Using a first-person perspective to examine the shift of languages in the field of sciences that is trying to reach all peoples in the world, Chiang argues that globalization is not a single process but a complex process that presents challenges to traditional social structures. He explores the implications of globalization on cultural, economic, and political aspects, highlighting the need for a multidisciplinary approach to understand the dynamics of globalization.

Chiang and Mi (Chapter 3) examine the use of language in the transposition of global brand names in China and argue that such a process is a “global” process in which the global value and the local value interact with each other.

Montoya (Chapter 4) explores how a group of second-generation Hispanic college students in New York State construct their identities that are influenced by global cultural and social factors. She argues that these students are able to construct a hybrid identity that is both global and local, allowing them to navigate the complexities of their multicultural identities.

Little (Chapter 5) uses the ethnographic and linguistic composition of the tourism handicrafts market in Antigua, Guatemala, to discuss the interdisciplinarity between language and economics. He observes that global tourism can have positive effects on the maintenance and promotion of indigenous languages.

Leung and Lau (Chapter 6) investigate how a Chinese community in Markham (a suburb of Toronto), Ontario, Canada, transforms and maintains its ethnic identity and pride through a Chinese iconic shopping mall, Pacific Mall, realized by a non-Chinese developer.

Hendley (Chapter 7) examines changes in the British Conservative Party’s conceptuality of the typical female voter in Conservative political propaganda in two world wars. He argues that the shift in portraying female voters as citizens in the First World War to consumers in the Second World War is a result of Britain’s changing position in the world due to the forces of globalization. He also argues that the political success of the British Conservative Party in the twentieth century is linked to its adeptness at adapting to such changes.

Rosenthal (Chapter 8) uses a participatory research approach (participating in the practice of capoeira while conducting research of the activity at the same time), to examine how historical memory and origins are represented on Web sites about the practice of capoeira, the Afro-Brazilian cultural form often described as an improvised mix of martial arts and dance. The spread of capoeira popularity beyond the contestants origin(s) of the art deserves inquiry into the way the globalization has opened new public spaces for redefining identities. This inquiry is not only across international borders but also across long-standing categories involving nations, ethnicity, and cultural practice.

Haley (Chapter 9) challenges the conventional wisdom that people in the United States have an individualistic forensic sense of the world with a common ethnic identity as Mexican Americans. Evidence indicates that such people, individuals, and communities occupying different social positions and identifying themselves variously as Spanish, Native American, Mexican American or Chicano, and Mexican are subject to different social, cultural, and political experiences, changes in the nature of political and economic relationships with other groups, and the shift of the cultural associations attributed to various social positions within a multilingual, globalized, class-based society.

Compton’s comparative analysis (Chapter 10) traces the sources of legitimacy of regimes in Japan and South Africa, over time, from their respective inception (i.e., Japan in 1868 and South Africa in 1948) and notes the similarities and differences in the construction of state legitimacy. He argues that the pressures resulting from globalization and internal political changes destroyed the old system and created the bases for new sources of state legitimacy in the late twentieth century. In the twenty-first century, both Japanese and South African political elites will increasingly rely on divergent approaches to constructing state legitimacy despite striking past similarities.

Legname (Chapter 11) asks whether music, as a system of sound signs or a language, is semiotic or universalistic in nature. He demonstrates that music can become a universalistic language, by comparing how Brah’s advanced nationalism through its music in the closing years of the twentieth century and how Japan incorporates western music with its ancient cultural elements in the search of its identity in contemporary music.

Horvath’s (Chapter 12) looks at how natural borders of nonhuman species are becoming less and less meaningful. The nonhuman species’ movement from their natural surroundings is the result of human activities, the speed and intensity of which has increased rapidly during the contemporary period of globalization.

The Epilogue, written from the first-person point of view, Sakurak’s imagination of the motif—an arc—is echoed in a number of cultures from ancient to modern times. His repetition of a same arc in the form of geometric ideals across different material surfaces creates “more complex, independent forms free from their source but without ever denying their origin.” There is a striking similarity between his art and the substance of this book. Language, identity, and boundaries are simple arcs of human social, cultural, and political constructions that exist in ideal forms. The lived human experience across time and space is the artwork in place.