



EDUCATION, CULTURE AND SOCIAL GROUPS

EDITORIAL

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In today's tightly interconnected world, the complexity of global and local dynamics emerges with particular clarity in the realm of education, culture, and social groups, where glocal tensions challenge the rigid universal frameworks and demand nuanced, context-specific adaptations. In an era shaped by rapid technological change, widening social inequalities and shifting geopolitical landscapes, educational systems and institutions worldwide face mounting pressure to rethink how learning is designed, delivered and anchored in lived experience. This issue of *Glocalism. Journal of Culture, Politics and Innovation* investigates these topics by examining how global dynamics intersect with local specificities to shape pedagogical models, redefine cultural belonging and influence political agency of societal groups. The contributions herein offer specialised analyses across various disciplines, collectively enhancing our understanding of social structures in the contemporary glocal world.

Mona Gupta critically evaluates the implementation of Work-Integrated Learning (Wil) within the Bachelor of Arts in Journalism and Mass Communication program at Guru Gobind Singh Indraprastha University. Applying Dee Fink's Significant Learning Taxonomy and the Work-Integrated Learning Curriculum Classification (Wilcc) Framework, the analysis (which combines quantitative credit assessment with qualitative faculty interviews) demonstrates a substantial emphasis on Foundational Wil and Applied Wil, signifying a strong foundation in theoretical knowledge and practical skill development. However, the research identifies a deficiency in both Embedded Wil and Co-curricular Wil, indicating a necessity for enhanced professional workplace exposure and coordinated extracurricular engagement to achieve a comprehensive skill spectrum.

Bright Joseph Njoku investigates the peculiar security environment in the Fadeyi, Mushin, and Ojuelegba areas of Lagos during the COVID-19 lockdown, focusing on the paradoxical intervention of local "area boys". Traditionally associated with violence and extortion, the study argues that the "area boys" were mobilized by residents as an unconventional security measure against escalating criminal activities by gangs like the "one million boys". This intervention aligns with the Yoruba proverb, "Olè lo' mo ẹ sẹ olè to" ("it is a thief that knows how to catch another thief"). Drawing on fieldwork, the findings



suggest that the functional security role adopted by these groups during the crisis deconstructs their purely criminal perception, demonstrating that their energy possesses positive potential for national development.

Noha Shawki and Melissa Schnyder's case study investigates the sense of place (identity, meaning, and attachment) among participants in the transnational Slow Food movement, contextualizing their engagement through the lens of translocalism and rooted cosmopolitanism. Interview data reveals that activists feel the strongest attachment to the global Slow Food community, followed closely by their local community, significantly surpassing their attachment to their respective countries. This dual identity suggests that local and global activism are mutually reinforcing. Global participation serves as a source of new knowledge and perspectives relevant for addressing local challenges, fostering a critical sense of solidarity and mutual support among participants worldwide.

Finally, Pratyush Bibhakar analyses Soviet architecture from 1917 to 1953, demonstrating its critical role in propagating socialist-communist ideology through the strategic application of architectural semiotics and critical theory. Guided by Lenin's theory of reflection and Stalin's socialist realism, the state engineered built environments to reflect the new social order. The study examines three types of structures: Communal Housing (e.g., Narkomfin House Commune), designed as "social condensers" to dismantle traditional family structures and foster collective life; Workers' Clubs (e.g., Zuev Workers' Club), acting as political and educational hubs essential for the "production of political culture"; and Moscow Verticals (Stalinist Skyscrapers), monuments built in the Stalinist Empire style to symbolize the formidable power and global prestige of the Soviet state.

The section "Other Essays" hosts two contributions. On the one hand, by engaging in a deep confrontation with the *Handbook of Culture and Glocalization* (2022) edited by Victor N. Roudometof and Ugo Dessì, Miguel John Versluys examines glocalization as the inherent nature of globalization, defined as the diverse "refractions of the global through the local". Versluys introduces the concept of "embedding" to describe how

global dynamics become operational at the local level. Crucially, the argument centres on “anchoring” – the cognitive process wherein social groups connect what is perceived as new (innovation) to the familiar (tradition). This mechanism is vital for mitigating the “anxiety” or “friction” associated with change and ensuring the successful incorporation of global developments into local social reality. On the other hand, Tendral Rajagopal and Velayutham Chandrashekar investigate the surge of fake news and deepfakes during the 2023 Israel-Hamas conflict, particularly focusing on misinformation disseminated from India. The spread is significantly driven by confirmation bias, compelling users to seek information supporting their emotional or pre-existing political beliefs. The analysis of Indian fact-checking content identified seven distinct induced frames, including the potent “Faking death frame”, which falsely accuses Palestinians of fabricating casualties. Despite India’s historical pro-Palestine stance, social media analysis indicates a disproportionate 5-to-1 ratio of support for Israel, amplified by Islamophobic narratives linked to domestic electoral politics. The authors recommend adopting robust media literacy techniques and the SIFT protocol (Stop, Investigate, Find, and Trace) to combat this digital “fourth generation warfare”.

In the new section “Forum for Glocal Ideas”, with *Classics in Global Historiography: Some Ideas in Historical Perspective*, Davide Cadeddu addresses the topic of what constitutes a classic of historiography, underlining the protean nature of it, compared with classics of literature, philosophy or other humanities. More than what can be found in other fields, the historical approach is fundamental to understanding this variety. In our progressively globalised world, the (implicit) concept of ‘glocal’ helps the author think of classics and canons in terms of plurality, expressed by local cultures, showing how they can be tools for global intercultural dialogue: “Classics and canons are representatives of local cultural identities that cannot and should not be erased by global classics and a global canon”.

In “The Latest Books” section Jacopo Bonasera reviews recent critical scholarship exploring the global entanglement of technology, environment, Big Data, and Artificial Intelligence. The core conceptual framework involves “enviroming technologies”, challenging the traditional view of technology merely as a

cause or solution to ecological problems, arguing instead that technologies actively help “build” and represent the environment. The global environment is undergoing rapid datafication, rendering the planet “mediated”. This process raises critical concerns regarding “data inequity”, given that proprietary data collected by Big Tech (like Google and Microsoft) influences political decisions on climate crisis representation. Critically, AI is identified as the “machine room of the Anthropocene”, necessitating an ecological critique that acknowledges its non-immaterial costs in terms of resources and labour exploitation.

Together, the articles collected in this issue illuminate the multiple ways in which global forces and local realities shape contemporary educational practices, cultural identities, and forms of social belonging. By approaching these dynamics from different disciplinary and geographical perspectives, the contributors invite us to reconsider how knowledge is produced, how communities respond to change, and how individuals navigate increasingly complex glocal environments. It is our hope that these reflections will encourage further dialogue and inspire new research capable of engaging critically – and constructively – with the challenges and possibilities of our interconnected world.

