



2023

Globalities: Made in California

Robina Bhatti

CSU, Monterey Bay, rbhatti@csumb.edu

Follow this and additional works at: <https://digitalcommons.humboldt.edu/csuglobaljournal>



Part of the [Arts and Humanities Commons](#), [Education Commons](#), and the [Social and Behavioral Sciences Commons](#)

Recommended Citation

Bhatti, Robina (2023) "Globalities: Made in California," *csuglobaljournal*: Vol. 1: No. 1, Article 5.

DOI: [<https://doi.org/10.55671/2837-0619.1004>]

Available at: <https://digitalcommons.humboldt.edu/csuglobaljournal/vol1/iss1/5>

This Theme 2: Institutions, Structures and Power is brought to you for free and open access by the Journals at Digital Commons @ Cal Poly Humboldt. It has been accepted for inclusion in csuglobaljournal by an authorized editor of Digital Commons @ Cal Poly Humboldt. For more information, please contact kyle.morgan@humboldt.edu.

THEME 2: *Institutions, Structures and Power*

If California 'sprang' into existence, its remoteness was lost with equal speed – though its island mentality has arguably remained. California today has 39.2 million citizens making it the largest state in the country – 10 million ahead of Texas at 29 million and far out distancing Florida with 22 million.

As of 2020 census there was no dominant ethnic group in California with 39% of its residents being Latino (becoming the largest group in 2014), 35% are white, 15% are Asian American or Pacific Islander, 5% are Black, 4% are multiracial, and fewer than 1% are Native American or Alaska Natives.

There are now more Californians than Canadians, Poles and all of Scandinavia though over 10 million Californians are immigrants and 27% are foreign born - the largest proportion of any state and more than double the rest of the nation (though over 54% of those foreign born but US citizens).

California is aging, but remains young when compared to the rest of the United States. By 2030, 1 in 5 Californians will be 65 or older. Given its size and demographics, it is perhaps not surprising that Californians also lead the country in ownership of cars, cell phones and computers while consuming more petroleum, more water and more chemicals all while generating more trash.

The point here is simply that the peoples of California and their multiple identities have made it a challenge to govern California. Mark Baldassare, associated with the Public Policy Institute of California since 1996 and its President and CEO since 2007, argued in his book, *California in the new Millennium: The changing social and political landscape of California* (2000) that this is a state of regions – often to its detriment. "The north and south have struggled over political power and economic development. The coastal and inland areas have fought over the rights to the water that flows out of the Sierra mountains...Policy discussions are often fragmented and incomplete, focusing on what's best for the regions as opposed to what's right for the state". He argues that these tensions are only intensified by the state's size as well as its unique geography. Almost more worrying for Baldassare is the underlying lack of faith (perhaps even distrust) Californians have in the political process, as historical wrongs and ongoing inequalities between peoples and regions have damaged the political process.

How California continues to build and rebuild its methods of self-governance - let alone project those values through its actions and presence around the world - remains a work in progress. Associate Editors Luba Levin-Banchik (San Bernadino) and Robina Bhatti (Monterey Bay) are taking the lead in this area. Bhatti specifically has made her career creating the space to study the processes of globalization and its impact on not only California, but the world. Taking the foundational pillars of Global Studies, she offers a wide range of questions and topics for examination under this theme as her opening contribution to *csuglobal* and we look forward to hearing from scholars across the range of fields suggested under the theme of Institutions, Structures and Power.

Dr. Alison R. Holmes, Managing Editor

Globalities: Made in California

Global Studies

The subject and object of Global Studies is *globalization*, understood as changing social relations in the context of a planet at risk. As a discipline, GS emerged in the 1990s and CSU, Monterey Bay was the first to offer an undergraduate program in Global Studies. Having created this first Global Studies program in 1995, I continue to be involved in its ongoing development. Over the past thirty years, there has been phenomenal growth in the number of Global Studies degree programs worldwide, even as the meanings and measures of globalization are changing and contested. In its third decade there is clarity and agreement on the core subject matter of Global Studies as a fluid, porous transdisciplinary field (Juergensmeyer, Sassen, Steger & Faessel 2018). Foundational concepts referred to as ‘pillars’ of this new discipline are normally identified to include globalization, space and time, global imaginaries, critical thinking and transdisciplinarity (Steger, and Wahlrab 2017; Steger, and James 2019). I add the concept of ‘economies and ecologies’ as it draws attention to the world as one social and natural place. Lastly, it is important to emphasize that research designs in Global Studies are transdisciplinary and are crucial for knowledge creation about our interconnected world. The journal **csuglobal** invites scholars, practitioners, and learners to intentionally cross disciplinary boundaries of humanities, social sciences, and natural sciences, to create knowledge about the *globality* or condition of being and becoming, global in California, and its CSU system.

Objective and Subjective Globalization

The meanings and measures of globalization have shifted from the initial 1990s corporate-led drive for expansion of business across borders, now identified as the ideology of market *globalism*. Then and now, this process was enabled by rapidly expanding information, communications, and technology systems. Earlier measures of globalization, however, were limited to counting people and products crossing borders as evident in the early [KOF](#) Globalisation Index and multiple other indices since (Olivie and Garcia 2020). As structures and

institutions have been produced and reproduced across borders, they lend themselves to rules and institutions of global governance. In this governance regime, the superhighways of digital connectivity and mobility still center the global North at the expense of intertwined multiple, metaphorical, and material global Souths. Severe global North-centered disruptions such as the financial crisis of 2008, ongoing climate crisis, as well as the Covid-19 pandemic have resulted in slowbalization with calls for delinking and de-globalization (Bello 2013) of an integrating world. Institutions like the World Economic Forum insist on a [reset](#), to recover disrupted globalism. Global Studies considers both the objective and subjective aspects of globalization equally important. Significant in this regard are measures that draw attention to global consciousness as a metric of globalization. The Wikipedia Global Consciousness Index (Stieve 2022) accounts for awareness of what it means to inhabit the world as *one place*. Research on California's global consciousness as being part of the world, and not apart from it, will help gauge how *global* the CSU really is.

Space and Time

Nuanced elaborations of the spatial turn or reconfigurations of space and time are needed to make sense of a shrinking world, often referred to as a 'compression of space and time' (Harvey, 1991). New deterritorialized and denationalized spaces in this global village connect lives, landscapes, and localities to co-produce the process and condition of being global, glocal or translocal. Research that examines conceptual connections, and physical flows across borders, both imagined and real are welcomed by **csuglobal**. The journal is particularly keen on investigations of translocality where flows of people, ideas, commodities take place in fields of uneven power relations. Translocality, works against essentializing representations such as the idea that globalization occurs mostly as linear time on superhighways but is muted along the backroads of California. Along the backroads, time and travel are perceived as slower by linear time. But contrary to such assertions, in the rural and agricultural landscapes of California, people (migrants and growers), places (Oaxaca and Watsonville), agricultures (conventional and traditional), technologies (slow and fast), and ecologies (here and there) intersect to produce *globality*. The journal **csuglobal** invites research articles that highlight

plurality in the experiences of being and becoming global in California and the CSU, along the superhighways, the backroads of globalization, and everything in-between.

Global Imaginaries

The discipline of Global Studies pays particular attention to the notion of global imaginaries and its importance for the project of **csuglobal** journal cannot be underestimated. Our sense of belonging, our subjectivities, and ways of inhabiting our planet, beyond the confines, structures, and institutions of a nation-state have been shifting. De-territorialized identities, people, and places make it possible to re-imagine denationalized cultural, economic, social, and political communities within and across borders. One such California movement involves the expansion of 'geographies of sanctuaries' that contest the structures and institutions of immigration federalism (Arrocha 2021). As a transdisciplinary endeavor, Global Studies responds to these new imaginaries by shifting from a national frame of reference or methodological nationalism of disciplines (Centeno, M. A., et al 2020) to a global frame. In such a global frame California is not viewed simply as a subnational entity within the United States, but part of a larger planetary home where more than national affinities matter. This permits research about when, and how, CSU sovereignties are negotiated. Multiple sovereignties, conflicting, contradictory, and complementary are reconfiguring California imaginaries in relation to national space and time, and the **csuglobal** supports research on dynamics that are decentering the nation-state

Critical Thinking

Considered another pillar of the discipline, GS is particularly well equipped with critical thinking analytical tools (Darian-Smith and McCarty 2016) to locate and evaluate California's global positioning. The world of international states often meets in California. Notable examples are the 1945 United Nations conference in San Francisco, 1984 Olympics in Los Angeles and the forthcoming 2028 Olympics. But a world of global non-state actors thrives within California to remake the landscapes of agriculture, Silicon Valley, and Hollywood. Simultaneously, California has also been remaking the world in its own image. This power to reconfigure the world was

evident in California's Green revolution. Industrial agriculture was introduced as 'green,' in the same ways as the current gene revolution is changing the world. Both California and a world of industrially landscaped agriculture now live with its ecological consequences. Critical insights are necessary too, when examining California's Hollywood industry that now caters to a global audience. A growing global audience for Hollywood movies may symbolize the power of California's culture, but globalization is not a one-way street. Powerful cultural scripts of blockbuster movies such as *Captain America* and *Toy Story*, among others, find it necessary to make content changes in both settings and genre when adapted for other places and peoples (Nelson 2022). Critical insights that go beyond one-way explanations of California's global positioning are welcomed by the **csuglobal**.

Ecologies, Economies and Power

Innovative technology associated with Silicon Valley symbolizes the global reach of California's cutting-edge data technologies. Silicon Valley evokes representations of a prosperous future, but 'one that reflects and reconfigures hopes and fears amid the unsettling upheaval of globalization' (Jones and Sudlow 2022, p.1122). The entanglement of 'economies and ecologies' are key to understandings of both symbolic power and material lives. A GS analysis of innovation economies can help to uncover dis/continuities of racialized ecological capitalism, and colonialism. Until recently, GS scholars ignored the ecological aspects of our global social condition. A critical examination of innovation economies and related celebrations of California's ability as an independent actor based on GDP indicators, reveal an anthropocentric focus that separates economies from ecologies. A separation of this nature is not only racialized and gendered (m/anthropocentric) but provides no account of non-human life on a living planet. Californian economies are structured by racialized, gendered, and class discourses where 'ethnic bodies and lands are (re)colonized, bordered, secured, and resisted as the innovation economy expands' (Tarvainen 2022, p.1). The journal **csuglobal** encourages and provides an opportunity for intersectional analysis related to the intricacies, and entanglements, of California and its CSU in a larger global ecological political economy.

Transdisciplinary Global Studies Research Design

A 'global turn' in the disciplines recognizes that 'global issues are nearly always transected by social, political, economic, spatial, and temporal dimensions and issues of race, ethnicity, class, gender, and religion.' GS scholars, therefore, advocate a global transdisciplinary research framework (Darian-Smith and McCarty 2017: 76) that is inclusive of issues of social justice, and examine marginalization, oppression, and inequity. Such a transdisciplinary framework must consider 'earthing' global problems, precisely because they are planetary. This has important analytical consequences for economies and ecologies that are culturally rooted in power relations implemented through structures and institutions. The ecological, economic, cultural, and political global imaginaries of our state have impacted the world in more ways than Californians ever imagined. Such global imprinting, however, has often been closely tied to Euro-American worldviews. This new academic endeavor invites our contributing authors to decolonize the global imaginaries of coloniality (Mignolo 2020) to recover California space and time, before and beyond colonial time.

Celebrating the economy of California (GDP), the California Public Employees Retirement System (CALPERS), the largest public pension fund in the US, or the California State University as one of the largest institutions of Higher Education is appropriate. Current ecological and climate emergencies, however, advocate degrowth to move beyond extractive economic growth for more than anthropocentric justice. Inclusive research designs question cartographic politics that map the world and California at the expense of the globality of peoples, places, non-humans, and imaginaries of those who are continuously displaced and dispossessed. The **csuglobal** journal invites submissions that will decolonize scholarship by drawing upon Indigenous and alternate ways of seeing and knowing California's economy as part of its ecology. Indigenous peoples have been resisting Euro-American political and cultural cartographies. Rather than ignoring or erasing this record of resistance, the **csuglobal** particularly welcomes such research. Importantly, Indigenous movements unlike most social movements, seek to preserve their own political-cultural space-times to remain autonomous. In doing so, they present a serious challenge to colonial structures, institutions, and power of

neoliberal globalization (Hall and Fenelon 2008). Knowledge creation that draws upon alternate ways of being and becoming will enrich the scholarship presented by the **csuglobal**.

Globalities: Made in California

To uncover how globalities are constituted in, and by, Californian norms, and institutions, the most rewarding scholarship will engage a plurality of inter/transdisciplinary perspectives that create consensus around the understanding of what it means to be global California. CSU members come from diverse professional backgrounds and **csuglobal** hopes to attract scholars who are willing to create and serve as an interpretive community. An interpretive community is defined as one that sets the parameters of acceptable terms in which positions are explained, defended, and justified to others (Makinda 2021, p.1). The editorial team of **csuglobal** seeks such an interpretive community that will grapple with the notion of a globalities ‘made in California.’

Robina Bhatti

Notes

Arrocha, W. (2021). Expanding the geographies of ‘sanctuary’ and the deepening and contentious nature of immigration federalism: the case of California’s SB 54, *Globalizations*, 18(1), 1-17. DOI: [10.1080/14747731.2021.1893529](https://doi.org/10.1080/14747731.2021.1893529)

Bello, W. (2013). *Capitalism’s Last Stand? Deglobalization in the Age of Austerity*. London: Zed Books.

Centeno, M. A., Chase-Dunn, C., Chorev, N., Grell-Brisk, M., Inoue, H., Larcey, P., Reyes, V., and Surak, K. (2020). “For a Global Social Science.” *Global Perspectives* 1 (1), 1-8. <https://doi.org/10.1525/001c.11649>.

Darian-Smith, E., and McCarty, P.C. (2016). Beyond Interdisciplinarity: Developing a Global Transdisciplinary Framework *Transcience* 7(2), 1-26.

Darian-Smith, E., & McCarty, P. C. (2017). *The Global Turn: Theories, research designs, and methods for global studies*. Oakland: University of California Press.

Hall, T.D., & Fenelon, J.V., (2008). Indigenous Movements and Globalization: What is Different? What is the Same? *Globalizations*, 5(1), 1-11. DOI: [10.1080/14747730701574478](https://doi.org/10.1080/14747730701574478)

Harvey, D. (1991). *The Condition of postmodernity*. London: Blackwell.

Olivie, I., & Garcia, M., (2020). Is this the end of globalization (as we know it)? *Globalizations*, 17(6), 990-1007. DOI: 10.1080/14747731.2020.1716923

Jones, H. & Sudlow, B., (2022). A Contemporary history of Silicon Valley as global heterotopia: Silicon Valley metaphors in the French news media, *Globalizations*, 19 (7). 1122-1136. DOI: [10.1080/14747731.2022.2034308](https://doi.org/10.1080/14747731.2022.2034308)

Juergensmeyer M. Sassen S. Steger M. B. & Faessel V. (2018). *The Oxford handbook of global studies*. Oxford University Press. Retrieved August 14, 2022, from <https://doi.org/10.1093/oxfordhb/9780190630577.001.0001>.

KOF Globalisation Index n.d. Retrieved from <https://kof.ethz.ch/en/forecasts-and-indicators/indicators/kof-globalisation-index.html>

Makinda, S. (2021). Understanding the Global Interpretive Community. *Academia Letters*, Article 2086. P. 1-5 <https://doi.org/10.20935/AL2086>.

Mignolo, W.D., (2021). Coloniality and globalization: a decolonial take, *Globalizations*, 18 (5), 720-737. DOI: 10.1080/14747731.2020.1842094

Nelson, T., (2022). Captain America? On the relationship between Hollywood blockbusters and American soft power, *Globalizations*, 19 (1), 139-151. DOI: [10.1080/14747731.2020.1859759](https://doi.org/10.1080/14747731.2020.1859759)

Stieve, T., (2022). The Wikipedia Global Consciousness Index: a measurement of awareness and meaning of the world as one place, *Globalizations*, 19(1), 118-138. DOI: [10.1080/14747731.2020.1857628](https://doi.org/10.1080/14747731.2020.1857628)

[Steger, M.B. & Wahlrab, A. \(2017\). What is Global Studies? Theory and Practice. New York, NY: Routledge.](https://doi.org/10.1080/14747731.2017.1381111)

[Steger, M.B. & James, P. \(2019\). Globalization Matters: Engaging the Global in Unsettled Times Cambridge: Cambridge University Press.](https://doi.org/10.1017/9781107321111)

Tarvainen, A., (2022) The modern/colonial hell of innovation economy: future as a return to colonial mythologies, *Globalizations*, 19(3), 1-23. DOI: [10.1080/14747731.2022.2048460](https://doi.org/10.1080/14747731.2022.2048460)
World Economic Forum (2020, September 24) The Great Reset. Retrieved September August 20, 2022, from <https://www.weforum.org/great-reset/>