

- **Appadurai : Modernity at Large, the Social Dimensions of Globalism**
- **Social Imaginary: the imaginary is composed of five dimensions of global cultural flow:**
- **“scapes” : are the ways in which culture, information and reactions to information can be studied as if they are landscapes, as if they are flows, land flows, water flows, weather flows – as if they have the substance and layers of soil, earth, mountains, valleys, deltas and forms which though highly variant do have patterns that can be analyzed**

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- **Appadurai : Modernity at Large, the Social Dimensions of Globalism**
- **Flow: First we must understand that modernity as project has made it possible for global communication and interaction, yet nevertheless has done so often at the expense of eliminating geographies from public view. The relationship between a culture and their locality is often minimalized in comprehending issues and peoples: Photographies – though seeming to present geographies also contain them- they are rarely focal.**

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- **Appadurai : Modernity at Large, the Social Dimensions of Globalism**
- **delta: geography that is made at point where rivers meet the ocean, and complicated patterns of flow and soil deposits create land and water forms**
- **India as country is highly influenced by deltas, and also by a history of human flow that has layered over centuries in deposits with in its culture**



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- **Appadurai : Modernity at Large, the Social Dimensions of Globalism**
- **Social Imaginary: the imaginary is (like a delta) composed of five dimensions of global cultural flow:**
 - **1) ethnoscapas;**
 - **2) mediascapas;**
 - **3) technoscapas;**
 - **4) finanscapas;**
 - **5) ideoscapas.**

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- **Appadurai : Modernity at Large, the Social Dimensions of Globalism**
- **Social Imaginary:**
- **1) ethnoscapas; are the ethnicities and their cultural dimensions that connected to geography.**
- **These flow amongst cultural experiences:**
- **And in an ethnicity that has been separated from its geography of origin these remain as collective traces in a complexity of flows visible in cultural customs, stories, practices, objects, clothing, body styles. and storied in collective histories, religions etc**

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- **Appadurai : Modernity at Large, the Social Dimensions of Globalism**

Social Imaginary: 1) ethnoscapas;

- **Because the social imaginary operates through technologies that are reductionist these geographic dimensions are often obscured.**
- **Ethnicities become fodder for the social imaginary in globalism through dislocations/misunderstandings/misreading/ the means in which caricatures and dramas become more profitable for social imaginary than actually understanding a people**

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Social Imaginary: (2) Mediascapes are the plays of media that are created by globalism:

- **Large uncontrollable flow of images via consumerism and need of “profitable stories”**
- **Intersecting with the geographies of local and national medias that might or might not be visible from an outer view**

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Social Imaginary: (3) Technoscapes

are the flows of technologies that create and are created by globalism:

- *This include the visible homogenous technologies that modernity features*
- *Intersecting with the invisible technologies that operate out of view impacting the actualities of a culture*
- *This includes the lack of technologies and the impact of this lack*

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Social Imaginary: (3) Technoscapes

are the flows of technologies that create and are created by globalism:

- *This include the visible homogenous technologies that modernity features*
- *Intersecting with the invisible technologies that operate out of view impacting the actualities of a culture*
- *This is comparative: includes the lack of technologies and the impact of this lack*

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- **Appadurai : The geography of anger:**
Social Imaginary: (4) Financscapes (5) Ideoscapes: *both are formed by the actual and the non actual – by the dynamics of image and information as flows which then attach to or create “realities” that then create more “realities”. Financscapes appear to be based in materialities and yet up study have tremendous mythic influences. In globalism the myth of nationalisms becomes complicated around financscapes and does not always clearly describe its geographies.*

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- **Appadurai : The geography of anger: Social Imaginary: (5) Ideoscapes:** *the flow of idea that are meteorological in the world: identifiable as mythic influences – yet also very complicated in the play of their uses:*

Example: "the hatred of the U.S"

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• **Appadurai : The geography of anger:
Social Imaginary: cellular/vertebrate**

Joe Galbo, review, Journal of Sociology

The geography of anger is further enabled by two distinct forms of organizations: the "cellular" model of global capitalism and terrorism, and the "vertebrate" model organized through the central spinal system of international balance of power, nation states, military treaties, and economic alliances. The contrast between a flexible, opportunistic, and mobile form of organization, and a more structured model of nation states and international organization, provides much of the tension in a world where culture and geography are disjunctive and can no longer be superimposed in a simple direct fashion.

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- **Appadurai : The geography of anger:**

- Globalization is also a force without a face. It is hard identify, let alone fight it, but minorities can be quickly identified and more easily blamed for the changes and uncertainties globalization has created. The geography of anger, Appadurai's subtitle for the book, refers to how social certainties and uncertainties are mapped in intricate and complex ways over geographical territory. As national sovereignty is challenged by the forces of globalization and familiar cultural structures are torn apart, there inevitably is a backlash that stresses blood and soil.

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- **Appadurai : The geography of anger:**

- Minorities quickly become a problem in a modern global context because they challenge national narratives of social cohesion and homogeneity. When majorities within a nation are reminded of the slim margins which allow them to maintain their dominance they contribute to fantasies of national incompleteness, to rage, and ultimately to a desire to purify the land of the minority. Ethnic identity is the flash point of such struggles and the intimate violence they produce, neighbour killing neighbour, amounts to a displacement into the cultural field of deeper global processes.

- **Appadurai : The geography of anger:**

Joe Galbo, review Journal of Sociology

- At the heart of Appadurai's argument is the contention that ethnic hatreds may not be necessarily about primordial fears but are an effort to exorcise the emergent forces of globalization.