to the meeting of the World Trade Organization in Seattle. With its over-whelmingly American presence, it is premature to call this dramatic intervention from the streets a "counter-hegemonic globalization."[18] Nonetheless, this frontal challenge to a supranational organization on its own terrain—the regulation of trade—beckons the proliferation of transnational social movements, propelled by imaginations of a global dimension.

## NOTES

Special thanks to Erik Wright for always demanding clarity and veracity.

1. Anthony Giddens, *Runaway World.*
2. Ibid., Lecture 1, p. 6.
3. Castells, *End of Millennium,* pp. 161–65.
4. See, for example, Paul Hirst and Grahame Thompson, *Globalization in Question;* Robert Wade, "Globalization and Its Limits: Reports of the Death of the National Economy are Greatly Exaggerated"; Peter Evans, "The Eclipse of the State? Reflections on Stateness in an Era of Globalization"; and Linda Weiss, "Globalization and the Myth of the Powerless State." They all contribute to the same argument, challenging the "radical" interpretations of globalization.
5. Wade, "Globalization and Its Limits," p. 61.
6. Giddens, *Runaway World,* Lecture 1, p. 1.
7. Ibid.
8. Castells, *The Information Age,* volumes 1, 2 and 3.
9. Harvey, *The Condition of Postmodernity.*
10. Jameson, "Cognitive Mapping"; *Postmodernism or, The Cultural Logic of Late Capitalism; The Cultural Turn.*
11. Gupta and Ferguson, "Discipline and Practice: 'The Field' as Site, Method, and Location in Anthropology," p. 39. Italics added.
12. Stuart Hall, "The Global and the Local: Globalization and Ethnicity"; "Old and New Identities, Old and New Ethnicities"; "When Was 'The Post-colonial'? Thinking at the Limit."
13. Boaventura de Sousa Santos describes similar moves from defensive politics under the Brazilian authoritarian order to a more aggressive politics, buttressed by the Catholic Church and international norms, around human rights (Santos, *Toward a New Common Sense,* chapter 5).
14. Basch, Schiller, and Blanc, *Nations Unbound.*
15. Grewal and Kaplan criticize much postmodern thinking for its "Western" bias and instead stress the transnational connections of postcolonialism—a post-colonialism which of course includes advanced capitalist countries as well as the so-called "Third World." They seek a transnational feminist politics that will knit different groups together, across borders and from below. See "Introduction: Transnational Feminist Practices and Questions of Postmodernity."
16. Gramsci, *Selections from the Prison Notebooks,* p. 263.
17. Santos, *Toward a New Common Sense,* chapter 4.
18. See the prescient article by Peter Evans, "Counter-Hegemonic Globalization: Transnational Networks as Political Tools for Fighting Marginalization."

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