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
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?

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.
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.

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.

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.

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).
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.
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.

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?

**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.
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 sociocultural 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.

### 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.

---

**Katerina**

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.

---

**Gord**

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?

---

**Marie**

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.

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.
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.

Figure 13-6 How Western Ideas about Human Rights Evolved

<table>
<thead>
<tr>
<th>Period</th>
<th>Changes in Ideas about Rights</th>
</tr>
</thead>
<tbody>
<tr>
<td>1700s</td>
<td>Increasing focus on individual freedom and rejection of idea of authoritarian rulers</td>
</tr>
<tr>
<td>Late 1800s and early 1900s</td>
<td>Increasing focus on rights of religious and ethnic minorities, prisoners of war, working conditions, right to vote</td>
</tr>
<tr>
<td>Later 1900s</td>
<td>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</td>
</tr>
<tr>
<td>Late 1900s and early 2000s</td>
<td>Increasing focus on rights of citizens, Aboriginal peoples, and consumer rights in the face of increasing power of transnational corporations</td>
</tr>
</tbody>
</table>

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.

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

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

![Figure 13-8 Canadian Opinion on the Charter, Parliament, and the Courts, 2002](chart)
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 ravening 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.
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.

<table>
<thead>
<tr>
<th>Some Legacies of Imperialism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cause</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>Imperial power destroyed traditional political and social systems and left colonies with few resources to meet the people’s needs.</td>
</tr>
<tr>
<td>Imperial power relied on colonized people to become educated in the imperial power’s language and customs and to help govern.</td>
</tr>
<tr>
<td>Imperial power either split up or joined communities and groups that had not traditionally been organized in this way.</td>
</tr>
<tr>
<td>Imperial power changed traditional political structures and economic practices.</td>
</tr>
</tbody>
</table>

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.

Voices

The day will come when nations will be judged not by the splendour of their capital cities and public buildings, but by the well-being of their peoples.


MHR • To what extent have democracy and human rights shaped — and been shaped by — globalization?
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.”

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.

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

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

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

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?

MHR • To what extent have democracy and human rights shaped — and been shaped by — 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.”
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.

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?

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| Foolish, ineffective, insignificant | Courageous, effective, highly significant |

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.

F.Y.I.

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.
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.
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.

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.

**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.

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?
1. In his poem “The Rose Garden,” the 13th-century Iranian poet Saadi of Shiraz said that “those who are indifferent to the suffering of others are traitors to that which is truly human.”

   a) Rewrite this idea in your own words, explaining both its surface and deeper meanings.

   b) Keeping in mind the idea behind the poet’s words, develop five statements about human behaviour, human rights, and personal involvement. Note the word “indifferent” in Saadi’s phrase. Be sure at least one of your statements reflects this term. If you wish, you may write your statements in the form of a poem or rap.

2. With a partner, join two other pairs and imagine you can reach back in time. Choose three societies discussed in this chapter — and one character who might have lived in each society. Each pair will choose one of the characters as the focus of an interview.

   a) In the group of six, develop two or three questions about human rights to ask all three characters. Your questions for all three characters will be the same. To help your group work effectively, review the leadership skills discussed on page 312–313.

   b) Return to your original pairs. Decide which partner will play the character and which will play the interviewer. To prepare for the interview, the partner playing the character should conduct research into conditions at the time.

   c) Conduct the interview. The interviewer will ask the questions and make notes on the answers.

   d) Return to the group of six and compare the answers each interviewer received. Prepare a short statement summarizing the information gathered during the interviews.

   e) The interviewer should meet with interviewers from other groups to compare summary statements and develop a consensus report to present to the class. During this presentation, the partners who played the character can support, add to, or disagree with the consensus report.

3. In countries like Canada, most people take clean water for granted. Think about water in your life — how you use it, where it comes from, and where it ends up.

   a) Track your water use for three days. A chart like the one shown on this page can help you do this. If you are not sure of the amount you used, estimate as accurately as possible.

   At the end of the three days, analyze your water use and decide on categories (e.g., eating and drinking, hygiene, general cleaning). Calculate the amount of water used in each category.

   b) Prepare a plan to show how you might reduce your water use by at least 20 per cent. Which elements of your plan affect others in your family? Which elements are completely within your control? Explain your plan to a partner. Encourage your partner to ask questions that will test the soundness of your plan (e.g., Do you really think you can cut the length of your shower by two minutes?)

   c) Using one of the categories you established for analyzing your water use, create a cause-and-effect diagram to indicate what would happen if your family were forced to survive on 10 litres of water a day. Your diagram might start like the one at the top of the following page.

   d) With your partner, conduct research to find out about the availability of clean water to people in two countries. One country should be a developing country, and the other should be a developed country.
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.