

EDITORIAL

GLOCALISM
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The United Nations *Climate Dictionary* states that “climate change is the defining issue of our times”. According to this *Dictionary*, we are facing a global crisis which “refers to the serious problems that are being caused, or are likely to be caused, by changes in the planet’s climate, including weather extremes and natural disasters, ocean acidification and sea-level rise, loss of biodiversity, food and water insecurity, health risks, economic disruption, displacement and even violent conflict”. These changes affect health, ability to grow food, housing, safety and work. In one word: the entirety of life as lived by both humans and non-humans in the world. The global nature of this condition, however, does not mean that every population is affected in the same way or at the same time. Some communities across the world have already been damaged by the consequences of the environmental crisis, while others will likely be affected in the future. Those who are not currently directly affected by these changes will still be affected indirectly. In other words, since the environmental crisis is a global phenomenon, it also produces global consequences, such as increasing migration.

As stated in the *Climate change and Migration* report put out by the European Parliament’s Committee on Civil Liberties, Justice and Home Affairs (2020), climate change interacts with and is mediated by diverse aspects of migration. What happens to our planet’s ecosystem on the global scale can forcibly propel migration but can also generate obstacles or difficulties in mobility over the long and short term. For example, on one hand, environmental disasters such as floods can impact existing infrastructures, further isolating entire areas already precariously connected with the rest of the urban-social fabric. On the other

ISSN 2283-7949
GLOCALISM: JOURNAL OF CULTURE, POLITICS AND INNOVATION
2023, 1, DOI: 10.54103/gjcpi.2023.1.22345



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hand, conditions such as drought can entail forced migration due to the difficulty in finding the necessary local resources. In both cases, the pressure factors affecting populations are subject to increase.

According to the scholarly literature, the number of “climate migrants” could increase by more than 200 per cent by the end of the century. This means that the complexity of the phenomenon will accompany the process of globalization and, in the decades to come, add to it the question of mobility within the global context with its implications derived from the climate of constraint following ecological crises. Global and national actors will be called to develop new social policies to face the complex intertwining of climate crisis with migration.

The current issue of *Glocalism. Journal of Culture, Politics and Innovation* mainly deals with this topic. Derry Paul TM shows the connection between “marginalization” and the environmental crisis. “Climate change”, according to the author, “is playing a role in the progression of marginalization”, and “this trend results in the exacerbation of poverty and the intensification of exclusion, both in socio-economic and political dimensions of public existence”. This means that vulnerable populations are particularly affected by the consequences of climate change. In this context, Paul highlights the insufficiencies of international policies aimed at mitigating climate change and, thus, the growth of global inequalities.

Rouf Ahmad Bhat and Anita Deshpande’s essay focuses on the Indian context as a case study for the intersection between migration and immigration. The authors reflect on the various social and political challenges derived from the fluxes of migrants and immigrants in India. All these challenges, they state, “demand a comprehensive understanding and effective policy measures”, in order to address them “to ensure a harmonious and sustainable social and political environment”. Bhat and Deshpande propose policy statements that, “prioritize the interests of all stakeholders involved, including the host country, the country of origin, local communities, and the immigrants and migrants themselves”, with the aim “to foster an inclusive and cooperative approach towards addressing these issues effectively”.

The way in which immigration influences Indian society is also at the core of Sna Farooqi's paper. The author studies the relationship between two "dependent variables", that is, hegemonic culture and international multiculturalism, with an "independent" one, i.e. the higher education system in India. The study, thus, reflects on the effects produced by multiculturalism and hegemonic culture in India's higher education system. According to the author, "since [the] dependent variables [...] have positive impact on Indian higher education system, we should train our higher education teachers so that they can make learning more flexible and adaptable to many cultures".

Adela Toplean discusses the possibility of using theories of glocalisation for understanding national differences in death ways in relation to digital technologies. By using Romania as a case study, the author considers three key directions of research on this topic: glocalisation of lived death practices and meaning, glocalisation of death studies agenda and the theoretical relevance of glocalism for understanding fundamental human experiences.

Lastly, Robert Drury King analyses the concept of "eco-humanism" in new materialist humanism. Starting from *Energy and Change*, by Clayton Crockett, the author speculates about what the "ecohuman" is and how it might be thought of across discourses in posthumanism, new materialism, systems theory and philosophy.