

OPEN ISSUE

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ANDRI OTTESEN

WHO WILL BUY CHINESE ELECTRIC CARS IN KUWAIT? Young, educated women will be the early majority for buying mostly Chinese made electric vehicles in Kuwait over the next 5 to 10 years. Men will continue to purchase EVs because of their gearless power train, which no ICE vehicle can compete with in speed accelerations.

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KITSCH AND KUWAIT. Art and cultural flourishing were constitutive of the modernization project of Kuwait that began in the middle of the 20th Century. However, political and economic issues in the Gulf region brought this cultural project to a standstill. The art scene of Kuwait has turned into what art critics call kitsch.

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JEAN-PIERRE THIBAUT

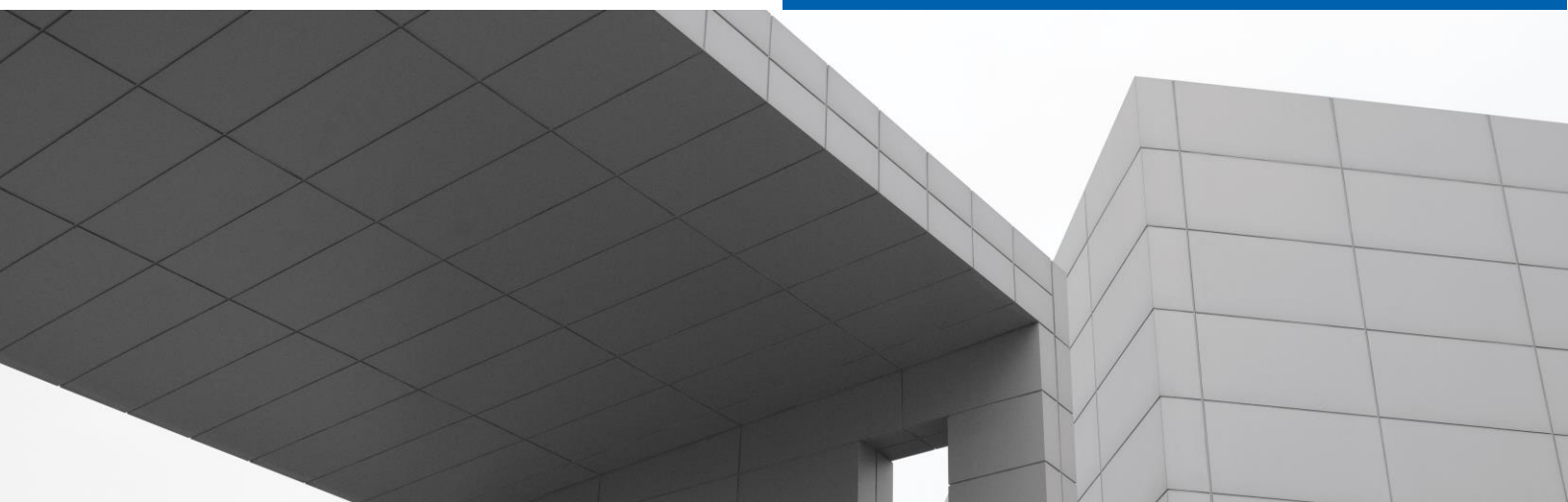
HOW CHILDREN AND ADULTS MAKE SENSE OF THE WORLD. COGNITIVE AND INTERCULTURAL ASPECTS. Even when they build conceptual knowledge in very formal domains such as math, both children and adults are influenced by object properties that are irrelevant in these domains.

BOOK REVIEW

BENJAMIN BENNETT-CARPENTER

A COUPLE FAIRLY RECENT WORDS: CAPITALISM & GLOBALIZATION

Two fairly recent books on my bookshelf stand out for their focus on words connected to global studies. Those words are “globalization” and “capitalism”. Those books are *The War of Words: A Glossary of Globalization* by Harold James (Yale, 2021) and *Capitalism: The Story Behind the Word* by Michael Sonenscher



ARTICLES

ANDRI OTTESEN

WHO WILL BUY CHINESE ELECTRIC CARS IN KUWAIT?

Young educated women will be the early majority for buying mostly Chinese made electric vehicles in Kuwait over the next 5 to 10 years.

Kuwait has one of the lowest Electric Vehicle (EV) adoption rates in the world, with approximately 400 EVs, or significantly less than 1% of passenger vehicles. This low adoption rate is due to numerous factors, but ultra-low petroleum prices and a dearth of charging infrastructure are two of the most significant. According to our research, Kuwait has not yet "Crossed the Chasm," a term used when disruptive innovations penetrate the mainstream market and ultimately dominate it. Today's market is dominated by Early Adopters whose purchasing decisions precede those of the majority of consumers.

The Early Adopters can be divided into three distinct categories. The first group consists of torque and luxury enthusiasts, who are primarily wealthy 60-plus-year-old males who purchase full-featured sport versions of EVs as their third or fourth vehicle (Porsche Taycan, Tesla S, Jaguar I-Pace, and BMW i3S). The second group consists of male administrators and senior specialists over the age of 50 who purchase a second luxury EV (Audi e-tron, Mercedes EQS, Tesla X, and Volvo XC40). The third group is dominated by women between the ages of 30 and 40 who are typically junior or middle-level managers, married with young children, and own another ICE vehicle (Mercedes EQC, Renault Twizy, Smart, Volkswagen ID.4, Chevrolet Bolt, Hyundai Ioniq 5, Mazda MX-30, and Polestar 2). This group was environmentally conscious and favored the silent engine and low maintenance requirements.

The majority of Tesla model Y and model 3 drivers were male, as women did not typically purchase cars without a dealership in Kuwait. We concluded that one of these groups was likely to become the early majority/pragmatist segment if certain conditions were met, such as the implementation of fast-charging stations and lifetime battery warranties. To determine which group would prevail and become the early majority in 2020s Kuwaiti society, we analyzed the current demographic shifts. We could not help but notice three major parallels to the 1960s and 1970s in the United States. The first

demographic transition is the reduction of the birth rate to two offspring per woman. The second transition is the increase in the number of women graduating from university – now approximately two-thirds of university graduates are women, indicating the situation during 1960–1980 in the US is comparable to 2000–2023 in Kuwait. The third demographic transition is the rising number of women in the workforce, along with delayed childbearing and marriages in which women are financially independent. During the 1960s through the 1970s, Japanese automakers were able to penetrate the American market by promising environmentally responsible and low-maintenance vehicles with advanced safety features and elegant interiors that catered to women's preferences.

Based on our findings, we anticipate that Chinese EV manufacturers will employ the same strategy to penetrate the Middle Eastern market. As of the first quarter of this year, the electric Tesla Y has surpassed the Toyota Corolla as the most popular car model in the globe. Notable is that nearly two-thirds of Tesla Y sold today are manufactured in China, and the most expensive component of Teslas produced in Germany, the battery, is made in China. China is utilizing the transition towards EV vehicles to gain a foothold in the global auto market, as Tesla, BYD, and Nio, along with MG and Polestar, are the three most sold EVs in the world. Young educated women will continue to be attracted to the promise of eco-friendly, zero-emission vehicles with noiseless, maintenance-free engines.

Men, on the other hand, will continue to purchase EVs due to their gearless power train, which no ICE vehicle can compete with in speed accelerations, such as the Tesla S and Porsche Taycan, which can easily beat million-dollar super cars in a race to 100 kilometers per hour in less than two seconds.

Dr. Andri Ottesen worked as Director of Operation for the synthetic fuel company Carbon Recycling International. Currently he is Assistant Professor in the field of Entrepreneurship and Innovation for Australian University. He is furthermore the Principle Investigator on a Project that is Managed by Middle East Center of LSE (MEC) called. "Breaking the Internal Combustion Engine Reign: A Mixed-Methods Study of Attitudes Towards Using and Purchasing Electric Vehicles in Kuwait."

RENEWABLES ≠ KUMBAYA IN GEOPOLITICS: REVISITING THE CONCEPT OF ENERGY SECURITY FROM THE LENS OF LOW-CARBON ENERGY

Most debates on energy and geopolitics often revolve around the role oil and gas play in interstate relations. However, we discuss little about how renewables will reflect on international relations. I say that not all is kumbaya. Renewables can lessen geopolitical tensions caused by oil and gas trade disruptions; however, they can also create new geopolitical risks.

The rise of renewables impacts interstate relations through two mechanisms: (i) instantaneous transmission of energy, i.e., electricity, and (ii) technology and materials needed to generate and transmit renewable energy.

So, let's think about what challenges renewable energy may bring about in geopolitics. To do this, let's revisit the famous "4As" of energy security. The 4As framework, coined by the Asia Pacific Energy Research Center, is one of the most popular means of assessing energy security in the global context. Each A refers to a specific pillar of energy security. These pillars are availability, accessibility, affordability, and acceptability.

Availability: The sun and the wind give practically infinite amounts of energy. However, "prime" land required to harness this energy with high efficiency is not infinite. Location affects capacity factor, maintenance cost, and investment required for transmission. Solar and wind power installations require up to 100 times more area than thermal power.

Geopolitical tensions are implied when these prime renewable energy areas overlap with border areas. Such overlaps may trigger conflicts between states. Territorial and marine exclusive economic zones (EEZ) disputes lead to militarized confrontations between states. As the MENA region increasingly relies on solar and wind power, some of these "prime lands" may fall near demarcation zones, with the potential to activate dormant conflicts.

Accessibility: An advantage of hydrocarbons is that they can be economically transported around the globe at large scale via tankers or pipelines. Storage of hydrocarbons can help adjust for unexpected changes in demand. In contrast, renewable energy must be instantly available. [1]

A wide range of critical metals (e.g., copper, zinc, nickel) and minerals (e.g., lithium, cobalt, molybdenum) are needed to generate, store, and transmit renewable energy. A few countries are beginning to experience geopolitical tensions due to the extraction and processing of metals and minerals. Following various supply chain crises, the

EU and the U.S. have started various initiatives to secure these supplies.

Affordability: Over the past decade, the leveled cost of renewable energy has dropped significantly. Solar power tenders, for example, are expected to break the 1 cent/kWh mark soon. Competition has led to cheaper renewable energy equipment. So, what are the geopolitical implications of these precipitous drops in the cost of renewable energy equipment and generation? A quick delve into this topic leads to an unexpected deduction: the low cost of renewable energy may indeed be a cause of a series of geopolitical tensions.

As prices get lower, or, in economic parlance, as marginal revenue nears marginal cost of production, producers operate "theoretically" with zero-profit, unless they are able to differentiate their product. Suppliers of renewable energy equipment or minerals have noted the risk. Suppliers are creating strategies to advance in the production and services value chain.

Acceptability: The social acceptability dimension of energy security has been occupying an increasingly salient place in the global agenda. These risks can be discussed within both local and global context, with differing implications for geopolitics.

Renewable energy investments have positive impacts globally but impose concentrated costs on local communities. For instance, solar and wind energy can lower emissions and energy costs, but transmission lines can harm farming and tourism along their routes. Additionally, the requirement of certain metals like cobalt and lithium brings up issues such as using child labor, polluting the environment, and rivaling local communities for water resources.

Should such renewable investments exhibit a cross-border nature, consuming countries will have to develop the capacity to deal with local governments and social movements to finalize these investments. This is a task that conventional diplomacy and PR is not historically used to and necessitates a thorough understanding of the local politics and power structures of the host country.

Looking towards the future...

If managed well, the opportunities renewable energy offers towards a sustainable and peaceful future far outweighs the risks it carries. Renewable energy adoption leads to market making and technological progress between countries.

Indeed, we are already witnessing the birth pains of this regime. Many ESG debates will help shape the principles and procedures of the new global governance regime of renewable energy.

[1] The recent developments in hydrogen may provide an exception in the longer term.

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IRFAN UL HAQ

THE GEO-ECONOMICS OF THE ASIAN INFRASTRUCTURE INVESTMENT BANK (AIIB): A WORLD BANK 2.0?

In an era where institutions hold the key to global influence, China has emerged as a formidable player, deftly manoeuvring within the international ring. Beyond the widely discussed Belt and Road Initiative (BRI), President Xi Jinping has masterfully crafted a strategy to solidify China's leadership in the Asia Pacific region. One of the standout moves was the establishment of the Asian Infrastructure Investment Bank (AIIB)-a groundbreaking multilateral economic institution that challenges the traditional dominance of Western powers.

As the first non-Western power to create such an institution, China has asserted its determination to safeguard its own interests while championing the cause of countries that have long felt neglected by US-led international bodies. With 21 countries initially signing on to the AIIB's vision in 2014, and its formal inception in 2016, China embarked on a path that would not only reshape the global economic landscape but also redefine its own role on the world stage.

By assuming greater global responsibility, China aims to bolster the development of Asian and global economies, using the AIIB as a vehicle to drive progress. This audacious move has raised eyebrows worldwide, sparking intrigue and debate. In a world long dominated by Western-controlled financial institutions like the World Bank and the International Monetary Fund, China's decision to establish the AIIB has opened up a new frontier, providing borrowers with alternatives that break free from the traditional Washington Consensus. From China's growing dominance in multilateral finance to its strategic vision for the Indo-Pacific region, we will unravel the complexities and consequences of what some have dubbed "World Bank 2.0" - a moniker that aptly captures the seismic shifts unfolding in the global arena.

China's Dominance in Multilateral Institutions

China has also established the AIIB and the BRICS New Development Bank (NDB) to provide financial support for the implementation of the ambitious One Belt, One Road initiative and infrastructure development in Asia. With a capital share of 31% in the AIIB and 40% in the NDB, China holds more influence than any other member. Consequently, China can shape the rules and regulations of these financial institutions, providing a new platform to

expand its economic clout regionally and globally. This aligns with China's vision of assuming greater international responsibilities, as President Xi Jinping sees the AIIB as a positive step towards improving the international economic system and delivering global public goods.

The AIIB's emergence heralds a new era, where China's economic clout is projected to soar, challenging the established norms and institutions of the international economic architecture. With its strategic focus on the Indo-Pacific region and its determination to assume greater global responsibility, China aims to craft an economic and political order rooted in the "Beijing Consensus," an alternative to the Western-dominated "Washington Consensus."

Breaking the Monopoly of Western Institutions

China's emergence as an alternative to Western-dominated financial institutions challenges the monopoly of the World Bank (WB) and the International Monetary Fund (IMF). By offering alternative borrowing conditions, China provides more options for countries seeking financial support. Despite initial opposition from the United States, which saw the AIIB as a threat to the international financial system, 106 countries, including some of America's key allies like Great Britain, South Korea, and Australia, became members of the bank. This growing interest in the AIIB reflects the rising appeal of China-backed banks and their ability to offer services to a broader range of countries.

As the contest for power and influence intensifies between China and the United States, the AIIB assumes a pivotal role. It serves as a linchpin in China's grand design, positioning itself as a regional security power and a force to be reckoned with worldwide. This seismic shift poses profound implications for the global stage, as China's rise disrupts the established balance and raises fundamental questions about the future of international relations.

Implications for Global Economic Order

China's growing geo-economic influence through the AIIB and other initiatives could pave the way for its rise as a global economic power. This has significant implications for the norms and institutions of the international economic architecture. Observers such as Huiyao Wang argue that China aims to play a greater leadership and governance role in global finance and investment through the establishment of these new development banks. Some view the AIIB as part of China's broader strategy of institutional balancing, creating, and leveraging institutions to counteract US influence. This perspective suggests that the AIIB represents a significant challenge to US global leadership and the existing institutional and ideational bases of the Pax Americana. China, however, denies seeking to change the established global order but has demonstrated its intention to become a regional security power capable of rivalling the US. By providing an alternative to the traditional Western-dominated

financial institutions, China expands its sphere of influence and projects itself as a key player in global finance. The story of the AIIB is not just about infrastructure development or financial prowess; it is a story of ambition, determination, and the relentless pursuit of China's own vision of global leadership.

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FAISAL ALHALLAQ

KITSCH AND KUWAIT

Abstract: Art and cultural flourishing were constitutive of the modernization project of Kuwait that began in the middle of the 20th Century. However, political and economic issues in the Gulf region brought this cultural project to a standstill. The art scene of Kuwait has turned into what art critics call kitsch. Kitsch feeds on and recycles the country's political and social dilemmas.



As a newly developed community it is understandable that we Kuwaitis wonder about how art can help us express and develop our cultural identity. Unfortunately, our cultural landscape is not what it used to be forty years ago. Arts such as theater, poetry, and music are losing their moral touch or integrity, which is leading to the stagnation of social development. The popular artistic taste in Kuwait has changed from what it used to be before the economic boom in the last century.

But what do economic changes have to do with the degeneration of artistic value? Over the last sixty years, Kuwait has witnessed economic and cultural upheaval that has radically changed its social and political landscape. It is no secret: the oil wealth has redefined not only the infrastructure but also how we Kuwaitis interact with and see each other. From the oil boom emerged a new cultural identity and, most prominently, new cultural challenges.

During the 19th century, in industrialized Europe, an aesthetic phenomenon labelled “kitsch” started to take an uphold within the contemporary art scene. At that time, sociocultural changes caused by an economic boom had an important effect on art and culture. Kitsch is a German word that first appeared in Munich’s 19th century art bazars. It used to describe products of low artistic value. Today we would call them trashy, cheesy, or tasteless. These items were sold to the newly created middle class. Kitsch has no clear definition. The Oxford dictionary defines it as “works of art or objects that are popular but that are considered to have no real artistic value or not to be in good taste, for example, because they are sentimental.” Aesthetic terms are hard to reduce to precise definitions, but the features of a “kitschy” object can be described as lacking reflective cultural content, being inauthentic and repetitive, overly sentimental, and pretentious. Kitsch tends to be safe and generally does not challenge the subject matters it explores. Arts like theater, literature, music, film, painting, and even journalistic content can be criticized as kitsch if they manifest the formerly mentioned features. Objects that are mass produced and that we see in our everyday lives can also be kitsch: architecture, home decoration, furniture, fashion, souvenirs...

The emergence of a degraded aesthetic taste of the masses in a politically very tense Europe appears to have had a kind of tipping-point effect on aesthetics all over the world. A question for aestheticians at the time was: can art imprison us just like it had freed us?

It is a metaphysical question already asked by philosophers over two millennia ago, but the question is still relevant in modern times. Some critics are skeptical about the idea of kitsch being imprisoning or degrading. For these critics, the phenomenon is so manifest in our modern culture that it has become the norm. But the question is being articulated because of the cultural shift that kitsch has effectuated.

Kuwaitis use words like “*hailag*” or “*egaidy*” to describe kitsch objects that we find inappropriate or of low aesthetic value. Similar to the cultural shift that happened in 19th century Europe, our culture has seen a shift in aesthetic taste, too, only a hundred years later. The difference is that our use of words like *hailag* and *egaidy* to describe things that we judge beneath our personal aesthetic standards can be problematic to our communal identity. The word *egaidy* denotes an individual from the Syrian-Iraqi tribe called Egaidat. People from this tribe are spread over the Arabian Peninsula and also exist in Kuwait. The other word *hailag* comes from the famine that occurred in the 19th century in an area between Persia and the Arabian Gulf region. The people who emigrated from Persia to Kuwait were called *hailag* because there were doomed due to the famine. The word’s use and its association with inappropriate taste can be explained as such: the immigrants from the famine region did not know how to speak proper Arabic, so improper social objects or behaviors would be designated by using this word.

At present, Kuwaitis use ethnic terms to describe instances of bad aesthetic expression that look like kitsch. Does this mean that our culture is increasingly racially polarized and has become elitest? I don't think so. It rather shows that Kuwait has always had a diverse ethnic identity. However, the shift in aesthetic taste that came with the economic boom can be subtly polarizing if Kuwaitis do not invest time and effort into upgrading their arts in the way they did in the first half of the last century. Authenticity and creativity must be our priority when it comes to the development and the maintenance of our cultural identity. It also implies having the courage to face critique.

Faisal Alhallaq is a graduate of the American University of Kuwait. He is currently pursuing a MA in Philosophy at Kuwait University.

JEAN-PIERRE THIBAUT

HOW CHILDREN AND ADULTS MAKE SENSE OF THE WORLD. COGNITIVE AND INTERCULTURAL ASPECTS

Adults know an infinite number of facts about the world, and children build world knowledge very fast, even in the case of highly formalized conceptual domains such as mathematics, physics, or morpho-syntax. In these domains, children progressively build or refer to increasingly complex intuitions, that are consistent or not with the experts' views. Progressively people build a high level of competence in these domains which means that they refer to a set of relevant domain-specific formal devices. For example, in mathematics, if one understands the wording of an arithmetic word problem, he/she should be able to use the relevant algorithm in which the relations between quantities translate the relations between the objects mentioned in the word problem. In scientific fields such as physics, understanding notions such as force and energy suppose that people are able to translate these concepts in terms of object properties and relations between objects in a way that is consistent with the scientific concepts.

In any case, the correct use of the relevant notions, formal devices should not depend on the nature of the objects that are involved in a sentence, or a math or a physics problem. Our main claim is that mathematical solving procedures, or answers regarding physical concepts depend on the nature of the objects involved in a problem: it seems that after all, how we count depends on what we count.

Research reveals important inter-individual accuracy differences in their use of these formal principles, both developmentally and in adults. Let's illustrate briefly with two examples. Megalakaki and Thibaut (2016) [studied the differentiation of the force and energy concepts for animates and inanimates, with children aged 10-17, with simple situations that participants had to explain. They showed that younger students made no distinction between the two concepts for inanimate objects. Or they considered force and energy as intrinsic properties of the objects, related to their height and weight. They also attributed both concepts to animates, much less to inanimates. With age, these conceptions remained unchanged for the animate agents, Overall, students looked at energy and force as intrinsic properties, relying on the visible parameters and physical characteristics of the objects and agents.

In math, studies have shown that non-mathematical semantic information related to the entities described in a problem influences lay solvers' performance. Recent data (Gros, Sander & Thibaut, 2020) show that isomorphic mathematical problems featuring weight quantities or duration quantities did not elicit the same solving procedure. Both types of problems could be solved with the same two procedures. The first was "14-5=9; 5-2=3; 9+3=12), that is a combination of subsets. The second is "14-2=12", which is based on a relation between other quantities available in the problem. Interestingly, despite the mathematical equivalence between the problems, participants use the first solving procedure for subset problems, and used the second solving procedure for the duration problems. We interpreted this difference in terms of the nature of the quantities, subsets or durations. In another example, Thibaut (2023) showed that depending on the objects, both children and adults chose a different solving procedure, either development (e.g., $(12 \times 3) + (12 \times 5)$) or factorization ($12 \times (3 + 5)$), when the problems were, respectively, to compute a total number of sausages and tulips (development) or of tulips and roses (factorization). The bias was even stronger in adults.

Differences also occur between cultures in terms of processing simple or complex objects or situations. For example, it has been shown that the well-known Mueller-Lyer perceptual illusion is more pronounced in western countries than in some sub-Saharan countries. The way we approach categorization also seems to be influenced by cultural differences. For example, in categorization tasks, westerners rely more on simple, single-attribute rules when they are available rather than on family resemblance, that is when several features are generally true of most category members without being necessary or sufficient. The latter mode of categorization is preferred in some Asian countries. The same difference between Asian and western countries seems also to hold in the case of analogical reasoning, as a comparison between Hong-Kong participants and American participants shows. It is generally thought that this is due to a broader focus on relations in some cultures and a focus on object properties in western countries.

Overall, comparisons between different age groups, or

cultures suggest that participants differ widely in the strategy they follow even in very simple, hence straightforward, situations or in domains that seem to be well formalized and are independent of the object properties used in these situations, such as properties of objects in mathematical problems.

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BOOK REVIEW

BENJAMIN BENNETT-CARPENTER

A COUPLE FAIRLY RECENT WORDS: CAPITALISM & GLOBALIZATION

Two fairly recent books on my bookshelf stand out for their focus on words connected to global studies. Those words are “globalization” and “capitalism”. Those books are *The War of Words: A Glossary of Globalization* by Harold James (Yale, 2021) and *Capitalism: The Story Behind the Word* by Michael Sonenscher (Princeton, 2022).

I go first to James because the project seems like something we definitely all need: a working “glossary” for globalization. *The War of Words* is organized in chapters running through James’s selected terms, including: *capitalism, socialism, democracy, nationalism, hegemony, multilateralism, populism, globalism, and globalization*, among others. James is an historian of economics, so his terminology is centered in economics; and the orientation is toward tracing the terms’ histories roughly from the 19th century up to the present. James provides a possible useful orientation and starting point toward globalization discourse. Meanwhile Sonenscher is also an historian but with a focus on political thought. *Capitalism* is organized in two main parts of “problems” and “solutions”. The “problems” section distinguishes between capitalism and commercial society; positions capitalism within the history of political thought; elaborates on the historical connection between capital/capitalism and funding war through royal or public debt; among other issues such as work/labor. The “solutions” section is not current but, rather, *historic proposals* for solutions to the promises and problems surrounding capitalism. Each chapter here is centered around key figures starting with Marx and Adam Smith, and proceeding with Hegel, David Ricardo, and Lorenz von Stein.

A central aim and conclusion of Sonenscher’s book is

“to try to explain why the distinction between capitalism and commercial society is worth making” (168; cf. 3ff.). That is, commercial society does not automatically mean capitalism; and capitalism is not the same thing as a commercial or market society (16; cf. James, 20). At the same time Sonenscher thinks that, rather than capitalism, it is the *division of labor* that is enduring (14, 172).

As Sonenscher describes, the terminology of capitalism emerged out of discussions of “liberty” around the July 1830 revolution in France (24-25). He traces the earlier term “capitalist” to the 18th century as originating in the effort to fund war through “royal and public debt” (38; cf. James, 22). A capitalist was one who provided funding for war efforts. Within this historical context, the state influenced the development of capital even as capital influenced the development of the state (31ff). It was state first, then capitalism (for war). Sonenscher traces the term back to the French in 1850: “*capitalisme*” (25) – specifically Louis Blanc in *Organisation du Travail* [“The Organization of Labor”] (x-xi). The addition of *-ism* to *capital* – making *capital-ism* – indicated a whole system had emerged. Capitalism over time came to be understood as a whole complex system, a whole way of thinking and doing things (ix).

From here we turn to “globalization”. This is one term amidst James’s menu of terms organizing each the chapters. Distinguishing it from “globalism” and also from earlier ideas of globalization, James points to Italian origins (“*mondializzazione*”): the “obscure left-wing publication [*Sinistra Proletaria* discussing ‘imperialism’] is the true first-known reference to globalization in its contemporary sense....” (207). Simply, globalization is the “movement of people and of goods” (292). However, James sees also that globalization becomes a “mindset” – “a cultural or...psychological phenomenon” (210). Here his suggestion of a shift from “financial capitalism” to an emerging “information capitalism” (40) is enlightening. Discussions of “information economy” fit relatively neatly with discussions of globalization, though they remain distinct. Ultimately, understanding what James calls “complex global value chains” (219) may be the contemporary holy grail.

In all this, while both books discuss *socialism*, further attention is needed to it, along with *communism* in its current form in the Chinese Communist Party. Hybrid complications of multiple *-isms* appear to be at play around the world, including within various states including China and the United States of America, among others in Europe, Asia, Africa, and the Americas. Meanwhile, James does point to “crony capitalism” (16), yet the oligarchic and plutocratic dynamics of present regimes appears mostly overlooked. To broaden the context, a few other places I look on my bookshelf include, Jeffrey A. Winter’s *Oligarchy* (Cambridge, 2011), Xi Jinping’s *The Governance of China* (Foreign Language Press, 2014/2018ff.), and Martin Wolf’s *The Crisis of Democratic Capitalism* (Penguin, 2023).

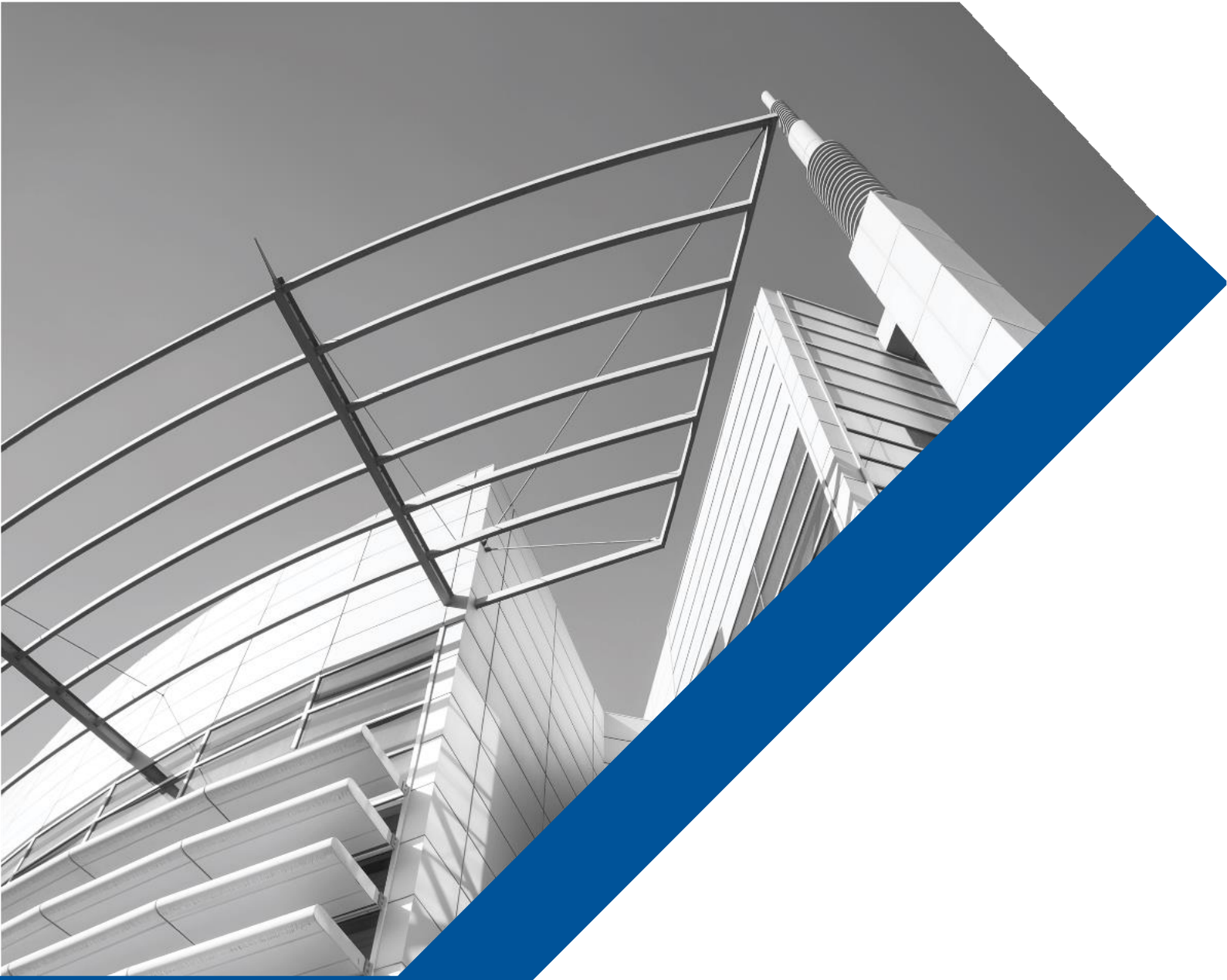
Finally, more attention by all accounts is needed about everyday people the world over – actual people – and

how they actually are getting along. Still, I find James's and Sonenscher's contributions to be quite valuable in the rich aspirational project of trying to understand what in the world is going on today.

The War of Words: A Glossary of Globalization by Harold James (Yale, 2021), 354 p.

Capitalism: The Story Behind the Word by Michael Sonenscher (Princeton, 2022), 225 p.

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