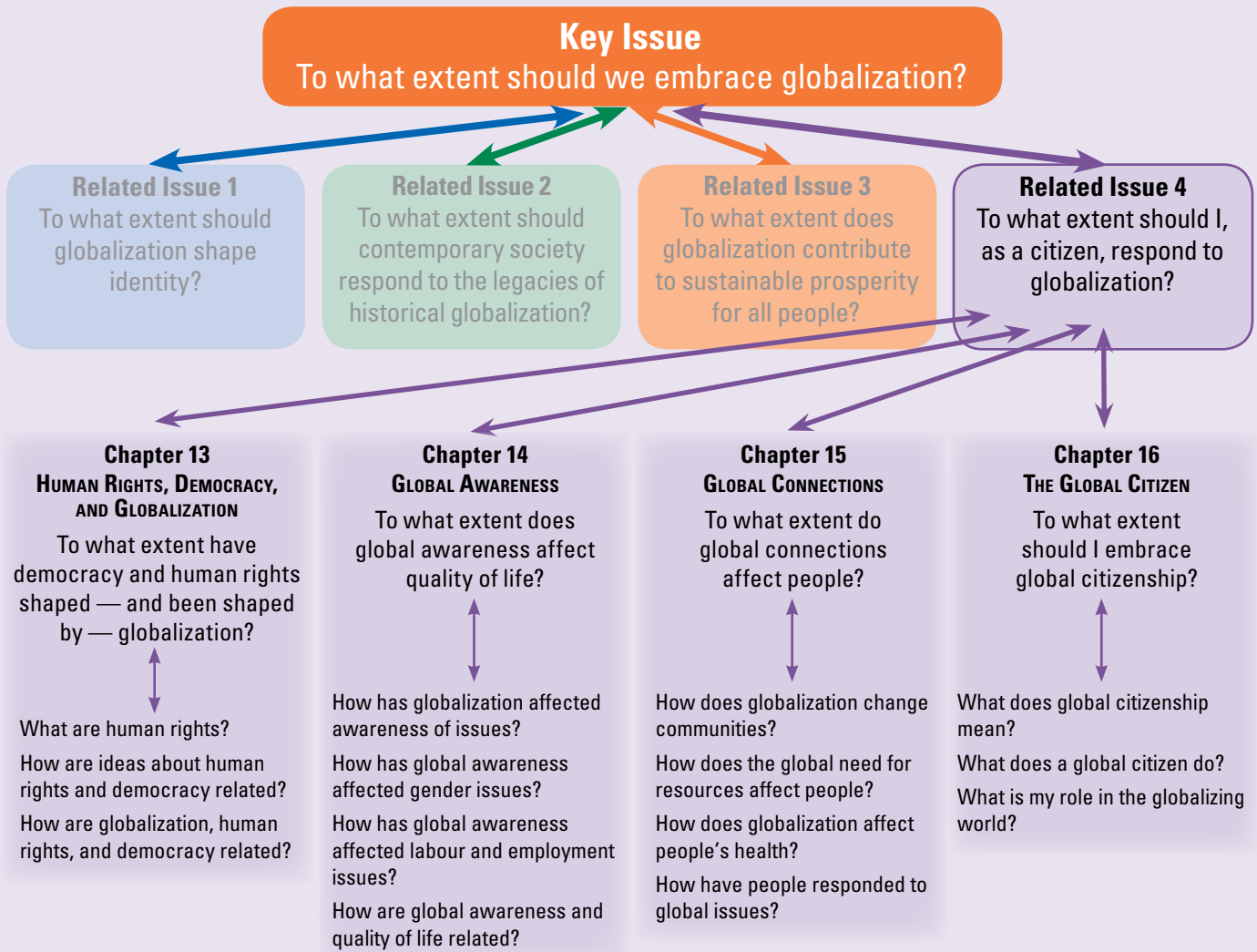


RELATED ISSUE 4

To what extent should I, as a citizen, respond to globalization?



THE BIG PICTURE



To what extent should we embrace globalization? This question presents the key issue of the course and has guided your inquiries as you have progressed through *Exploring Globalization*. In the four chapters of Related Issue 4, you will pull together the strands of the many ideas you have explored, analyzed, and evaluated in the previous three related issues as you considered your personal responses to globalization.

The question for this related issue — To what extent should I, as a citizen, respond to globalization? — encompasses many complex ideas. Does the concept of “I” mean you alone? Or is it necessary to consider the larger community when coming to understandings of the role of “I”? And does “respond” refer to an action, a set of ideas or ideals, a frame of mind, or a list of responsibilities? To help you respond effectively to the key course issue, you will explore and analyze ideas about quality of life, human rights, and democracy — and their interrelationship with the forces of globalization — as you progress through this final related issue.

Citizenship of a country is a relatively easy concept to grasp because it is a legal status. Either you are, or you are not, a citizen of Canada. But global citizenship is less well defined. Who decides what global citizenship means? Can you say no and opt out of global citizenship? And if you are a global citizen, what are your responsibilities? Many scholars argue that once change, such as that brought about by globalization, begins, it cannot be stopped. How, then, will you fit into a globalizing world?

In a globalizing world, you will be called upon to think beyond boundaries — both tangible and intangible — to connect with people and cultures with differing worldviews. The globalizing world has come to your country, to your community, to your front door. Many people believe that you are already involved in globalization, so that the only question that remains is how to respond to it most effectively.

In the fifth century BCE, the Greek philosopher Socrates said, “I am a citizen, not of Athens, or of Greece, but of the world.” The concept Socrates was expressing continues to face people today. As you explore the ideas and issues in Related Issue 4, you will be challenged to develop understandings of the relationship between human rights, democracy, and the forces of globalization. The positions you develop will help inform your response to the key course issue.

The chart on the previous page shows how you will progress through Related Issue 4. As you explore this related issue, you will come to appreciate

- the idea of human rights
- the relationship between human rights, democracy, and globalization
- how global awareness has changed the way issues are viewed
- the concept of global citizenship



Your Challenge

Keep a journal or blog that concludes with your informed position in response to the question for this related issue:

To what extent should I, as a citizen, respond to globalization?

Then work with the class to build a consensus in response to the key course question:

To what extent should we embrace globalization?

Checklist for Success

As you keep your journal or blog and participate in the consensus-building activity, refer to this checklist.

My Knowledge and Understanding of the Issue

My position clearly shows my understanding of globalization.

My position shows the many opportunities and challenges that globalization presents.

My position is clearly expressed and supported by strong evidence.

The answers I prepared for questions from my classmates demonstrate my understandings of the issues.

My Selection, Analysis, and Evaluation of Information

My criteria for arriving at my informed position are clearly expressed.

My position shows that I considered diverse points of view and perspectives on the issues.

I correctly and accurately cited all sources and references.

My Contribution to the Consensus-Building Process

I effectively expressed and defended my position.

I participated respectfully as others expressed and defended their positions.

I showed a willingness to consider new ideas and other points of view and perspectives.

Preparing to Meet the Challenge

This challenge includes two elements.

- 1) Keep a journal or blog that you can draw on to develop and express your informed position on the related-issue question: To what extent should I, as a citizen, respond to globalization?
- 2) Use your informed position on the related-issue question as the basis of your contribution to the process of building a class consensus on the key course question: To what extent should we embrace globalization?

Your journal or blog

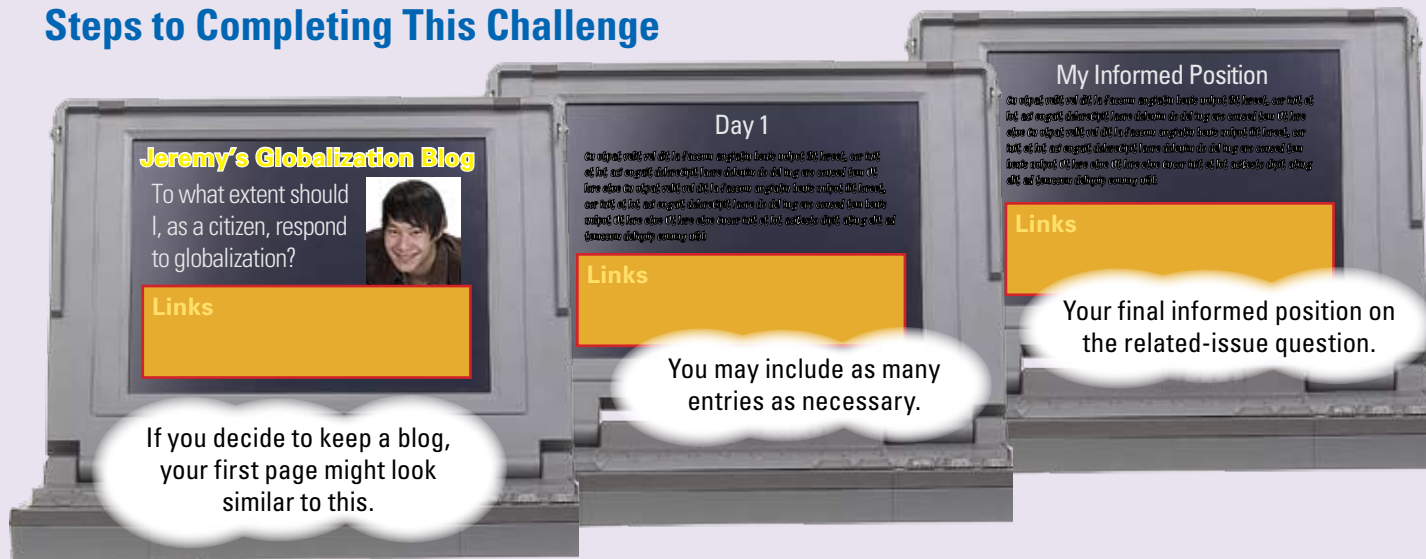
As you progress through this related issue, you will keep a journal or online blog that focuses on responding to the related-issue question: To what extent should I, as a citizen, respond to globalization? You will use your journal or blog to monitor and track your evolving responses to the ideas, information, points of view, and perspectives you encounter. As you do this, you will develop criteria to use to help you arrive at an informed judgment on the issue.

At the end of each lesson, you will have an opportunity to update your journal or blog — and to respond to the journal or blog entries of your classmates. When you reach the end of this related issue, you will draw on the ideas you expressed in your journal or blog to develop an informed position on the extent to which you, as a citizen, should respond to globalization.

Your contribution to building a class consensus

You will express your informed position on the extent to which you, as a citizen, should respond to globalization. This will be your starting position as the class engages in building consensus on a response to the overall key course question: To what extent should we embrace globalization?

Steps to Completing This Challenge



Step 1

If you decide to keep a journal, organize your pages so that there is room for your classmates to jot comments and provide feedback about your entries. If you decide to keep a blog, you may wish to examine some online blogs to see how they are organized so that people can respond.

Whether you are keeping a journal or blog, you may wish to review the material in the notebook, learning log, portfolio, or computer file you have been updating at the beginning of each chapter as your understandings of globalization evolved. On the basis of this material, as well as the ideas you will explore, analyze, and evaluate in this related issue and other research you may complete, you will develop criteria that you will use to make an informed judgment in response to the question for this related issue.

As you develop criteria and prepare an informed position on the issue, thoroughly analyze and interpret the elements of the issue question. How, for example, will you interpret the word “citizen”? Does it mean a citizen of Canada — or a citizen of the world? What responsibilities does this word imply? Include this analysis in your first journal or blog entry.

Step 2

Your classmates will have opportunities to respond to your journal or blog entries — and you will have opportunities to respond to theirs. As you progress through this related issue and expand your ideas in response to your reading and your classmates’ comments, you may find that your analysis and interpretations change. Note these changes in your journal or blog.

Step 3

When you reach the end of this related issue, review the ideas and understandings you included in your journal or blog. Think about the criteria you used to make your judgments and draw from these to develop the criteria you will use to develop your final informed position on the related-issue question. Express this judgment in the final entry of your journal or blog and specify how it developed from your earlier entries and the criteria you used. Be sure to cite all sources you drew evidence from when developing your position.

Think about questions your classmates might ask when you present your position, and prepare possible responses to their questions.

Step 4

Present your informed position to the class — and respond to classmates’ questions. Listen carefully as your classmates present their positions. Then contribute to the class consensus-building activity, which involves developing a response to the overall course question: To what extent should we embrace globalization?

To help you do this, you may wish to review “Focus on Skills — Building Consensus” (pp. 246–247). You may also wish to practise some of the effective listening and leadership tips set out in “Focus on Skills — Demonstrating Leadership during Discussions” (pp. 312–313).

Chapter 13 Human Rights, Democracy, and Globalization



Figure 13-1 The protesters in these photographs are expressing their beliefs about controversial issues. Think about the label “protesters.” What connotations does this label suggest? Would another label be more appropriate? Explain the reasons for your response.

CHAPTER ISSUE

To what extent have democracy and human rights shaped — and been shaped by — globalization?

THE PHOTOGRAPHS ON THE previous page show people protesting actions taken by governments and corporations. Knowing that the media might report their protest to audiences around the world, what do you think the goals of the protesters in each photograph might be?

Examine the photographs and respond to the following questions:

- Do you think the photographs were taken in democratic countries? What evidence in the photographs supports your answer?
- What rights are the protesters exercising?
- What do you think the protesters in each photograph are demanding? What evidence in the photographs supports your answer?
- These photographs were published in various media (e.g., in newspapers and on the Internet). What effect do you think the pictures might have had on audiences around the world?
- What evidence of globalization can you see in these photographs?

Some images may be more effective at achieving the protesters' goals than others. With a partner, rank the photographs on the previous page from most to least effective at raising awareness about an issue.

KEY TERMS

basic needs

inalienable

human trafficking

LOOKING AHEAD

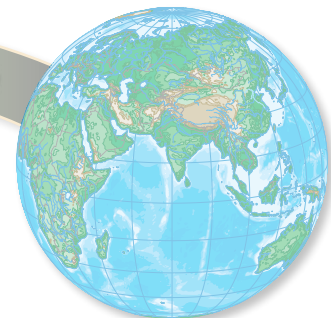
In this chapter, you will explore answers to the following questions:

- What are human rights?
- How are ideas about human rights and democracy related?
- How are globalization, human rights, and democracy related?



My Point of View on Globalization

Based on your current understanding, use words or images — or both — to express your current point of view on globalization. Date your ideas and keep them in a notebook, learning log, portfolio, or computer file so that you can return to them as you progress through this unit.



WHAT ARE HUMAN RIGHTS?

The photographs on the opening page of this chapter show that many people believe that having their basic needs met is a fundamental human right. But what does the fact that people believe that they must stage a protest to ensure that a need is met or a right is acknowledged say about the level of agreement on this issue?

The issue of basic needs and human rights raises a number of questions: What are people's **basic needs**? Is having one's basic needs met a fundamental human right? Who should be responsible for meeting these needs?

With a partner, brainstorm to create a list of everything you need in your life. To get started, you may wish to refer to the photographs on this page. Sort the items into categories (e.g., physical needs, social needs, and emotional needs). Once you have created categories, assign each need on your list to a category and rate each on scale of 1 to 4 (1 = It's nice to have, but if necessary, I could do without it; 4 = I absolutely cannot live without it). Which list includes the most number 4 rankings? What would happen if these things were not available to you? Where would you turn for help?

Figure 13-2 This man in Allahabad, India, is drinking polluted water from the Ganges River. The Ganges has great religious significance for Hindus, but the World Wide Fund for Nature has identified this river as one of 10 that are most at risk of being destroyed by pollution. Is clean drinking water a human right? Who should be responsible for ensuring that water supplies are clean?



Views on Human Rights

People have many different points of view and perspectives on human rights. In 1948, the United Nations created the Universal Declaration of Human Rights. The title of this document reflects the belief that human rights are universal — and that everyone in the world has the same rights because they are human beings. These rights include freedom of speech, the right to an education, and freedom to practise one's religion. People who share this perspective believe that making exceptions because of a failure to agree that human rights are universal opens the door for countries to abuse people's rights.



Figure 13-3 These Indonesians are taking shelter in a makeshift tent after their homes were destroyed by an earthquake in 2007. Do these people have a right to a better home than this? Who should be responsible for ensuring that their home is rebuilt?



Figure 13-4 Refugees from Hurricane Katrina, which devastated New Orleans in 2005, are lined up in a Denver, Colorado, shelter to pick out clothing. Do people have a right to clothing? Who should be responsible for ensuring that they have clothing?



Figure 13-5 This one-year-old Edmonton girl is receiving medical treatment at the University of Alberta Hospital. Is medical care a human right? Who should be responsible for providing medical care?

Not everyone agrees with this perspective. Those who disagree argue that different cultures have different beliefs and traditions that must be taken into consideration. Shashi Tharoor, the UN's under-secretary-general for communications and public information, believes that human rights are universal, but he has summarized the opposing view by asking these questions: "Can the values of the consumer society be applied to societies that have nothing to consume? Isn't talking about universal rights rather like saying that the rich and the poor both have the same right to fly first class and to sleep under bridges? Don't human rights as laid out in the international covenants ignore the traditions, the religions, and the socio-cultural patterns of what used to be called the Third World?"

Others point out that the focus on individual freedoms in North American and European countries undermines important collective rights and values emphasized by other countries and Indigenous peoples. Those who take this view might, for example, argue that focusing on individual freedom of action can limit people's ability to protect the environment, which is a basic need.

Web Connection

To find out how the United Nations defines human rights, go to this web site and follow the links.

www.ExploringGlobalization.ca

Ideas

Do all human beings have the same rights?

Do you ever expect to be treated differently from others?

The students responding to these questions are Katerina, who lives in St. Albert and whose grandparents emigrated from Ukraine in 1948; Gord, a member of the Beaver First Nation near High Level; and Marie, a Francophone student from Medicine Hat.

I think all people should have the same rights. During World War I, the rights of Canadians of Ukrainian descent were taken away in Canada. They were moved away from their homes and families and sent to internment camps. When citizens of a country are scared or angry, they might be tempted to restrict the rights of immigrants. That's unfair. Everyone should have equal rights in Canada.



Katerina

I've heard lots of people complain that First Nations have special rights and privileges in Canada. Some people, for example, believe that people living on reserves don't pay the same taxes as other people in Canada. But they don't understand Canada's history and the agreements that the Canadian government signed with First Nations. Shouldn't the government live up to the promises it makes to people? Wouldn't anyone want that?



Gord

I sometimes feel as if Canadians forget that there are Francophones who live outside Québec. Francophones all over Canada should have the right to protect their language and culture.



Marie

Your Turn

How would you respond to the questions Katerina, Gord, and Marie are answering? Does being treated fairly mean being treated the same as everyone else? If your needs are different from other people's, should you have different rights? Explain the reasons for your answer.

Figure 13-6 How Western Ideas about Human Rights Evolved

1700s
Increasing focus on individual freedom and rejection of idea of authoritarian rulers

Late 1800s and early 1900s
Increasing focus on rights of religious and ethnic minorities, prisoners of war, working conditions, right to vote

Later 1900s
Increasing focus on fundamental freedoms and expansion of rights to include political, social, and economic rights; focus on eliminating discrimination and abuse of women, children, people with disabilities, and so on

Late 1900s and early 2000s
Increasing focus on rights of citizens, Aboriginal peoples, and consumer rights in the face of increasing power of transnational corporations

The Evolution of Ideas about Human Rights

Throughout history, various societies have held values and passed laws that reflect respect for human rights. But ideas about which rights are **inalienable** — cannot be taken away or transferred — have varied widely.

Contemporary Western ideas about human rights coincided with the development of a large European middle class that believed in individual independence and freedom. By the 18th century, during a period that became known as the Enlightenment, European philosophers such as John Locke and Adam Smith were arguing that governments should exercise only limited control over citizens. These philosophers believed that people are fundamentally free and that rulers have a responsibility to protect their freedom.

Other philosophers picked up on these ideas and began to focus on individual rights. As these ideas spread, they changed the political structure of many countries in Europe. They also spread to North America, influencing Britain’s American colonies to fight a war of independence and win freedom from British rule. At the same time, however, many other colonies remained under the rule of imperial powers. The principles of freedom and liberty were not yet applied equally to all people.

A number of factors contributed to the spread of ideas about rights. The invention of the printing press meant that books, pamphlets, and newspapers could be printed and distributed more cheaply and quickly. Other technological changes meant that people could travel farther, faster, and more often than before. The same factors that had made slavery a global phenomenon, for example, also helped spread the ideas that would lead to its abolition.

REFLECT AND RESPOND

With a partner, compile a list of rights and freedoms that you know are protected in Canada, or examine the rights covered in the United Nations Universal Declaration of Human Rights. From the list, choose five rights that Canadians may take for granted. These might be rights or freedoms that Canadians are so used to having that they cannot imagine living without them.

With your partner, choose three rights or freedoms that you believe are sometimes limited in Canada. Provide an example of a situation in which a particular right has been limited or taken away. Do you believe that limiting this right is ever justified? Record your ideas on a chart like the one shown. To help you get started, an example is provided.

A right that is sometimes limited or restricted	An example of when this right is limited or restricted	Is the restriction of this right justified in this circumstance?	Reasons for my judgment
Freedom of speech	When someone is spreading hate toward a particular group in society	Yes	Individual rights should never be used to harm others

HOW ARE IDEAS ABOUT HUMAN RIGHTS AND DEMOCRACY RELATED?

“Democracy” and “human rights” seem to be expressions that go hand in hand. But some people question the assumption that human rights are always protected in democracies. And others say that people should not assume that those who live in democracies are the only ones who care about human rights.

Early Ideas about Human Rights

A number of ancient societies, such as those that follow, developed law codes for citizens to follow. How might putting laws in place ensure at least a degree of equality?

- **Ancient Persia** — Cyrus, the king of Persia in the sixth century BCE, is said to have instituted many reforms. When he conquered Babylon, which is part of present-day Iraq, he is said to have ruled with religious tolerance. He even restored the temples of the people he conquered. Archeologists believe that Cyrus ordered his promises recorded on the Cyrus Cylinder (see Figure 13-7), which describes his conquest, and then the just and tolerant way people would be treated. Some historians call this cylinder an early version of a charter of rights.
- **Ancient Greece** — In the sixth century BCE, any male citizen of Athens could vote and participate in democratic debate.
- **Ancient Rome** — In the first century CE, the Roman emperor Claudius passed laws protecting slaves who were sick. He also decreed that conquered peoples could become Roman citizens and even members of the Senate.
- **Ancient India** — The Laws of Manu are said to have been written down in about the first or second century CE, but they grew out of traditions that had existed long before that. The laws include statements about how women, children, and various members of different castes — social classes defined by the Hindu religion — should be treated and how they should behave.

Create a three-column chart that examines each example on this page. In the first column, identify the society. In the second, identify an action that seems to indicate a concern for human rights. In the third column, outline evidence that human rights in today’s sense were not a priority for that society. If the human rights initiatives of these societies were judged according to current Western standards, how would they rate? If they are judged according to what was normal or common at the time, would they seem progressive? Explain your responses.



VOICES

I like Claudius [a Roman emperor]. I find Claudius very winning, not just because of the adversity of his youth, his illness, his limp, his stutter. But when he does come to power, he is truly humane toward slaves. He cares about the peoples of the empire and he seems to be quite remarkable for a man who had no chance whatever of attaining the imperial throne.

— Ronald Mellor, history professor, University of California, Los Angeles

Figure 13-7 In ancient Babylonian civilization, important information was sometimes inscribed onto a clay cylinder. This small cylinder (23 by 8 cm), which was inscribed at the order of King Cyrus of Persia, was unearthed in 1879 and is called the Cyrus Cylinder. What might a primary source like this reveal about the period in which it was created? How readily do you think what was engraved on this cylinder should be accepted as fact? How could you find out whether this is a credible account of what happened?

Milestones in the Evolution of Democracy and Human Rights

Oral constitutions, such as the Great Law of Peace, and written documents, such as the American Constitution, the Universal Declaration of Human Rights, and Canada's Charter of Rights and Freedoms, are often considered milestones in the evolution of ideas about human rights.

The Great Law of Peace

The Great Law of Peace was created by the Haudenosaunee, who lived near the lower Great Lakes. Before the arrival of Europeans, five Haudenosaunee nations had formed the Iroquois Confederacy. The Great Law of Peace set out a decision-making process in which elected representatives of each nation met to make decisions on issues that concerned the confederacy.

All the business of the Five Nations Confederate Council shall be conducted by the combined bodies of the Confederate statesmen. First the question shall be passed upon by the Mohawk and Seneca, then it shall be discussed and passed by the Oneida and Cayuga.

The procedure must be as follows: when the Mohawk and Seneca Chiefs have unanimously agreed upon a question, they shall report their decision to the Cayuga and Oneida Chiefs who shall deliberate upon the question and report a unanimous decision to the Mohawk Chiefs. The Mohawk Chiefs will then report the standing of the case to the Firekeepers, who shall render a decision . . . in case of a disagreement by the two bodies, or confirm the decisions of the two bodies if they are identical. The Fire Keepers shall then report their decision to the Mohawk Chiefs who shall announce it to the open council.

The American Constitution

The Constitution was created in 1787 by representatives of the 13 colonies that had formed the United States. This document established the Congress, which consists of the Senate and the House of Representatives, and set out a decision-making process.

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America . . .

All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives . . .

Every Bill which shall have passed the House of Representatives and the Senate, shall, before it become a Law, be presented to the President . . . If he approve he shall sign it, but if not he shall return it, with his Objections to that House in which it shall have originated, who shall . . . proceed to reconsider it. If after such Reconsideration two thirds of that House shall agree to pass the Bill, it shall be sent, together with the Objections, to the other House, by which it shall likewise be reconsidered, and if approved by two thirds of that House, it shall become a Law.

Review the excerpts from the Great Law of Peace and the American Constitution. What similarities link the spirit of these two documents? What do these similarities reveal about the effect of globalization on democracy and human rights?



FYI

In his book *Forgotten Founders*, Bruce E. Johansen noted that, in the 18th century, Benjamin Franklin was one of the official printers of the colony of Pennsylvania. Before playing an active role in developing the American Constitution, Franklin became familiar with the Great Law of Peace when he printed the minutes of meetings of the Iroquois Confederacy and sat in on treaty council meetings. The ideas he encountered influenced his views on the way the government of the new American republic should work.

The Universal Declaration of Human Rights

To try to prevent a recurrence of the atrocities of World War II, the United Nations adopted the Universal Declaration of Human Rights in 1948.

This document declares that all “human beings are born free and equal in dignity and rights” and sets out individual rights in six areas:

- political rights (e.g., right to vote and to participate in government)
- civil rights (e.g., right to freedom of opinion and expression)
- equality rights (e.g., right to be free from discrimination)
- economic rights (e.g., right to fair wages and safe working conditions)
- social rights (e.g., right to education and adequate health care)
- cultural rights (e.g., right to speak one’s home language)

The preamble to the declaration says that the UN General Assembly proclaims this [declaration] as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance.

Since its adoption, the declaration has served as a model for similar documents, such as the Canadian Charter of Rights and Freedoms.

The Canadian Charter of Rights and Freedoms

The Canadian Charter of Rights and Freedoms was adopted in 1982 as part of the Constitution Act. It evolved from a growing commitment to human rights and protects the following rights and freedoms:

- fundamental freedoms (e.g., right to freedom of conscience and religion)
- democratic rights (e.g., right to vote)
- mobility rights (e.g., right to move from place to place within Canada)
- legal rights (e.g., right to life, liberty, and security of the person)
- equality rights (e.g., right to protection of the law without discrimination based on race, national or ethnic origin, colour, religion, sex, age, or physical disability)
- language rights (e.g., the equality of the French and English languages in particular situations)
- minority-language education rights (e.g., provincial governments must provide certain language rights to English or French minorities, where numbers warrant)

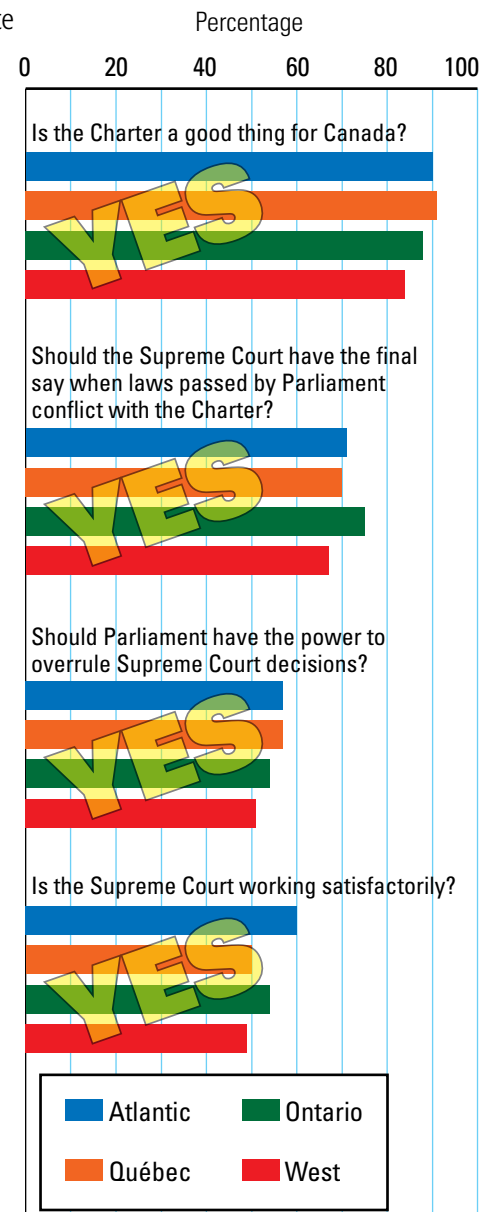
But the Charter also includes a limiting clause that specifies that its guarantees are subject to “such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society.”

The graphs in Figure 13-8 show the results of opinion polls taken on the 20th anniversary of the creation of the Charter. For each graph, write a sentence that summarizes what it shows. How would you respond to each question? Explain your reasons.

FYI

New Brunswick-born John Peters Humphrey was a lawyer who was appointed the first director of the UN’s Human Rights Division in 1946. In 1947, Humphrey wrote the first draft of the Universal Declaration of Human Rights. After retiring from the UN in 1966, he continued his work toward achieving human rights for all.

Figure 13-8 Canadian Opinion on the Charter, Parliament, and the Courts, 2002



Source: The Centre for Research and Information

DEMONSTRATING LEADERSHIP DURING DISCUSSIONS

The Great Law of Peace, the American Constitution, the Universal Declaration of Human Rights, and the Canadian Charter of Rights and Freedoms were developed by groups of people who worked together. These groups met, discussed their views, communicated a variety of informed positions, and arrived at a consensus. In each group, leaders played an essential role.

Ken Kesey, an American author, observed, “You don’t lead by pointing and telling people some place to go. You lead by going to that place and making a case.” Effective leaders build positive relationships with those around them, and people respond to them because they trust and respect them.

Leadership skills can be learned, practised, and used to enhance your ability to lead group discussions. Suppose you were asked to work with a group to create a charter of rights and responsibilities for your social studies classroom. Your real purpose in completing this assignment is to demonstrate leadership skills during the group discussion. The following steps will help you do this.

Steps to Demonstrating Leadership during Discussions

Step 1: Brainstorm to create a list of class goals

When creating a charter of rights and responsibilities, your first step might be to develop a list of goals that class members want to achieve. Once these goals are clarified, your charter can become an important tool in helping all class members achieve their goals.

With a small group, brainstorm to create a list of possible goals. Your group may, for example, wish to include goals like completing the course successfully and developing social skills, such as consideration for others.

When groups brainstorm, one or two people sometimes dominate the discussion. Others might not feel comfortable about jumping into a discussion or interrupting others to express their view. Before starting the brainstorming session, you might suggest ways of ensuring that everyone has an opportunity to be heard. When leading a discussion, you might

- suggest that the group member whose ideas seem to be gaining support take over leadership of that part of the discussion.
- transfer the role of discussion leader from group member to group member at regular intervals. The role of the original leader is to ensure that the discussion remains on topic and progresses toward the group’s goals. At each leadership change, she or he is also responsible for bringing the ideas and issues back into focus.

LISTENING EFFECTIVELY

Members of your group may have differing ideas about the classroom environment that is necessary to achieve your goals. Practise your leadership skills by listening carefully to the point of view of all group members and encouraging everyone else in the group to do the same. You may hear ideas you had not considered or powerful arguments that change your mind.

Be respectful.

- Encourage the expression of differing points of view and perspectives.
- Establish an atmosphere that invites people to feel safe about sharing ideas.
- Remind group members to comment on the ideas, not the speaker.
- Listen to many ideas before bringing the discussion to a close.

Be critically aware.

- Listen actively and attentively — keep your mind alert.
- Take notes on what you are hearing and the ideas that flow from what is said.
- Engage with the speaker — ask questions, add ideas, and invite discussion.
- Make connections between new ideas and the group’s goals.
- Paraphrase the ideas of others so they know they have been heard and understood. Give people an opportunity to correct misunderstandings.

Be aware of your biases.

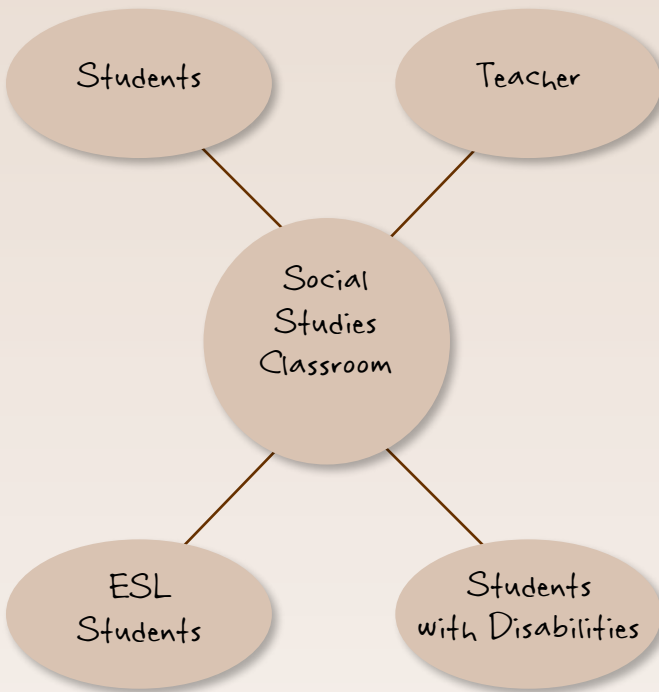
- Understand your own biases on the subject.
- Control your biases as you listen.
- Be prepared to change.
- Allow new ideas that you may not agree with to enter the discussion.
- Listen for bias in the comments or questions of other group members.

Step 2: Imagine the ideal learning environment

Work with your group to describe the classroom environment that will help achieve the goals you listed in Step 1. The group may decide, for example, that it's important for the classroom to be safe and free of unnecessary distractions.

Step 3: Reflect on class members' differing needs

With your group, create a web diagram that identifies the needs of those who gather in your social studies classroom. One branch might, for example, represent the needs of students for whom English is a second language. Another branch might represent the needs of your teacher. An example has been started for you.



Step 4: Conclude the discussion

Work with your group to draw together the threads of your discussion.

- Keep your goals clearly in mind as the discussion moves forward.
- Set reasonable time limits on the discussion.
- Ensure that all group members have had an opportunity to participate and make themselves heard.
- Using your notes, summarize the discussion and your conclusions.
- Work with the group to decide on the next steps.

SETTING AN EXAMPLE

When talking about the needs of groups and individuals, it is important to create an inclusive environment that encourages people to participate. As leader, you can foster an atmosphere of openness and respect that will inspire group members to participate enthusiastically.

You can foster an atmosphere of respect by

- listening politely
- asking questions
- looking at the speaker
- taking notes
- waiting your turn to speak

You can foster openness by

- acknowledging and accepting differing points of view
- exploring various points of view
- expressing your own opinions tactfully and honestly
- accepting change
- recognizing new ways of viewing issues

Summing up

The leadership skills you have practised as you completed this activity will be useful in many other group situations, both in and outside school.

Human Rights and Colonization

At the same time as people in Europe and the United States were becoming more and more focused on individual rights and freedoms, they were also building empires. Imperialism continued to be an important force well into the 20th century — and was an important factor in causing both World War I and World War II. Is it possible for a country to be an imperial power and still support individual rights and freedoms? Is imperialism acceptable if the colonizers believe they are helping the colonized?

As early as the 16th century, Bartolomé de Las Casas, who had witnessed the atrocities committed against the Indigenous peoples of the Caribbean, wrote in *Brief Account of the Devastation of the Indies*,

[The peoples of the Caribbean] are the most guileless, the most devoid of wickedness and duplicity, the most obedient and faithful to their native masters and to the Spanish Christians whom they serve . . . Yet into this sheepfold . . . there came some Spaniards who immediately behaved like ravaging wild beasts, wolves, tigers, or lions that had been starved for many days . . . Their reason for killing and destroying such an infinite number of souls is that the Christians have an ultimate aim, which is to acquire gold . . . [T]heir insatiable greed and ambition . . . is the cause of their villainies.

In a 1907 lecture at Columbia University, Woodrow Wilson, who later became president of the United States, said,

Since trade ignores national boundaries and the manufacturer insists on having the world as a market, the flag of his nation must follow him, and the doors of the nations which are closed against him must be battered down. Concessions obtained by financiers must be safeguarded by ministers of state, even if the sovereignty of unwilling nations be outraged in the process. Colonies must be obtained or planted, in order that no useful corner of the world may be overlooked or left unused.

John Gray, a professor at the London School of Economics, believes that “the age of globalisation will be remembered as another turn in the history of human servitude.” In *False Dawn: The Delusions of Global Capitalism*, Gray wrote,

The thinkers of the Enlightenment, such as Thomas Jefferson, Tom Paine, John Stuart Mill, and Karl Marx never doubted that the future for every nation in the world was to accept some version of western institutions and values. A diversity of cultures was not a permanent condition of human life. It was a stage on the way to a universal civilization, in which the varied traditions and culture of the past were superseded by a new, universal community founded on reason.

With a partner, review the three quotations on this page and examine Figure 13-9. Create a mind map showing how these four items are linked.

CHECKBACK

You read about Bartolomé de Las Casas in Chapter 5.

Figure 13-9 How do you think the artist who created this contemporary cartoon would view the American presence in Iraq or Canada's presence in Afghanistan?

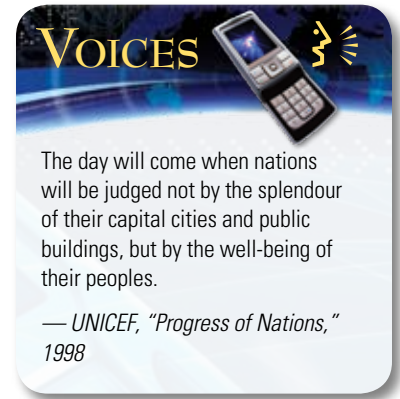


Human Rights in Former Colonies

During the 19th and 20th centuries, many colonies of European imperial powers gained independence. The imperialist powers either granted them independence or lost control when the colonies fought for — and won — the right to govern themselves.

Canada for example, won the right to self-government in 1867. Many African countries, such as Ghana, Nigeria, the Democratic Republic of Congo, and Kenya, did not gain this right until the 1950s and 1960s. Why do you think there was a difference of about 100 years?

For many former colonies, independence did not bring peace and stability. The legacies of imperialism presented enormous challenges that often led to violence and human rights abuses.



Some Legacies of Imperialism		
Cause	Effect	Example
Imperial power destroyed traditional political and social systems and left colonies with few resources to meet the people's needs.	Newly independent countries sometimes faced discontent and political unrest and turned to authoritarian leaders.	Kenya — Like many other former African colonies that gained independence in the 1960s, Kenya turned to authoritarian one-party rule to try to solve social and economic problems.
Imperial power relied on colonized people to become educated in the imperial power's language and customs and to help govern.	Colonized people who benefited from education often helped run the government when the colony gained independence.	India — Indians educated in the British-style system and trained in governing were able to rise to positions of power.
Imperial power either split up or joined communities and groups that had not traditionally been organized in this way.	Created ethnic conflict or national rivalry leading to human rights abuses.	Rwanda — Ethnic rivalries created by Germany and reinforced by Belgium exploded into genocide.
Imperial power changed traditional political structures and economic practices.	Led to greater ability to integrate into world markets <i>or</i> undermined ability to self-govern or to be self-sufficient.	Canada — Aboriginal peoples continue to advocate for and promote their right to political and economic self-determination.

REFLECT AND RESPOND

With a partner, create a list of important words and phrases related to democracy and human rights. As well as terms, your list might include titles of documents, people's names, and other relevant

words, such as names of places. Use this list to create a concept map that explores connections between democracy and human rights.

HOW ARE GLOBALIZATION, HUMAN RIGHTS, AND DEMOCRACY RELATED?

Web Connection

To find out more about the annual report of Freedom House and to see how various countries rated on its most recent freedom index, go to this web site and follow the links.

www.ExploringGlobalization.ca

CHECK FORWARD

Alternatives to Daniel Griswold's view will be explored in Chapters 14 and 16.

The debate over whether the forces of globalization help spread human rights and democracy continues. Daniel Griswold, a trade specialist with the Cato Institute, an American think tank that promotes free trade and limited government, believes the answer is yes.

In 2006, Griswold wrote: "For the past three decades, globalization, human rights, and democracy have been marching forward together, haltingly, not always and everywhere in step, but in a way that unmistakably shows they are interconnected."

As proof, Griswold and others often cite the annual reports of Freedom House, an American organization that monitors the state of freedom around the world. This group has recorded substantial increases in the percentage of the world's population enjoying full political rights and civil liberties.

Freedom House rates political rights and civil liberties in individual countries on a scale of 1 to 7 and classifies countries as free, partly free, or not free. In 2006, Canada, for example, was classified as free and rated number 1 in both political rights and civil liberties. Libya, by contrast, was classified as not free and drew the lowest rating — 7 — in both political rights and civil liberties.

PROFILE

NGUGI WA THIONG'O RESPONDING TO IMPERIALISM

Soon after Kenya gained independence from Britain in 1963, this African country became a dictatorship. People who dared to criticize the government were arrested and imprisoned.

This is what happened to Ngugi wa Thiong'o, a Kenyan writer of Gikuyu descent. His works were openly critical of the government. When he was released from prison, wa Thiong'o fled to England, where he continued writing and teaching.

During the 1980s, he published *Matigari ma Njuruungi* in Gikuyu. Matigari, the main character in the novel, asks questions about truth and justice — and Kenyan authorities felt so threatened by this that they seized all copies of the work. When the book was later translated into English, wa Thiong'o told CBC interviewer Eleanor Wachtel, "There was a time when Matigari existed only through English translation in London."

Wa Thiong'o is keenly aware of the irony of this situation, for he believes that using English, the language of Britain, prolongs the effects of imperialism. Like many other African writers, wa Thiong'o started his career writing in English — but he now writes in Gikuyu and urges other African writers to publish in their own language.

In his 1986 book, *Decolonising the Mind*, he explained the importance of language: "Language carries culture, and culture carries, particularly through orature and literature, the entire body of values by which we perceive ourselves and our place in the world . . . Language is thus inseparable from ourselves as a community of human beings with a specific form and character, a specific history, a specific relationship to the world."



Figure 13-10 When writer and teacher Ngugi wa Thiong'o was born in 1938, he was named James Ngugi — a reflection of the British colonial influence in Kenya. In 1977, he changed his name to symbolize his belief in the importance of affirming and promoting the Gikuyu language.

Trade and Transnational Corporations

Economic globalization presents both challenges and opportunities. For transnational corporations, economic globalization is about securing their right to move people and goods freely across borders so they can maximize profits for shareholders. Many transnationals move factories to countries or regions where labour costs are lower and environmental regulations are less strict. This practice has led to human rights violations and a growing grassroots movement protesting the practices of some transnationals.


Economic globalization has also placed pressure on governments to reduce spending — and lower taxes — by decreasing the money earmarked for providing services such as health care, education, electricity generation, and water. This pressure sometimes comes from international economic organizations like the World Bank, which may require a country to meet specific conditions in exchange for a structural-adjustment loan.

Human rights activists argue that cutbacks in government spending increase inequality. They say that when governments stop providing basic services, such as health care, private corporations step in — and the price of these services often rises. This is what happened when the World Bank pressured Bolivia, for example, to privatize its public water systems. Bechtel, an American company, took over, and water prices increased by about 50 per cent. The poorest Bolivians could not afford to buy clean drinking water. Do you believe that access to clean drinking water is a basic human right?

At the same time, trade can be a powerful force in stopping human rights violations. During the apartheid era in South Africa, many countries, including Canada, boycotted South African products and refused to trade with the South African government. Economic sanctions like these are sometimes an effective tool in persuading a government to stop violating people's human rights. How might trade sanctions place pressure on a government?


But trade sanctions do not always work — and can sometimes make a bad situation even worse. In 1990, for example, the United Nations imposed economic sanctions on Iraq after President Saddam Hussein ordered troops to invade Kuwait. As a result of the sanctions, Iraqi citizens suffered tremendously because they were deprived of basic necessities, such as food and medicine. But they were also living in a repressive dictatorship and were powerless to persuade Saddam to change his ways.



VOICES 

Trade creates the habits of freedom, [and the habits of freedom] begin to create the expectations of democracy and demands for better democratic institutions. Societies that are open to commerce across their borders are more open to democracy within their borders.

— George W. Bush, president of the United States, 2002

VOICES 

Today's real borders are not between nations, but between powerful and powerless, free and fettered, privileged and humiliated. Today, no walls can separate humanitarian or human rights crises in one part of the world from national security crises in the other.

— Kofi Annan, secretary-general of the United Nations, in his Nobel Peace Prize acceptance speech, 2001

FYI

Latin American leaders such as Venezuelan president Hugo Chavez and Bolivian president Evo Morales have blamed the lending policies of the World Bank and the International Monetary Fund for the continuing poverty in their countries. These leaders have suggested creating their own international lender, which may be called the Bank of the South.

Figure 13-11 A man sits outside a Starbucks coffee house in Shanghai, China. Starbucks is an American-owned transnational corporation. How does this photograph illustrate economic globalization?

Transportation and the Movement of People

Globalization has led to the freer movement of goods — and people. In some ways, this has made life easier for millions of people who immigrate to new countries in search of better lives for themselves and their families.

But many migrants do not leave their homeland voluntarily. They are trying to escape economic hardship, political violence, and human rights abuses. People who fear persecution can flee to another country and apply for refugee status.

But many situations, such as economic hardship, do not allow people to qualify for refugee status. In these cases, some people migrate illegally, and their status as illegal migrants sometimes leads to human rights abuses in their new home.

People who are legitimately trying to move to another country in search of employment are sometimes fooled by criminal organizations. A company or individual, for example, may recruit young Asian women with the promise of jobs as domestic servants in Canada or the United States. But when these young women arrive in North America, they find themselves forced into prostitution. This is called **human trafficking** and is one of the tragedies of globalization.

Both illegal immigrants and victims of human trafficking are often exploited because they are not protected by their home country or their newly adopted country. They generally do not have access to health care in their new country either.

FYI

According to the World Health Organization, armed conflict in various parts of the world created 2.4 million refugees in 1974. Today, more than 27.4 million people are refugees for the same reason.

FYI

The United Nations defines a refugee as someone who, "owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable, or owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it."

Figure 13-12 When the military took over the government of Myanmar in 1988, the Padaung people were forced off their traditional land. Some were abused and tortured. Many, like the woman in this photograph, fled to neighbouring Thailand, where they are not allowed to work.



Figure 13-13 Because of the violence in their own country, thousands of Iraqis like these, who were gathered outside the office of a UN refugee agency in Syria, have fled to neighbouring countries. Syria has complained that it cannot cope with the high number of Iraqi refugees. What challenges might large numbers of refugees present to a country like Syria? Who should be responsible for helping refugees resettle?



The Media

The media can be a powerful force in the fight for human rights. But access to contemporary media can also fundamentally change a culture and contribute to the destruction of traditional values.

India is an example. The world's most populous democracy, this country is home to people of many different religions and cultures. India is changing rapidly, and the media have played a large role in this.

American television shows and films started appearing on Indian screens in the 1990s. In a country where it was considered improper for girls to wear shorts, the introduction of the popular American television show *Baywatch* created a sensation and began to change ideas about beauty.

Women with round figures were once considered ideal; now, urban girls and women are striving to fit into size 0 jeans. Indian parents complain that their children are becoming too “Westernized,” but young people argue that Western-style fashions, music, and habits are the new norms.

Some scholars have called what is happening in India a form of cultural imperialism. How is cultural imperialism different from historical imperialism? How is it the same?

FYI

More than 1795 daily newspapers are published in India — the largest number of any country in the world. Nearly 50 per cent are in Hindi, about 8 per cent are in English, and the rest are in various languages and dialects.

MAKING CHOICES

MAKING CHOICES

MAKING CHOICES

TANK MAN — STANDING UP FOR HUMAN RIGHTS

In 1989, as communism was collapsing in the Soviet Union and Eastern Europe, a protest movement was also growing in China. By mid-May that year, 1.2 million people were occupying Tiananmen Square in Beijing to protest the government's control of the media, limits on freedom of speech, and human rights abuses.

But the government decided to crack down and sent in tanks and troops to stop the protests and clear the square. Some people say that thousands were killed and wounded as the troops opened fire.

Then, as tanks rolled toward the square, a single, unknown man walked up and stood in front of them. Would they keep rolling forward or stop? In the end, they stopped, and the man climbed up on the lead tank and spoke briefly to the driver before being pulled away by others lining the street.

North American and European photographers and videographers caught the incident on camera and broadcast it around the world. Because the man was never identified, he was nicknamed “Tank Man” or the “Unknown Rebel.” To this day, no one knows who he was, what motivated his action, or what happened to him afterwards. But the image of his courageous act became one of the most famous pictures of the 20th century.



Figure 13-14 This famous photograph of Tank Man made headlines in newspapers around the world and was the lead story on countless news broadcasts. In 1998, *Time* magazine named the Unknown Rebel one of the 100 most influential people of the 20th century.

Explorations

1. On a continuum like the one shown, locate your assessment of Tank Man's action. Discuss your assessment with a partner, then join another pair and add their opinions to your continuum.
2. Consider this event from a variety of points of view and perspectives (e.g., Tank Man, tank driver, onlookers, Chinese government, audiences in democratic countries, audiences in communist countries). What emotions do you think they felt? How might this incident shape their future decisions.

Foolish,
ineffective,
insignificant

Courageous,
effective,
highly significant

VOICES 

We are in constant contact with our allies in other countries. If a negotiator says something to someone over a glass of wine, we'll have it on the Internet within an hour, all over the world.

— Maude Barlow, chair of the Council of Canadians, about one of the group's campaigns, 1998

Communication Technologies

Activists around the world have been successfully using the Internet to launch global campaigns against corporations. It has also been a powerful tool for human rights organizations. As a result, the Internet has been called a source of “information democracy” or “media democracy.” Not only can anyone access information, but anyone can also post information on the Internet. Activists can create large coalitions of people and organizations that otherwise would probably never have come together. They can target transnational corporations and inform a worldwide audience about protests through mass e-mails, blogs, e-zines, eye-witness accounts, and online petitions.

When Bolivians, for example, protested the increased water prices that occurred when Bechtel took over the country's water systems, the government eventually cancelled the contract. As a result, Bechtel sued the Bolivian government for millions of dollars in lost profits.

Bechtel planned to take its suit to the World Bank's trade court, the International Center for Settlement of Investment Disputes, where it would be heard in secret. Neither the media nor the public would be allowed to attend.

But protesters around the world joined forces to try to persuade Bechtel to drop the suit. The Internet played an important role as people sent thousands of e-mail messages to the heads of the corporation. In San Francisco, protesters gathered at the company's headquarters. More than 300 organizations in 43 countries circulated petitions, and world media picked up the story. Bechtel dropped the case in 2006.

Despite stories like these, the Internet has limitations. One problem with “media democracy” is that information is not always accurate. Another problem is the digital divide, which refers to some people's limited access to online information. And some people are skeptical of the Internet's significance when they compare the small number of sites devoted to activism and public debate with the large number of commercial web sites.

Web Connection 

How are organizations using the Internet to run global campaigns against transnational corporations? To find out more, go to this web site and follow the links.

www.ExploringGlobalization.ca

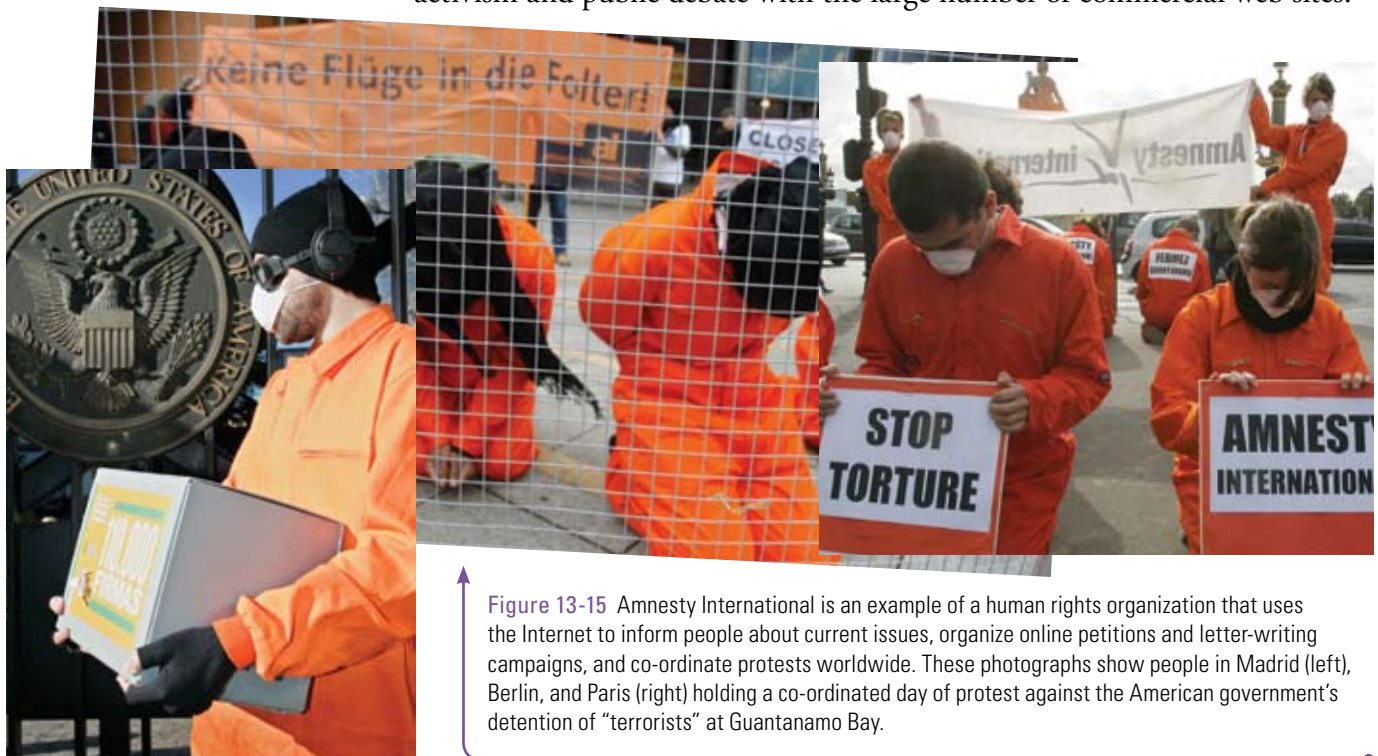


Figure 13-15 Amnesty International is an example of a human rights organization that uses the Internet to inform people about current issues, organize online petitions and letter-writing campaigns, and co-ordinate protests worldwide. These photographs show people in Madrid (left), Berlin, and Paris (right) holding a co-ordinated day of protest against the American government's detention of “terrorists” at Guantanamo Bay.

Have democracies done a good job of protecting human rights in the 20th century? Here are two people's points of view on the relationship between democracy and human rights.



AMARTYA SEN won the 1998 Nobel Prize for Economics. The following is an excerpt from an essay titled “Democracy as a Universal Value.” It is based on a speech he gave at a 1999 conference on building a worldwide movement for democracy.

In the terrible history of famines in the world, no substantial famine has ever occurred in any independent and democratic country with a relatively free press. We cannot find exceptions to this rule, no matter where we look: the recent famines of Ethiopia, Somalia, or other dictatorial regimes; famines in the Soviet Union in the 1930s; China's 1958–61 famine with the failure of the Great Leap Forward; or earlier still, the famines in Ireland or India under alien rule. China, although it was in many ways doing much better economically than India, still managed (unlike India) to have a famine, indeed the largest recorded famine in world history: nearly 30 million people died in the famine of 1958–61, while faulty governmental policies remained uncorrected for three full years.

The policies went uncriticized because there were no opposition parties in parliament, no free press, and no multi-party elections. Indeed, it is precisely this lack of challenge that allowed the deeply defective policies to continue even though they were killing millions each year. The same can be said about the world's two contemporary famines, occurring right now in North Korea and Sudan.

Famines are easy to prevent if there is a serious effort to do so, and a democratic government, facing elections and criticisms from opposition parties and independent newspapers, cannot help but make such an effort. Not surprisingly, while India continued to have famines under British rule right up to independence (the last famine, which I witnessed as a child, was in 1943, four years before independence), they disappeared suddenly with the establishment of a multi-party democracy and a free press.

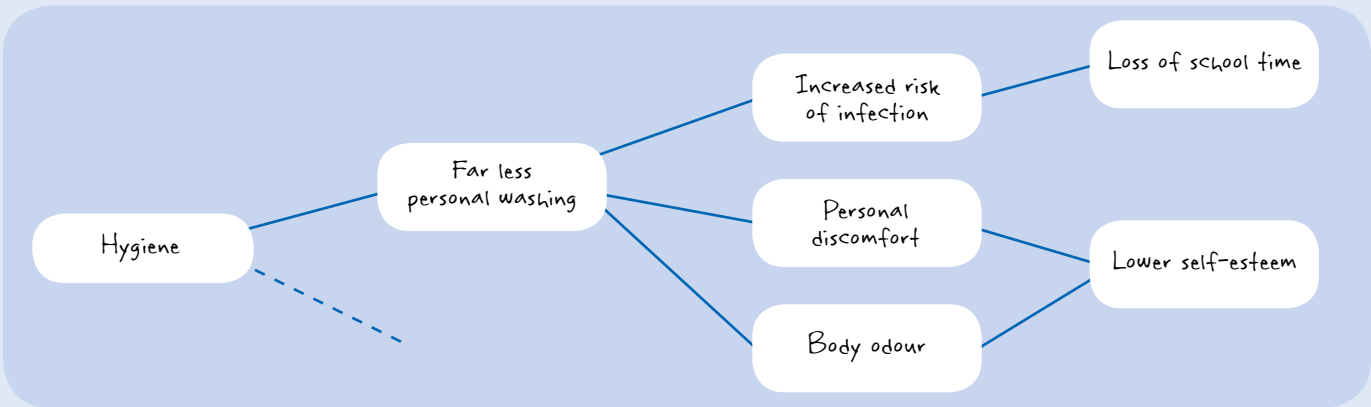


FAREED ZAKARIA is the editor of *Newsweek International* and the author of *The Future of Freedom: Illiberal Democracy at Home and Abroad*. The following is an excerpt from a 2003 interview.

If we look at Russia after the fall of communism, it's a very interesting and somewhat tragic tale. There was an enormous emphasis put on elections, on political freedom, and what happens is Boris Yeltsin, and Putin after him, winning free and fair elections, begin to severely undermine the independence of the courts, severely undermine the local autonomy of government, they fire regional governors they don't like, appoint super-governors, sacked people of the upper house of Parliament, of the Duma, and intimidate a once free Russian media into being entirely cowards and almost totally silent and subservient to the state. So what you've seen in Russia is the flourishing of democracy, but the withering of liberty. And that process, that dynamic, is true in Venezuela, it's true in Iran, it's true in Russia, it's true in most of central Asia. Forty-two of forty-eight African countries have held elections, but I don't think any of us would really call what has happened there democracy.

Explorations

1. Both Amartya Sen and Fareed Zakaria refer to the crucial importance of freedom of the press in guaranteeing that a democracy protects individual freedoms. With a partner, create a flow chart or mind map that shows the connections these authors make between democracy, freedom of the press, and human rights.
2. Summarize the arguments of Sen and Zakaria. Include the terms “democracy” and “human rights.”
3. Extend one of the arguments. How might the speaker view globalization? Do you think he believes that globalization helps ensure that democracies protect human rights? What evidence from the excerpt supports your answer?



4. The following phrases describe what people can do to become global citizens:

- develop cross-border relationships
- learn to imagine the different
- foster co-operation

a) Add three more similar phrases to the list.

b) Keeping in mind that the purpose of each phrase is to encourage people to practise global citizenship, briefly explain the meaning of each.

c) For each phrase, including the three you added, list a specific action you could take to show that you are becoming a global citizen.

5. This course has focused on helping you respond to a single key question: To what extent should we embrace globalization? The challenge for this related issue is also based on developing answers to this question.

In a group of three or four, imagine that you are responsible for preparing a four-week course of study on globalization for a group of students from several countries, including Canada. These students

will represent diverse cultures, backgrounds, points of view, and perspectives. To help your group work together, review the Focus on Skills features on building consensus (pp. 246–247) and demonstrating leadership during discussions (pp. 312–313).

a) Develop a key issue for the course and express it in the form of an issue question. This question should be broad enough to act as a foundation for the four-week course, but focused enough that the students will be able to develop responses by the end of the course. Your group may find it useful to begin by developing criteria for judging the effectiveness of your key question.

b) Present your key-issue question to the class, along with a description of the methods you used to develop it. This presentation should include a summary of your criteria, working plan, and the methods you used to reach agreement.

c) As a class, develop a single key-issue question. Compare it with the key-issue question for this course. Discuss the differences between them and why you think these differences arose.

Think about Your Challenge

By now, you have recorded several entries in the journal or blog you are keeping in response to the related-issue question: To what extent should I, as a citizen, respond to globalization?

Think about the criteria you used when making your comments — and start developing a list of criteria that you think you may use when reaching the judgment that will become your final informed position on this issue. Include this list in your journal or blog.

Examine the journals or blogs of some of your classmates, and comment on whether you agree with what they have said so far and with the criteria they have used to make their judgments.