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into a culture of hatred. Asia, on the other hand, has been able to concentrate on building a better future, so it is creating a new culture of hope. Moïsi, a leading authority on international affairs, explains that in order to understand our changing world, we need to confront emotion. And as he makes his case, he deciphers the driving emotions behind our cultural differences, delineating a provocative and important new perspective on globalization.

Samuel Huntington's landmark book, *The Clash of Civilizations*, presented a vision of a

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world divided by cultural differences, national interests, and political ideologies. In *The Geopolitics of Emotion*, Dominique Moïsi brilliantly demonstrates that the world is nowadays more likely to be shaped by the 'clash of emotions'. Moïsi contends that both Europe and the United States are dominated by a fear of the 'other' and by the loss of their national identity and purpose. For Muslims and Arabs, the combination of historical grievances, exclusion from the economic boon of globalization, and civil and religious warfare has created a culture of humiliation that is quickly devolving into a

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culture of hatred. And as the West and the Muslim world lock horns, Asia, able to concentrate on building a better future, has come to embody 'the culture of hope'. By making clear the driving emotions behind today's headlines, Dominique Moisi offers a better understanding of the world we live in and perhaps a more constructive approach to the conflicts that plague us.

The first book to investigate the far-reaching emotional impact of globalization.

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Dominique Moïsi, an authority on international affairs, argues that our post-9/11 world has become divided by more than cultural fault lines. He chronicles how the geopolitics of today is characterized by a "clash of emotions," and how cultures of fear, humiliation, and hope are reshaping the world. Moïsi contends that the United States and Europe have been dominated by fears of the "other" and of their loss of a national identity and purpose. For Muslims, the combination of historical grievances, exclusion from the economic boon of globalization, and civil and religious

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conflicts have created a culture of humiliation that is quickly devolving into a culture of hatred. Meanwhile, Asia has been able to concentrate on building a better future and seizing the economic initiative from the American-dominated West, creating a new culture of hope. How will these varying emotions influence the political, social, and cultural conflicts that roil our world? And what will the effect of the world economic crisis be?--From publisher description.

\* In 1993 Samuel Huntington's The Clash of Civilizations offered a vision of a world

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divided by cultural differences, national interests, and political ideologies. In *The Geopolitics of Emotion*, Dominique Moïsi brilliantly demonstrates that we are now in the midst of a 'clash of emotions'.\* Moïsi contends that both Europe and the United States are dominated by a fear of the 'other' and of the loss of their national identity and purpose. For Muslims and Arabs, the combination of historical grievances, exclusion from the economic boon of globalization, and civil and religious warfare extending from their homelands to the Muslim diaspora has created a culture of

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Humiliation that is quickly devolving into a culture of hatred. As the West and the Muslim world lock horns, Asia, able to concentrate on building a better future, has become 'the culture of hope'. \* By understanding the driving emotions behind our cultural differences, The Geopolitics of Emotion offers a better understanding of the world we live in and perhaps a more peaceful solution to the ignorance and differences that plague us.

'Fear' in the twenty-first century has greater currency in western societies than

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ever before. Through scares ranging from cot death, juvenile crime, internet porn, asylum seekers, dirty bombs and avian flu, we are bombarded with messages about emerging risks. This book takes stock of a range of issues of 'fear' and presents new theoretical arguments and research findings that cover topics as diverse as the war on terror, the immigration crisis, stranger danger, global disease epidemics and sectarian violence. This book charts the association of fear discourses with particular spaces, times, social identities and sets of geopolitical relations. It examines the ways in which fear



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may be manufactured and manipulated for political purposes, sometimes becoming a tool of repression, and relates fear to political, economic and social marginalization at different scales. Furthermore, it highlights the importance and sometimes unpredictability of everyday lived experiences of fear - the many ways in which people recognize, make sense of and manage fear; the extent of resistance to fear; the relation of fear and hope in everyday life; and the role of emotions in galvanizing political and social action and change.

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" Vladimir Putin's intervention into the Georgia/South Ossetia conflict in summer 2008 was quickly recognized by Western critics as an attempt by Russia to increase its presence and power in the "near abroad," or the independent states of the former Soviet Union that Russia still regards as its wards. Though the global economic recession that began in 2008 moved the incident to the back of the world's mind, Russia surged to the forefront again six years later when they invaded the heavily Russian Crimea in Ukraine and annexed it. In contrast to the earlier Georgia episode, this new conflict has

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Reshaping a crisis of global proportions, forcing European countries to rethink their relationship with Russia and their reliance on it for energy supplies, as Russia was now squeezing natural gas from what is technically Ukraine. In *Near Abroad*, the eminent political geographer Gerard Toal analyzes Russia's recent offensive actions in the near abroad, focusing in particular on the ways in which both the West and Russia have relied on Cold War-era rhetorical and emotional tropes that distort as much as they clarify. In response to Russian aggression, US critics quickly turned to tried-and-true

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concepts like "spheres of influence" to condemn the Kremlin. Russia in turn has brought back its long tradition of criticizing western liberalism and degeneracy to grandly rationalize its behavior in what are essentially local border skirmishes. It is this tendency to resort to the frames of earlier eras that has led the conflicts to "jump scales," moving from the regional to the global level in short order. The ambiguities and contradictions that result when nations marshal traditional geopolitical arguments-rooted in geography, territory, and old understandings of distance-further

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contributes to the escalation of these conflicts. Indeed, Russia's belligerence toward Georgia stemmed from concern about its possible entry into NATO, an organization of states thousands of miles away. American hawks also strained credulity by portraying Georgia as a nearby ally in need of assistance. Similarly, the threat of NATO to the Ukraine looms large in the Kremlin's thinking, and many Ukrainians themselves self-identify with the West despite their location in Eastern Europe. "--

In this book, practitioners and students

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Rediscovering perspectives on landscape, place, heritage, memory, emotions and geopolitics intertwined in evolving citizenship and democratization debates. This volume shows how memorialization can contribute to wider inclusive interpretations of history, tourism and human rights promoted by the European Project. Its geographies of memories can foster cooperation as witnessed throughout Europe during the 2014-18 WWI commemorations. Due to new world orders, geopolitical reconfigurations and ideals that emerged after 1918, many countries ranging from the Baltic and Russia to the Balkans, Turkey and

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Greece, eastern and central Europe to Ireland are continuing with commemorations regarding their specific memories in the wider Europe. Shared memorial spaces can act in post conflict areas as sites of reconciliation; nonetheless 'the peace' cannot be taken for granted with insecurities, globalization, and nationalisms in the USA and Russia; the UK's Brexit stress and populist movements in Western Europe, Visegrad and Balkan countries. Citizen-fatigue is reflected in socio-political malaise mirrored in France's Yellow Vest movement and elsewhere. Empathy with other peoples' places of memory can

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assist citizens learn from the past. Memory sites promoted by the EU, Council of Europe and UNESCO may tend to homogenize local memories; nevertheless, they act as vectors in memorialization, stimulating debate and re-evaluating narratives. This textbook combines geographical, inter-cultural and inter-disciplinary approaches and perspectives on spaces of memory by a range of authors from different countries and traditions offers the reader diverse and holistic perspectives on cultural geography, dynamic geopolitics, globalization and citizenship.



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Critiquing the idea of a Chinese cultural identity and argues that such identities are instead determined by geopolitical and economic forces. Forget Chineseness provides a critical interpretation of not only discourses of Chinese identity—Chineseness—but also of how they have reflected differences between “Chinese” societies, such as in Hong Kong, Taiwan, People’s Republic of China, Singapore, and communities overseas. Allen Chun asserts that while identity does have meaning in cultural, representational terms, it is more importantly a product of its embeddedness in

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specific entanglements of modernity, colonialism, nation-state formation, and globalization. By articulating these processes underlying institutional practices in relation to public mindsets, it is possible to explain various epistemic moments that form the basis for their sociopolitical transformation. From a broader perspective, this should have salient ramifications for prevailing discussions of identity politics. The concept of identity has not only been predicated on flawed notions of ethnicity and culture in the social sciences but it has also been acutely exacerbated by polarizing

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assumptions that drive our understanding of identity politics.

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