



Abstract zur Keynote-Lecture

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Globalization, Appropriation and Conflict

Globalization is going on, if there are different understandings about what it is. Almost everywhere, including the areas of information, trade, finance, migration and culture, situations seem to have become different particularly after the 1990s, although we do not know exactly what has been changed and how. The sense of "globalizedness" has become stronger, and we all increasingly feel that things are more "connected" than before and they are somehow spun into some sort of wider systems. But, as a sociologist has once remarked, trying to explain the diversity of phenomena with the simple term "globalization" might not lead us too far. Based on my interdisciplinary research project, a Global COE Program "A Research Base for Conflict Studies in the Humanities," I would like to present a theoretical model for the understanding of actual processes widely found in the contemporary world. In this model, "globalization from above" is taken as a driving force. World-wide activities by the governments of developed countries, growth of multi-national corporations, expansion of international flow of people, goods and money and revolutionary advancement of information and communication technology has brought about forces of "globalization from above"

across the globe. Reactions to this process come "from below," or from those who actually live through these global transformations and experience them in specific localities. It is possible to conceptualize the whole dynamics in a polar continuum between "positive acceptance" and "outright denial" at both extremes with some kind of "adaptation" and "alternative globalization"

in-between. This simple model based on positive or negative reactions to globalization becomes complicated when it is combined with an opposition between a "universal" orientation towards globalism and a "parochial" orientation towards localism. These two orientations generally coexist in specific instances, and the analysis of the tension and contradiction between these orientations in concrete cases was a central theme in Clifford Geertz's anthropological pursuit. We can argue that universalism/globalism tends to appear in the form of democracy, neo-liberalism, cosmopolitanism, humanitarianism, environmentalism or, sometimes, indigenism, while parochialism/localism may occur in the form of nationalism, ethno-nationalism, linguistic nationalism, nativism, identity politics or, sometimes, xenophobia. This model of globalization can further be elaborated with the introduction of the notion of opposition between cultural identity and political identity, or between "selfhood" and "citizenship," a theme again appreciated and discussed by Geertz until his last days. I will illustrate the usefulness of this kind of conceptualization by the presentation of some case materials from Guatemala where I have done my field research.