

on politics in that it offers a unique and broader way to examine the challenges of a global world order. For instance, whereas a focus on politics helps us think about how countries around the world interact with one another, it does not tell us very much about how ordinary people are connected to or impacted by the world around them and how they, in turn, affect it.

As a course of study, international studies draws upon multiple disciplines and perspectives. These may include anthropology, business, communication, economics, geography, health care, history, languages, literature, political science, religion, and sociology. Relationships among these different disciplines are often hard to manage for academic institutions, but the changing nature of the international system and the ability to understand it requires looking at the world through these multiple lenses. Ultimately, international studies is designed to help students forge a new identity for themselves that is responsive to their environment.

Different Ways of Looking at the World's Borders

Each of these academic disciplines represents a different way of studying the world, focusing on a particular aspect as its unit of analysis. For our purposes, we can think of those units as making up different kinds of "borders," the features that most strongly define the various parts of any given system (see Table 1.1). Every day, you cross borders physically and intellectually. You leave your home to cross from street to street, city to city, state to state, or even country to country. In your classes, you look at the world through different lenses that guide your educational experience from art to science. As we look to understand the multiple dimensions of the international system from a variety of perspectives and vantage points, we will examine five major types of borders: geographic, political, economic, social, and cultural.

In the popular *Cosmos: A Spacetime Odyssey* documentary series, host Neil deGrasse Tyson says that our cosmic address begins on earth, then proceeds to the solar system, then expands to the Milky Way galaxy, and reaches all the way to the observable universe! Looking at earth from outer space, it appears as a peaceful blue globe distinguished by landmasses and bodies of water. Upon closer inspection, we can begin to identify rivers, deserts, and mountain ranges (see Map 0.1 in the color insert). These **geographic borders** affect how and where humans have settled and the degree to which they interact with one another. The academic field of geography studies these borders, measured by bodies of water, various elevations, and expanses of forest and desert.

Over time, these geographic borders have changed, shifted, expanded, and shrunk. Volcanoes, glaciers, earthquakes, and meandering rivers transform the landscape.

geographic borders borders that delineate the physical world (mountains, oceans, rivers, deserts, ozone) and affect how and where humans have settled and the degree to which they interact with one another

TABLE 1.1 • The Borders of International Studies

Type of Border	Main Unit of Analysis	Primary Academic Field of Study
Geographic	Physical earth	Geography
Political	States	Political science
Economic	Markets	Economics
Social	Class	Sociology
Cultural	Nations	Anthropology

Geographic borders are also altered by the environmental impact of melting polar ice caps, retreating wetlands, and expanding deserts. Furthermore, such borders have shifted because people increasingly live in large groups today, whereas they once did not. The valleys subject to monsoon flooding in Bangladesh and the converted deserts of wildfire-prone areas of southern California are examples of two such areas where large numbers of people now live.

While geographic borders may shift, they are still fairly simple to identify. The rest of the borders of international studies, however, are distinguished in a more nuanced manner. Looking at a modern map of the world (see Map 0.2 in the color insert), we see a series of recognizable lines and boundaries. These lines represent the **political borders** of the world. These political borders form states, critically powerful actors in the world today. Defined largely by governments in control within these boundaries, states remain a primary focus for students of international studies.

The sheer number of states is important to recognize as well. Today, there are almost 200 independent states. Only 100 years ago, roughly fifty states existed. By the start of World War II, there had been little change. Because the end of World War II brought incredible devastation to the European continent and consequently ended the formal trappings of colonialism, some thirty-six new states had come into existence by 1960. The existence of so many relatively new political entities itself is important to recognize, particularly when observing that these new political borders sit on top of—and often divide—very old cultures. The field of political science focuses on these important actors.

International studies involves much more than government members sitting around a table discussing issues of war and peace. Beyond political borders that form states, the existence of **economic borders**—those that form markets—is central to the relationships among states, nations, and individuals (see Map 0.3 in the color insert). Markets, or the exchange of goods and services within a given system, represent dynamic forces that provide almost everyone with the items they consume. As a result, the emergence of a global marketplace is driven not just by states but by other actors, such as transnational private corporations and individuals. The discipline of economics examines these borders and their effect on you and the international system.

Think about your morning routine:

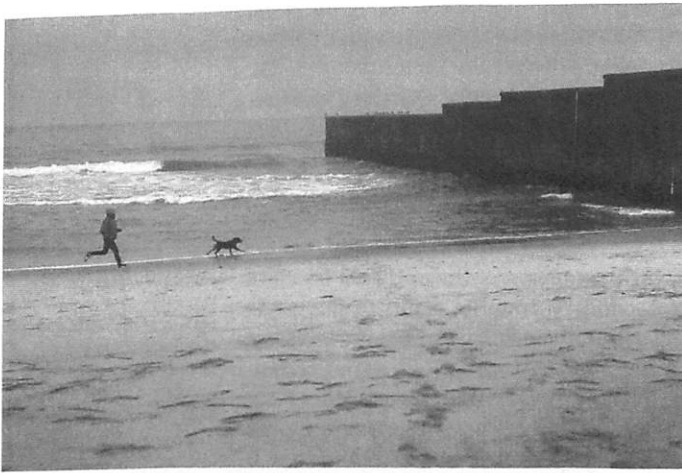
You may have woken up to the sounds of the alarm emanating from your Korean-made smartphone, checked your e-mail and social media accounts—Facebook, Twitter, Instagram, and Snapchat—gotten out of a bed that had been made with linens from Egypt or Malaysia, and struggled to get to the kitchen. Once there, perhaps you made a cup of Brazilian coffee or tea grown in Sri Lanka. You might have even had a banana from Costa Rica or an orange from Morocco. Next, you headed into the shower with the fixtures possibly made in Germany. Then, you slipped into your Levi's made in Vietnam, T-shirt made in India, and Converse made in China, and then headed for school in your Toyota, assembled in Kentucky. You stopped to buy gas, imported from Saudi Arabia or Venezuela, arrived on campus, and then searched for a parking space—a problem confronted worldwide!

Your ability to purchase goods across international borders has much to do with economic success, but access is not equal. Goods and services and the resources needed to produce them are not distributed evenly across the world's population—they go to those who can afford them and who have access to them. As a result, this uneven distribution and contact produces a divide along **social borders** (see Map 0.4 in the color insert). In other words, it separates people into different social classes.

political borders borders that delineate the governing entities of the world and that are distinguished on the basis of territory, population, governments, and recognition by others

economic borders borders that delineate the markets that promote the exchange of goods and services across the world

social borders borders that delineate the class divisions of the world that are formed by inequality of opportunity



John Moore/Getty Images.

A jogger and his dog run toward the US-Mexico border fence at its end in the Pacific Ocean on May 12, 2017, in Tijuana, Mexico. The border spans almost 2,000 miles, from the Gulf of Mexico to the Pacific Ocean, and is fenced for some 700 miles of its total length.

cultural borders borders that delineate the nations of the world that form identities in terms of language, religion, ethnicity, or a common historical experience

citizenship the duties, rights, privileges, and responsibilities of individuals to and in the community in which they reside

that furthers class distinctions. Understanding these divides and the hardships they impose is part of the field of sociology.

The **cultural borders** that form nations constitute a related area and additional layer that must be considered. Nations can be defined in terms of language, religion, ethnicity, or a common historical experience. Such cultural distinctions provide us with some of the most important insights into the world's people. There may be some 200 different states, but there are more than 6,000 languages, dozens of global religions, countless folk religions, and hundreds of different ethnic groups (see Map 0.5 in the color insert).

Though governments decide who belongs or has membership (generally referred to as **citizenship**) in a state, it is largely up to individuals to determine their cultural identity. The language of international studies makes these distinctions between political and cultural borders confusing. The countries that are members of the United Nations (UN), for example, are referred to as *nation-states*; with this term, there is an implicit assumption that political borders and cultural borders generally coincide. But such is not always the case, and the African continent offers an excellent example. There are fifty-four African states and more than 300 distinct nations on the sub-Saharan African continent. Many of the problems surrounding the violence, leadership, and economic stagnation in that region must begin with the recognition that there are many new states that have been formed that split very old nations. Questions of identity and how they affect the international system are studied in the field of anthropology.

One of the striking characteristics of our world today is that its inhabitants routinely cross these borders, and it is largely the impact of technology and technological innovation that has transformed the relationship between individuals and their political, economic, and cultural affiliations. Perhaps best exemplified by the telecommunications revolution and the presence of the World Wide Web, these technological developments permit much of the world's people to be connected with one another in ways unimaginable until recently in history. In just over 100 years, the transition from horse and buggy to cars and planes made people more physically mobile, while communications, through radio and television, transformed society. In the twenty-first century, it is the access to smartphones, computers, and cloud technologies that is bridging geographic, political, economic, social, and cultural divides, particularly as the costs of these devices continue to shrink while their capabilities grow.

Karl Marx is the best known advocate of using class as an important means of analysis. His ideas were implemented by some of his most prominent followers—Lenin and Stalin in Russia and Mao in China—in the formation of governing bodies to oversee political states. But social divisions remained even in these proposed utopian societies. Such divisions are even more pronounced today along the north-south line formed by the equator, such that societies to the south of the equator, known as the Global South, are less economically viable than those to the north. The inherent structure of the world's political and economic systems creates a world of haves and have-nots

HOW YOU CAN CONNECT

You can define and establish your sense of personal identity through connections to your . . .

- country
- state, province, or local community
- religion
- language
- race or ethnic group
- gender
- some combination of all these identities

The Evolution of Globalization

The most popular way to understand what is happening in the world today is the concept of **globalization**, a buzzword that emerged during the latter stages of the Cold War and the ensuing interconnectedness of the international arena. Originally coined by Theodore Levitt in a 1983 *Harvard Business Review* article titled “The Globalization of Markets,” it referred to changes in behaviors and technology that allowed companies to sell the same products around the world.² Today, the definition is much broader. Generally, the term is used to describe the political, economic, social, and cultural flows across the international system. It includes a broad range of interactions, from trade and financial relationships to the integrated communication networks that have developed to facilitate those connections.

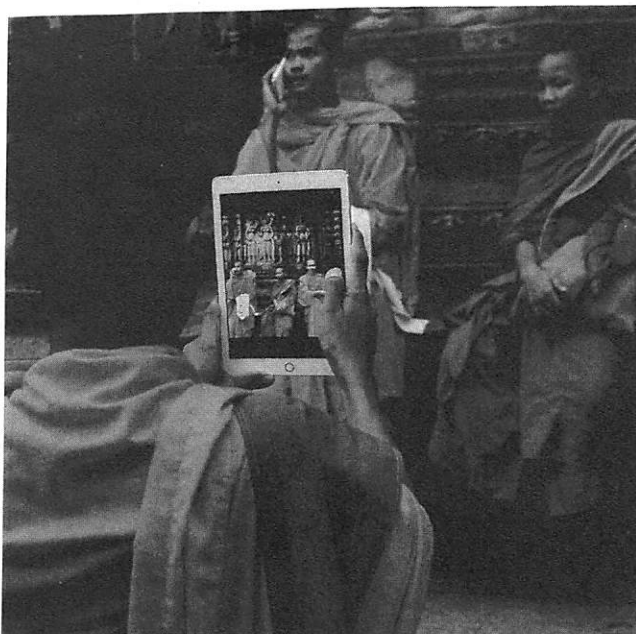
There is still some controversy, however, as to the extent and impact of this connectivity. Some have argued that the most recent acceleration marks the beginning of the end of the current global system—that something even bigger than globalization is happening. They point to the emergence of a new era of **hyperglobalization**, as it has come to be called, with the progressive erosion of the borders that have differentiated national economies and sustained the centrality of nation-states. They argue that this development has resulted in a significantly altered environment, as defined by the following changes:

1. The nation-state is in steady decline and is now merely one of a growing number of players or actors on an increasingly multilevel world stage, where the practical limits to sovereignty have become more pronounced.
2. There are a growing number of issues that are global in scope and cannot be dealt with effectively by individual countries or even small groups of countries without some overarching system of global governance.
3. The mobility of capital has produced new patterns of finance and commercial exchange that do not necessarily correspond to flows that fit neatly within existing political borders.
4. The future will be marked by an increasing number of transnational interactions and institutions that will lead to a widening and deepening of integration processes—politically, economically, and socially.³

globalization the political, economic, social, and cultural flows across the international system; the term includes a broad range of interactions, from trade and financial relationships to the integrated communication networks that have developed to facilitate those connections

hyperglobalization the view that emphasizes the progressive erosion of the borders that have differentiated national economies and sustained the centrality of nation-states

ANDREW HOLBROOKE/Corbis via Getty Images.



A Buddhist monk on a trip to Angkor Wat takes a photo with his Apple iPad while his colleague talks on the phone. Increasingly, we are connected via technologies such as these, even in the most hard-to-reach areas of the world.

gross domestic product (GDP) the value of all the goods and services produced within a country

gross national product (GNP) the value of all the goods and services produced by a country's citizens, regardless of where they may be living

late nineteenth century, for example, came to an abrupt halt with the outbreak of World War I in 1914. The volume of trade had risen sharply, with merchandise exports rising from 5 percent of the world's **gross domestic product (GDP)** in 1870 to 8.7 percent in 1913.⁴ Merchandise trade represented 12 percent of the **gross national product (GNP)** for developed countries, a level unmatched until the 1970s.⁵ Postwar efforts to revive the global economy and political order were hindered by lingering distrust and failure to devise an effective collective security system. A repetition of this pattern is certainly not outside the realm of possibility today, particularly in light of the efforts of some states to limit their international exposure following the global financial crisis of 2008 and the backlash against international exposure that has recently surfaced in the United States and parts of Europe.

The inconsistent patterns evident across the global political and economic arenas are reflected in what some have labeled the *third wave* of globalization theory.⁶ This view, often referred to as the *transformationalist* perspective, emphasizes the complexity of globalization. Its proponents see globalization as an extended historical process that goes back as far as the early "globalizers" in the third century BCE who traveled the Silk Road trade route linking the Chinese and Roman empires. This initial wave was followed by a more pronounced period in the 1500s with the rise of European metropolitan centers and merchant classes. The activities of the Dutch and British East India trading companies marked the expansion of these centers into previously uncharted areas.

Transformationalists view the more recent trends that have been stimulated by major advances in technology as unprecedented in terms of their growth and intensity and as serving to alter fundamental political, economic, and social relationships. The lines between what is domestic and what is international have become increasingly blurred. The national origin of particular products, for example, may be difficult to discern given the multiple sources of inputs or assembly. This is portrayed quite vividly by business professor Pietra Rivoli, who follows the life cycle of a T-shirt from its origins in a Texas cotton field to its manufacture in a Shanghai factory and its eventual appearance at a used clothing market in Tanzania.⁷ Similar challenges present themselves when it comes to

Not everyone agrees with this assessment. Skeptics point to the resiliency and political endurance of the nation-state system and the continuing capacity of states to regulate the global economy. While not disputing some of the important changes that are bringing disparate parts of the world closer together, these critics are less certain of the uniqueness or overarching significance of these developments. The expansion of trade and investment, they argue, is occurring within prevailing structures and continues to be shaped by existing borders. While more and more trade across the world is between transnational companies, trade balances are still measured on a country-to-country basis. In addition, the role of nationalism and other more restricted forms of identity in shaping relationships across the planet suggests potential limits to the cooperative spirit required to nurture and maintain global connections.

Similar patterns have developed previously, only to be strained or even severed due to emerging conflicts. The high levels of trade and investment that characterized the global economy of the

music, food, and fashion, as they have become increasingly influenced by styles and tastes originating in many places.

Even as the sovereign authority of states has diminished and the world economy has become increasingly deterritorialized, third-wave theorists emphasize the importance of recognizing the uneven patterns of and different responses to these globalizing trends.⁸ Nation-states still enjoy the legal right to sovereignty, while territorial boundaries maintain both their political and commercial significance, despite the fact that they may no longer serve as the "primary markers of modern life."⁹ Crops are raised and goods and services are produced locally, and countries across the global economy tend to operate within regional contexts that often serve to limit contacts or integration outside those networks. While there are considerable and mutual stakes in sustaining these ties and relationships, their strength will be affected by the behaviors and policy choices of international actors.

Globalization: Winners and Losers

Given these disagreements and differing interpretations, it may not be so easy to get a clear sense of what globalization is all about. When you think about globalization, what is the first thing that comes to mind? Is it a generally positive or negative image? What do you consider the primary strengths and weaknesses of globalization? Who benefits from the increasingly connected world in which we live?

In fact, globalization has become a contentious process. While many argue that everyone benefits from these changes—as the saying goes, a rising tide raises all boats—that has not always been the case. Consumers may gain from access to more goods and lower prices, but they have become more vulnerable to political and economic fluctuations abroad. As economic interdependence moves the free trade economic model to a global arena, the private sector will succeed or fail as a result of its ability to compete. Moreover, competition is not simply domestic in nature but now involves everyone around the world. People are living and interacting with their global neighbors on a level unprecedented in human history, but they are apprehensive when such interactions are perceived as threatening their traditions and customs.

It is possible that overall standards of living can be improved through access to more goods produced around the world. In terms of purchasing power for everyday items, consumers benefit from global competition that can provide access to cheaper goods. Items once considered luxuries are now more widely available. Diversification of manufacturing can create jobs in places where there were limited opportunities before. For example, workers in China, Sri Lanka, Indonesia, and Mexico have benefited from these developments. The heart of this argument is that globalization promotes a better quality of life for a greater number of people.

Proponents of globalization further believe that it empowers individuals both economically and politically. Advances in communications and greater opportunities to travel and experience unfamiliar places, coupled with the heightened migration of people, increase people's awareness of many of the challenging issues facing the world. This recognition



istock/YinYang.

An increasingly connected world has meant that more and more trade across the globe is between transnational companies, yet trade balances are still measured on a country-to-country basis.

may serve as a catalyst in promoting cooperative and collaborative efforts at both the local and global levels.

While everyone in the world may be directly or indirectly affected by this new system, not everyone benefits equally from it. This reality has produced a backlash from people who feel frustrated by their inability to control their destiny. *New York Times* columnist and best-selling author Thomas Friedman talked about the difficulties societies may have in keeping up with globalization or adapting to its demands—what he referred to as a hardware/software type of problem—and went on to address reasons for broader social and political resistance to the process in his first book on globalization, *The Lexus and the Olive Tree*.¹⁰ Ultimately, he came to label the policies that would be required to get with the globalization program and reap its benefits the “**golden straitjacket**,” whereby a state would need to balance its budget, cut state bureaucracy, promote the private sector, and encourage free trade to compete effectively in the global market. Even in a Western-based, politically democratic, and relatively free trade economic environment, these objectives are hard to achieve.

golden straitjacket a term used by journalist Thomas Friedman to describe what states must do to participate competitively in the global market

For many of the less affluent people of the world, such objectives may not even be necessarily advisable. They see themselves as being left behind, as transnational corporations (TNCs) and other key agents of the globalization system manipulate their status in pursuit of their own economic interests. Consequently, this loss of economic control makes them susceptible to decisions that are made in faraway places that do not necessarily take local interests into consideration. This trend has prompted many to argue that while globalization may well expand the economic pie, it is also contributing further to the divide between the rich and the poor.

Examples of such antiglobalization forces abound in both developed and developing countries. Some opponents cite the transfer or outsourcing of jobs as manufacturing moves from traditional industrial countries to offshore locations. While relocation may create jobs where they did not previously exist, employment conditions are often questionable or unsafe, resembling the sweatshops of a bygone era. Furthermore, outsourcing is not limited to manufacturing.

One of the fastest-growing areas is in information technology (IT). It is estimated that approximately 43 percent of the companies in this sector engage in outsourcing activity.¹¹ India has been the prime beneficiary to date, owing chiefly to its large pool of trained professionals and relatively low labor costs. By 2017, three of India's largest IT services firms—Tata Consultancy Services (TCS), Infosys, and Wipro—employed a combined total of more than 740,000 workers.¹² The result is the creation of new jobs in other countries that are drawing people from rural areas to the city, contributing to the increasing urbanization of the world. As people move to the emerging megacities of Latin America, Asia, and Africa to take advantage of these jobs, living conditions for those at the lower end of the economic ladder are often below acceptable human standards. The problems of sanitation, inadequate housing, overcrowding, and serious health-care issues are pervasive.

Opposition to globalization has become more public and pronounced, resulting in large-scale protest demonstrations. One of the first was in late November 1999, when trade ministers from 135 countries assembled in Seattle, Washington, to launch a new round of global trade talks. Delegates to the World Trade Organization (WTO) meeting were greeted by tens of thousands of demonstrators who disrupted the proceedings. The “Battle of Seattle,” as it was labeled, was a debate about more than trade. It turned into a broader discussion about globalization. Since that time, similar protests have occurred almost every time there has been a meeting of a major international organization associated with promoting the globalization agenda.

Globalization also has a significant cultural impact. It is difficult to protect what is unique about different cultures, and this has prompted the question as to whether the

world is becoming too homogenized. This question is an important one for many people, particularly when they believe their traditional ways of living are threatened by forces that might erase their local identity.

In short, there is a feeling among those who question globalization that with the focus on competitiveness and efficiency, too little attention is given to the impact on the human condition. Despite the emphasis on cooperation and the growth of international organizations, there is a sense that the needs of many go unmet. While it may not be particularly useful to think of globalization as good or bad, it has become increasingly apparent that there have been winners and losers.

What, then, might be the alternatives for those who do not see their interests served? Throughout history, states have turned inward when they thought the intrusion of the outside world would jeopardize their way of life. They have believed that minimizing contact would limit their vulnerability. China tried it twice. The first was during the fifteenth century under the Ming dynasty with the decision to ground all seagoing vessels to protect the Chinese base of knowledge. Later, under Mao Zedong in the 1960s, the Cultural Revolution was instituted to shield the country from outside forces that were deemed responsible for perverting the basic principles and ideology of the communist revolution. Iran moved to a more protectionist posture after the revolution in 1979 and the establishment of an Islamic republic. Under the leadership of Ayatollah Khomeini, Iran's government sought to sever all ties to Western influences to strengthen its Islamic hold on the country.

The United States also has a history of avowed isolationism (with the notable exception of its intervention in Latin America) that can be traced from the farewell address of President George Washington to the events following World War I. America was reluctant to enter World War I, and when it did, then president Woodrow Wilson characterized it as "the war to end all wars." Immediately thereafter, Wilson advocated the creation of the League of Nations to provide collective security for its members. His colleagues in the US Senate did not agree, however. When the Treaty of Versailles that ended the war and embraced Wilson's ideals came to them for ratification, they did not approve it.

In all these cases, and to varying degrees, isolation did not work. Today, China has adopted an open economic strategy while remaining tied to a closed political system. Its economic prowess is impressive, even as an extended run of annual growth averaging approximately 10 percent has come to an end. The country continues to expand at a rate of 6 to 7 percent, and its trade surplus remains strong.¹³ Fear of outsiders, however, still remains. In contrast to the Great Wall of China that was built hundreds of years ago, an electronic wall has now been constructed that filters Internet content. Over time, Iran has rejected isolationism as well and is presently seeking to bolster its influence and prestige through its ongoing development of nuclear capabilities and engagement with the global economy. Despite domestic pressure to limit the US role in world affairs during the early twentieth century, the ensuing turbulence punctuated by the financial crash of 1929 and the rise of extreme nationalist political ideologies in Europe and Asia returned the United States to an activist role. Since that time, there have been periodic efforts to limit US international involvement; however, this commitment has remained intact.



AP Photo/Eric Draper.

At what came to be called the "Battle of Seattle," Seattle police used tear gas to push back World Trade Organization (WTO) protesters in the city's downtown area. The protests delayed the opening of the WTO's third ministerial conference. Protests have since been staged at nearly every WTO conference.

global issues challenges that transcend state boundaries and require a collective response; no single entity possesses the ability to deal with or solve these issues by itself

Today, technological innovation, the integration of markets, and overlapping financial networks preclude effective isolation. Britain can vote to limit obligations by exiting the European Union (the so-called Brexit strategy), but its external entanglements and vulnerabilities do not disappear. We cannot build up the walls, disconnect the computers, cut the phone lines, take out the satellite networks, and turn off the TV indefinitely. There is an emerging set of challenges—more commonly known as **global issues**. They are global not simply because they are happening all over the world but because they transcend state boundaries and require a collective response. No single entity (government, TNC, nation, organization, group, or individual) possesses the ability to deal with, much less solve, these issues by itself. While this is not an exhaustive list, global issues include protection of the physical environment, terrorism, development of alternative energy, protection of human rights, growth in the human population, creation of wealth and alleviation of poverty, and halting the spread of weapons of mass destruction.

The difficulty of addressing these issues is compounded by the fact that they are experiencing exponential growth. The metaphor of the lily pond used by Lester Brown—borrowing from the philosopher Jean Boudin—illustrates the use of a riddle to teach schoolchildren the nature of exponential growth.¹⁴ A lily pond contains a single leaf. Each day, the number of lily pads doubles—two leaves the second day, four leaves the third day, eight leaves the fourth day, and so on. If the pond is one-fourth full on Day 28, on what day is the pond half full? The answer is actually the next day—Day 29. It is completely full by Day 30, and the lilies will overflow beyond the pond after that, such that the resources of the pond will be tapped out, and the lilies will begin to die. By that time, the pace of growth and change is so great that there is no longer the capacity for a solution, and so it is for global issues.

Further, the growing interdependence of the global system compounds the difficulty in responding to these issues effectively. Governments and other actors can no longer disregard what happens in the rest of the world, as there is a growing reality that no one country has the capability to solve the world's problems. Issues have become linked from one country to another. The conceptual challenges are especially daunting if the goals are to minimize violence, maximize human rights, enhance social justice, and rehabilitate the environment. Advances in one area may have adverse effects on another. Such is the nature of the interdependent world.

The metaphor of a spider's web is also useful in conceptualizing today's global problems and challenges. Touch that web anywhere, even lightly, and it vibrates everywhere.

Similarly, the reach of global problems resonates beyond any immediate environment. This book is not only an introduction to international studies and the different borders it crosses but an introduction to the global issues confronting the world today and the tools that must be employed to address them.

What are the tools we can use to understand global issues—to make sense of them and assess their impact? The first step is to clearly define the issue—what are the facts, data, and trends that define the issue? Who are the actors, and what are their perspectives? How can these different actors'

views be reconciled to address global issues in an effective way that benefits everyone? It is frequently borders—political, economic, social, or cultural—that inhibit cooperation as self-interests are prioritized over a common good. As University of Chicago psychologist Mihaly

Personal photo by Elaine M. Chernotsky.



The lily pond in Giverny, France, that served as inspiration for the famous French impressionist artist Claude Monet.

Csikszentmihalyi has suggested, it is imperative to recognize the actual interconnections of causes and effects.¹⁵ One example is the debate over the environment. As corporations use the Amazonian rain forests to generate wealth, subsistence farmers also are clearing them to survive. While these actions may be justifiable in the short term, they are contributing to the destruction of the world's vital oxygen supply. Experts estimate the following:

We are losing 137 plant, animal and insect species every day due to rainforest deforestation. That equates to 50,000 species a year. As the rainforest species disappear, so do many possible cures for life-threatening diseases. Currently, 121 prescription drugs sold worldwide come from plant-derived sources. While 25 percent of Western pharmaceuticals are derived from rainforest ingredients, less than 1 percent of these tropical trees and plants have been tested by scientists.¹⁶

As suggested by this dilemma, the intricacies of our interconnected world are often difficult to master. Even as we may make considerable progress in addressing one set of challenges, we may aggravate other problems that we cannot afford to ignore. Collective action is required, but it is not always easy to attain.

The Changing Definition of Citizenship in a Global Era

The extent to which global issues come to our attention frequently depends on the individuals who champion them. What do pop star Katy Perry, rock icon and U2 front man Bono, Microsoft founder Bill Gates, entrepreneurial banker Muhammad Yunus, and activist Wangari Maathai have in common? All have taken it upon themselves to participate directly in efforts to protect the vulnerable, promote prosperity, or advocate for peace. For her work to protect and defend the rights of children across the world, Katy Perry was the recipient of the 2016 Audrey Hepburn Humanitarian Award of UNICEF (United Nations International Children's Emergency Fund). As a UNICEF goodwill ambassador, Perry has traveled widely to campaign on behalf of the needs of children and has added her voice to the drive to empower girls and to support those living with HIV/AIDS.¹⁷ As cofounder of ONE, a global campaign to fight extreme poverty, Bono lobbies governments to take action. ONE's sister organization, RED, has partnered with global brands to raise awareness of health crises threatening large numbers of people around the world. It has generated more than \$360 million through the Global Fund to Fight AIDS, TB, and Malaria.¹⁸ The Bill and Melinda Gates Foundation is also changing lives through various initiatives to combat poverty and improve global health. As founder of the Grameen Bank in Bangladesh, Muhammad Yunus received the Nobel Peace Prize in 2006 for pioneering the microlending movement that provides loans to the poorest of the poor. Wangari Maathai of Kenya was awarded the Nobel Peace Prize in 2004 for her activities on behalf of the Green Belt Movement, an organization seeking to reduce poverty and protect the environment through community-based tree planting. She continued to work tirelessly to improve the lives of others until her death in 2011.



Many well-traveled individuals consider themselves to be members of a global community.

Wendy Maeda/The Boston Globe via Getty Images.

Understanding the contributions of renowned rock stars, bankers, and environmentalists is one thing, but where do regular individuals fit in? What role can they play in the global community? Beyond having a framework for understanding the globalized world of the twenty-first century, we also need to make a personal connection to it. One way to realize this relationship is to take a fresh look at the idea of citizenship.

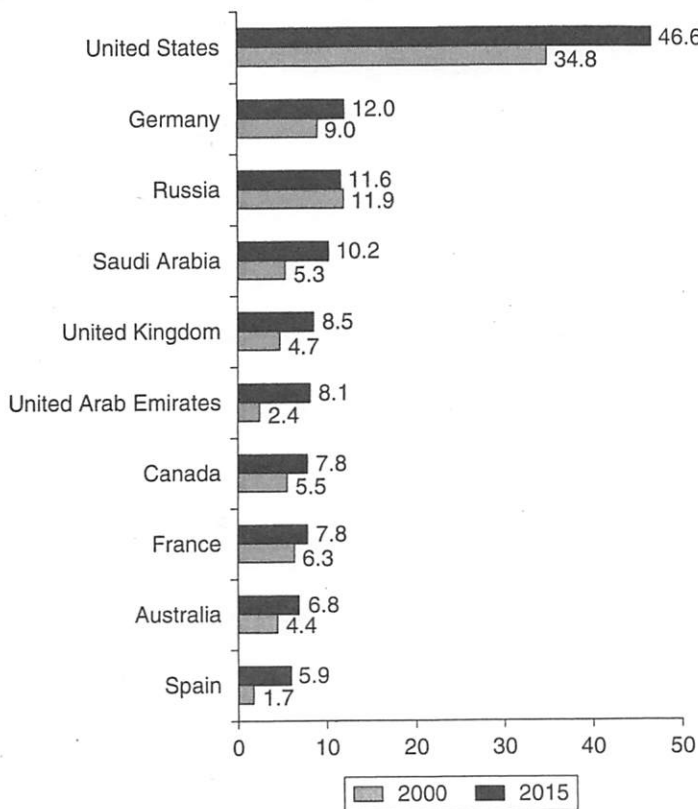
Traditional notions of citizenship date back to the time of the ancient Greek city-state and have focused on membership in distinctive political communities that are very much tied to a particular place. Since the mid-seventeenth century, that place has been the state. In return for certain protections and rights, citizens are expected (and often compelled) to assume responsibilities and obligations to the state. While not necessarily prevented from acting in venues or on behalf of ideals that might transcend the state, citizens may do so only if those actions are deemed consistent with state interests. Primary political loyalties and identities have been defined by a connection to a particular physical space and have been differentiated on the basis of territorial boundaries.¹⁹ In the early days, the Romans came from Rome and owed their allegiance to their state and its leaders.

But people across the world are reconsidering these matters. Much of the turmoil that can be observed today can be traced, in part, to a fundamental rethinking of both individual and collective identity and belonging. In addition to an increasing number of states that cannot sustain themselves, such as Somalia and Sudan, the limited capacity of countless others to fulfill various responsibilities to their citizens has added to the uncertainty.

People are also moving around the world at an accelerated and unprecedented rate. The United Nations has estimated there were 244 million international immigrants in 2015, up from 173 million in 2000. Refugees accounted for 19.5 million of the total, with more than half of these coming from three countries—Syria, Afghanistan, and Somalia.²⁰ The migration phenomenon has touched every region of the world and has had considerable impacts (see Figure 1.1). Access to citizenship rights and privileges for noncitizens has become a controversial topic in many countries. Such challenges are exemplified by the European Union (EU), which has gone a long way toward redefining citizenship by extending entitlements available to citizens of member states residing elsewhere in the union—for instance, a citizen of France, one of the EU member states, can travel freely throughout Germany by virtue of both states' membership in the EU. The arrival of increasing numbers of refugees, asylum seekers, and displaced persons from outside the EU has produced considerable backlash while producing new challenges that have proven difficult to resolve.²¹

Once again, the question of borders must be addressed. Matters of national or regional security fuel support for more exclusionary policies. Increasingly, there are relationships between people, ideas, and problems that are not defined or confined by existing borders. Consider the experience of Nathan, a young professional from Charlotte, North Carolina, working as an analyst at a major US financial institution. While sitting on his couch with his laptop in hand, Nathan is actively involved in the global microfinancing effort to assist budding entrepreneurs across the developing world. As noted earlier, this movement has been spurred by the work of the Grameen Bank and its founder, Muhammad Yunus. Nathan participates by interfacing with Kiva (www.kiva.org), a web-based organization originating in San Francisco, to match aspiring businesspeople with prospective lenders across the globe. He is able to review the business plans and check the repayment records of potential recipients and to execute secure online loans. After a satisfactory first pass, which consisted of \$25 loans to four separate borrowers, Nathan is considering a significant increase in his lending activities. He is also encouraging many of his friends to get involved.²²

By his own admission, Nathan was drawn to this activity as an opportunity to broaden his experience and to sharpen his professional skills. He had also been affected by the extreme poverty he observed during a visit to Mexico and was looking for an outlet to address that concern. In his own way, Nathan is stretching the boundaries of his citizenship

FIGURE 1.1 • Countries with the Largest Numbers of International Migrants, 2000 and 2015 (Millions)

Source: From the United Nations, Department of Economic and Social Affairs, Population Division © (2015) United Nations. *International Migration 2015 Wallchart* [United Nations publication, Sales No. E.16.XIII.12], <http://www.un.org/en/development/desa/population/migration/publications/wallchart/docs/MigrationWallChart2015.pdf>. Reprinted with the permission of the United Nations.

by exploring new ways to express his connection to the world. He is not alone. The growing popularity of crowdsourcing or collaborative funding via the web through platforms like Kickstarter is a way to generate funds for important causes that builds on this interest in personal involvement in bringing about change. The example shown in Figure 1.2 is a project that transforms recycled smartphones into solar-powered listening devices to detect sounds, such as those coming from chainsaws, which suggest deforestation activity.

As Nathan and others come to grips with the realities of an increasingly interconnected world, the idea of global citizenship has gained popularity. What does it mean to be a global citizen? Nigel Dower suggests that **global citizens** are individuals who see themselves as members of a global community and who confront the challenges we face from a global perspective.²³ From this vantage point, global citizenship is about belonging and taking responsibility. Global citizens are seen as those with the knowledge, skills, and desire to act on behalf of a set of beliefs and ideals to bring about a more just and compassionate world.

global citizens individuals who perceive themselves as members of a global community; such people are aware of the wider world, respect and value diversity, and are willing to act to make the world a more equitable and sustainable place

FIGURE 1.2 • Kickstarter Rainforest Connection Project

Rainforest Connection - Phones Turned to Forest Guardians



Source: Kickstarter, "Rainforest Connection—Phones Turned to Forest Guardians,"
<https://www.kickstarter.com/projects/topherwhite/rainforest-connection-phones-turned-to-forest-guar?ref=tag>.

Oxfam, a British nongovernmental organization (NGO) noted for its extensive development and relief activities, has offered one of the more widely cited definitions of global citizenship. It defines a global citizen as someone who

- Is aware of the wider world and has a sense of their own role as a world citizen
- Respects and values diversity
- Has an understanding of how the world works
- Is outraged by social injustice
- Participates in the community at a range of levels, from the local to the global
- Is willing to act to make the world a more equitable and sustainable place
- Takes responsibility for their actions²⁴

While advocates of global citizenship seek to encourage the acquisition of knowledge and skills to promote proactive involvement in dealing with the challenges of the world, their efforts have generated considerable controversy. Critics argue that the very notion of global citizenship is vague and does not really have much meaning to most people, particularly those who do not think of themselves in these terms and have no effective means to become engaged in these matters. Moreover, with no institution in place to confer such citizenship—no global organization that can say, "Congratulations, you're now a citizen of the world!"—the very idea is seen to lack serious practicality.

Others have not been so quick to dismiss the possibility of a growing interest in this new thinking; rather, they view global citizenship as problematic and have been quite pointed

in their criticisms. Global citizenship, they suggest, can undermine the foundations of national citizenship. It provides a rationale for the strengthening of global institutions and forms of global governance that might threaten state sovereignty. Perhaps most disconcerting to critics, however, has been the notion that global citizenship emphasizes issues such as global social justice, the protection of human rights, and environmental conservation, which tend to promote a partisan political agenda. Opponents of a global identity resist an approach that elevates certain sets of values that may not necessarily correspond to the interests of all affected parties. The creation of organizations or institutions designed to impose policies reflecting these values, no matter how reasonable or lofty they might appear, remains the source of critics' concern.²⁵ Supporters of the global citizenship concept answer these detractors by noting the increasing number of issues requiring common approaches and mutually derived solutions. The development of plausible strategies, they argue, would benefit greatly from a generally acceptable ethic or set of values upon which to build cooperative action.

Discussion of this concept has been around for a while. The 1993 Parliament of World Religions offered a useful example of this approach. It suggested the need to adopt a global ethic that included a commitment to a culture of nonviolence, a just economic order, tolerance, and equal rights. Similarly, the 1995 Commission on Global Governance urged the inclusion of an ethical dimension that incorporated respect for the rights of all people and shared responsibilities to contribute to the common good based on the values of justice and equity.²⁶ At first glance, adherence to these principles might not seem particularly problematic. However, opposition has been significant. Critics have questioned the assumption that it is possible to identify some set of universally acceptable values or common obligations. Others have gone even further by charging that the presumption of a global ethic suggests cultural imperialism and does not account sufficiently for the different ways in which these ideals might be defined or applied in various societies around the globe.²⁷ A good example would be the debate surrounding what constitutes basic or universal human rights. This controversy illustrates the difficulty of moving forward to address the challenges that lie ahead.

Does the notion of global citizenship pose a threat to national interests and potentially undermine the foundation of our current international order? The world has been brought closer together through an expanding number of formal and informal networks as well as governmental and nongovernmental contacts. The destinies of people across the world have become more closely linked, and individual actions—no matter how limited or trivial they may appear—can impact others in profound ways. Our consumption of resources, our interface with the environment, our efforts to limit the costs of production, and our responses to those under siege will go a long way in shaping the world of the future.

It can further be argued that at least some of the controversy surrounding the idea of global citizenship stems from its terminology. For many proponents, a *global* citizen implies nothing much more than a globally oriented or globally minded person who is both sensitive to many of the effects of globalization and interested in some form of personal engagement. Rather than posing any threat or danger to commonly accepted forms of existing citizenship, this view offers the possibility for additional outlets for expression and action. Globalization has not rendered national citizenship obsolete. It may be seen as presenting avenues for the expression of multiple citizenships that reflect the different stages and venues—local, regional, national, global—that many people find themselves occupying these days.²⁸

Broader acceptance of this mind-set might, at the very least, help guard against the extreme forms of ethnic nationalism that have characterized so many recent conflicts. It could also encourage a greater willingness to seek a commonality of purpose when approaching the many vexing problems that threaten the tranquility and security of the world. Martha Nussbaum, a leading contributor to the discussion of citizenship and a

proponent of this more expansive view, strongly suggests the need for cosmopolitan education to enable us to realize this potential. She argues that it is critical to recognize our obligations to the rest of the world and forge a set of clear global values to make progress in solving problems that require broad-based cooperation.²⁹

WHAT CAN YOU DO WITH INTERNATIONAL STUDIES?

Preparation for a Life Abroad

By Rachel Werz, International Studies Graduate, United States

Ten years ago, I was sitting in a class just like yours, wondering what international studies was actually about and what I could do with it in the future. International studies can be hard to pin down because it's so fundamentally interdisciplinary. I didn't realize it at the time, but now I believe that's its biggest strength.

As a freshman, I only knew I was interested in current events and wanted to study abroad. International studies helped me narrow and define my interests while still taking classes that contributed to my major. I took an anthropology class about Israel and Palestine, a history class about the Holocaust, and an Islamic politics course, and I participated in Model UN. Eventually, I discovered a passion for the Middle East and North Africa, studied abroad in Morocco, and graduated with a minor in Islamic Studies.

I don't think I could have explored my interests as much as I did if it weren't for international studies with its interdisciplinary nature. By letting me take courses on language, culture, history, and politics, international studies widened the lens through which I view the world, while at the same time making it seem like a smaller, more understandable place. Studying it gave me the confidence to navigate the world as a global citizen and prepared me for a life abroad.

Despite graduating during the recession, I felt like I was entering a world full of opportunities. Within a few months, I was leaving the United States with my future husband and a one-way ticket to Indonesia in my hand. As we explored a new continent together, we knew we wanted to find a way to stay. I started applying for ESL jobs in South Korea while traveling through Southeast Asia, using computers in hostels to fill out applications and having Skype interviews in the quietest Internet cafés I could find. Before long I found myself in Seoul teaching English at a private academy. It was there that I realized I actually enjoyed teaching and might be good at it. I spent my evenings working through an online TEFL certification course, applied for the Korean public school system, and was



Photo courtesy of Rachel Werz.

offered a job at an elementary school in a small city named Yangsan.

I had only intended to stay in South Korea for another year, but I found myself staying four more. What started as a "work-abroad experience" turned into a whole new life abroad. I got married, changed apartments four times, bought a car, paid my bills (even paid off my student loans!)—all the things you associate with "real life." I made a close group of friends from all over the world, went to their weddings, threw baby showers, and watched their babies when I wasn't busy. I attended training sessions to become the best teacher I could be, learned the Korean language after a lot of hard work and countless late night classes, and all the while pursued my hobbies, like spoken-word poetry and the local theater scene.

After almost six years of this, the decision to leave was extremely difficult. South Korea was our home. When people asked if we were "returning home," I didn't know what to say. Should I understand that as America, or South Korea?

During our last year in Korea, my husband and I were accepted into the Peace Corps, fulfilling a long-held dream for us both. Today we are training teachers in Indonesia, back where our journey first began six years ago. I feel like my education and experience have come full circle. I'm still in Asia, my new comfort zone, but now I'm dusting off my old Arabic books and teaching in a middle school madrasah in the most populous Muslim nation in the world. My dream of helping bridge the Muslim world and America, born in an international studies classroom ten years ago, is now my job.