globalism Institute and in ongoing partnerships with groups within and outside the University. This has extended the diverse network of practice as a repository for research to better understand and inform community sustainability practices as well as university, community and government policy and planning processes.