

Globalization

Setting the Stage for a Social Justice Agenda

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This chapter introduces you to a book that we hope will serve to deepen your engagement with globalization and social justice issues. Designed for the human service professions, including social work and other counseling and community building fields, this book is also intended for practitioners in human service agencies, including those in non-governmental organizations (NGOs) or in governmental posts. Unified by a social justice focus, which advances equitable access to basic human rights and resources, the human services can play a pivotal role locally and globally.

For some, engagement with globalization and social justice issues may entail becoming more informed about the changes across our planet that have had major effects on people and their environment. For others, engagement may compel research on impacts of globalization at home or in other nations. Engagement may involve organizing educational conferences, ethical purchasing, volunteerism and service learning, and work for related projects in communities, local and far away. Engagement may lead to fostering sustainable entrepreneurs and establishing support for worker-owned cooperatives, micro-lending firms, and fair-trade businesses. Moreover, engagement may suggest activism aimed at promoting changes in policies, programs, and practices of governments.

This book is also written as a tool to support human service professionals in their roles as change agents. Information is power and a tool of debate in order to guide change processes and inform progress charting and outcome improvements. Each of us can do our part to make our communities at home and across the world sustainable, equitable, and life enhancing. As

social justice advocates, we must address the human costs of exclusionary dynamics, which create disparities in access to basic resources for survival.

A social justice perspective on globalization assumes that change for human and environmental betterment is not only possible but also urgently compelling. As we sign on as change agents, we embrace beliefs that people, communities, institutions, and nations can change and that human service practice can change. We do not see unnecessary death, starvation, social exclusion, abject poverty, and ethnic hatred or cleansing as inevitable but instead as challenges to larger human rights and social justice agendas, which compel study and informed action.

The authors in this book present various views on globalization along a spectrum of peoples' grassroots globalization to corporate globalization (Danaher and Burbach 2000). This book will reveal some of the impacts of corporate power and some valuable perspectives on communities and practices, as well as organizations that globalize economic, environmental, and social justice. We make a case that skill in human services work includes making connections between the global impacts of our local work and the local impacts of our global work.

Global Challenges

Each year the United Nations issues the *Human Development Report*, which examines progress across the world in a number of areas such as schooling, sanitation, and employment. The report describes a world that is deeply divided by extreme wealth and extreme deprivation.

- Nearly half the world's people, 2.7 billion, are living on less than \$2 a day (The World Bank Group 2000).
- Two billion people will be added to the earth's human population over the next thirty years. Another one billion will be added over the following twenty years. All of this increase will occur in developing countries (The World Bank Group 2000).
- The average income in the richest twenty countries is now thirty-seven times that in the poorest twenty, a ratio that has doubled in the last forty years.
- While the numbers of the world's peoples living in extreme poverty are slowly decreasing, rising inequalities persist (UNDP 2002, 13).
- The United States has 5 percent of the world's people, yet consumes over 25 percent of the world's resources.

- Fifty-four countries are poorer than they were in 1990; thirty-four of those fifty-four countries have declining life expectancy rates; fourteen of those fifty-four countries have increasing mortality rates for children under the age of fourteen (UNDP 2003, 2).
- Inequities such as the following:
 - A newborn in Afghanistan has a one in four chance of dying before the age of five, compared to a newborn in Japan who has a 50 percent chance of living to the age of a hundred years (UNDP 2002, 13).
 - Worldwide, 171 million children are employed in hazardous work conditions (UNICEF 2006).
 - As many as 8.4 million children are caught up in one or more of the following: slavery, trafficking, debt bondage, forced military recruitment, prostitution, and pornography (ILO 2004).

However, such statistics may mask the depth and the reality of profound human suffering. Injustices, such as those cited above, tear at the fabric of our communities and nations. Moreover, inequalities have life and death consequences (Wilkinson 1996). The statistics, nonetheless, may help to move us to action.

In 2000, the UN adopted the Millennium Declaration that seeks global integration based on equity, social justice, and human rights (UNDP 2005). In 2005, the UN declared the following eight Millennium Development Goals, included cutting extreme poverty in half and providing universal primary education by 2015:

eradicating extreme poverty and hunger, achieving universal education goals, promoting gender equality and empowering women, reducing child mortality, improving maternal health, combating HIV/AIDS, malaria, and other diseases, ensuring environmental sustainability, and developing a global partnership for development. (UNDP 2005, 39)

Yet, two recent reports indicate that the goals have already been compromised because there are major structural impediments to the goals. The 2005 Human Development Report (UNDP 2005), based on projections, claims that goals are being thwarted for reducing child mortality, for implementing universal elementary education, and cutting poverty in half. In addition, a recent study, involving the World Bank (WB), found that

most health programs for the poor go to the non-poor and the most affluent (Gwatkin, Wagstaff and Yazbeck 2005). While there has been progress involving an increase in trade, technology, and investments leading to prosperity, human development gaps between the rich and poor countries are large and widening (UNDP 2005). Thus, there are also profound setbacks in human development (UNDP 2005).

It is unfortunate that in a world where prosperity rises, scientific knowledge and breakthroughs abound—and technology and information exchanges help globalize such information—the capacity to use these resources is often impeded. The resources to ensure such diffusion of innovation, let alone the basic support for survival, are not in place. In fact, the country in which one lives may dictate one's future life chances (UNDP 2005).

To advance corporate responsibility involving some of these human development goals, the UN has developed a voluntary global compact, which lays out ten principles for businesses—addressing human rights, worker rights, environmental protection, and anticorruption practices (see www.unglobalcompact.org/AboutTheGC/TheTenPrinciples/index.html). Other UN work of related significance involves the drafting of norms on the responsibilities of transnational corporations and other business enterprises with regard to human rights. These documents are derived in part from the classic declaration of universal human rights adopted by the UN in 1948. The UN seeks voluntary compliance for all member states, but there are no sanctions from the UN in response to noncompliance. These declarations provide a framework for social justice values to inform policy and practice across the world. Implementation is the key challenge. Thus, human service professionals can become key actors on the global scene.

We turn to two vignettes that involve a student still in college and a postcollege human service activist. They are presented as examples of roles involving positive engagement in global community work. Daniel writes about his work to organize a conference to advance knowledge and action at his university. Then, we describe a campaign undertaken by Valerie that ultimately helped a city adopt a policy prohibiting the purchase of sweatshop goods.

Stories of Two Young Change Agents

Daniel's Story

“Throughout college, I was first an organizer for, and later the elected president of a progressive school organization. As a chapter, our broad intention was to educate and empower local individuals around active community

participation on various issues from college apparel made in sweatshops, to state drug law reform, to collaborations with communities in Mexico. I saw our primary responsibility as fostering a flourishing democracy of, by, and for the people. Democracy to us required educated participation. Education meant identifying the diversity of community priorities and bringing them to the forefront of debate.

“Often we collaborated with a wide range of student and community groups to share ideas, discuss current issues, debate opinions, and advocate policy changes through means including the organization of films, lectures, conferences, benefit concerts, seminars, national and campus-wide awareness campaigns, and petitions. In my junior year, we worked with a Mexican activist founding a non-profit organization, Seeds for Self Reliance. Healing the NorthSouth Wound 1999, an interdisciplinary conference, was the first initiative of Seeds. Our ambition was to create a hemispheric network and resource for participatory community initiatives in political, economic, social, cultural, and spiritual sustainability, self-reliance, and self-determination.

“The coalition of conference planners spanning several generations envisioned healing as a dynamic participatory process that required new modes of teaching and learning that exposed and engaged personal, communal, international, and ecological interactions. The conference focused on the psychological-ecological-historical ‘wounds’ that persist within and around us, obscuring the underlying interdependence of a global human nonhuman community. More specifically, the conference focused on the complex and problematic relationships between the U.S. and Mexico on these various levels, from personal to political.

“The agenda was to create a reflective experience. The planned outcomes were to introduce this paradigm of social healing, garner support for the sponsoring organizations to continue their work, and to facilitate meaningful connections of people across all sorts of political, cultural, social, and personal boundaries.

“The conference was a two-day program with over 100 participants from both the U.S. and Mexico. The two days were divided into round circle panel presentations, thematic discussion sessions, process oriented art workshops, meals, evening cultural events, and action planning. Topics addressed by the speakers and later discussed included: NAFTA and other free trade agreements, local currencies, green politics, environmental law, communal self-reliance, the role of gender in development, corporate controlled journalism, indigenous movements, First Nation cultures, social psychology, and more.

“A series of arts workshops were facilitated by talented painters, street theatre performers, and dancers. Movies on related cross-border issues were screened in the evenings. Meals were provided by a Mexican family who

customarily sold tamales from a street cart in Harlem. Booth spaces were rented to non-profit organizations that supported the goals of the conference and artisans from both countries.

“The conference advertised to and attracted many different sectors of society—including academics, activists, artists, educators, politicians, therapists, healers, and the community at large. The attempt was made to bring together groups that under other circumstances would not actively engage each other in a dialogue on the underlying interdependence of the U.S. and Mexico.

“The two days closed with an action planning session on next steps. This session was a facilitated discussion meant to help integrate the myriad of the weekend’s experiences into the lives of the participants. We worked to identify and communicate the diversity of ways that meaning was created in the conference settings and how we could connect the activities and possible insights of the conference to our own value systems. Working groups on various topics that had been discussed were arranged, and tasks delegated to each group.”

Valerie’s Story

After graduating from college, Valerie did an internship for a year learning how to do grassroots organizing with a group called Green Corps. She then took a job as an organizer with Global Exchange, a human rights organization based in San Francisco. San Francisco, like many large cities, had been spending tens of millions of dollars per year on sweatshop-produced goods, like police and fire fighter uniforms. Valerie was asked to coordinate a campaign that would move those millions of dollars out of the pockets of corporate sweatshop owners and into the hands of fair trade, green, unionized, and local businesses.

Valerie first built a coalition. She called immigrant rights, civil rights, environmental and social justice groups in the city and convinced many of them to join the coalition and to back anti-sweatshop legislation. She found a lawyer who helped write the legislation and found a celebrity to help bring attention to the issue. She and other members of the coalition first secured the support of the mayor, then met with each city council member to explain the disturbing plight of sweatshop workers and the inspiring advantages of buying locally made, sweat-free goods. After only six months on the campaign, with her coalition of organizations representing the power of tens of thousands of voters, Valerie’s campaign culminated in a unanimous city council vote to adopt her anti-sweatshop ordinance. Additional amendments were included that added funding for a citizens’ committee to ensure the strict enforcement mechanisms built into the law.

Many cities are now trying to pass laws similar to Valerie's in San Francisco. Similar laws recently passed in Los Angeles and Madison, Wisconsin. There are campaigns to get sweat-free laws passed in Seattle, Philadelphia, Portland, and many other cities where Valerie has personally visited. In each city, she finds sponsors, and sparks coalitions that pass laws that help globalize economic and social justice. (More about these inspiring campaigns can be found at www.globalexchange.org/sweatshops.)

Inspired by other universities on the forefront and in response to pressure from student-led movements, cutting-edge universities around the United States are divesting from purchasing sweat-shop products. (Featherstone 2002). Nationally, students have joined forces with labor to launch the Worker Rights Consortium, to which many universities now belong (www.studentsagainstsweatshops.org). The consortium ensures that anti-sweatshop codes of conduct are employed by the manufacturers of official university goods, such as those on which the school's name or logo is printed. It has also led to student demands that their university use designated suppliers to ensure that basic principles of worker rights are upheld. Indeed, it was this kind of student-inspired change that reinforced the need for this book.

The Human Services

The title of this book presupposes some common understanding of its constituent terms. Of these, the term *helping professions* would appear least problematic and most self-evident. Unfortunately, here as in so many instances, self-evidence betokens possible illusion. At one level the solution is altogether straightforward, but at another level, it evolves into the issue of whether, when, and where helping professions help. It does not take a political reactionary to observe that many programs involving the helping professions can sap recipients of independence and social justice, making them subservient. With some care, Sheldon Wolin has observed that the welfare state's first mission is to augment the powers of the state, not to "empower" people (Wolin 1989). Frederick Douglass noted much earlier that power is something that is not bestowed but must be struggled for. Gliedman and Roth (1980) comment on the social pathology model and describe it as disempowering. In a nontrivial sense, then, whether the helping professions are possible or oxymoronic is an authentic question.

Even the word *help* demands deconstruction. Too many of us have been the clients of professionals, some of whose help was in fact at our expense and at their profit. Members of the psychiatric profession in the Soviet Union were notorious for harming in the name of mental health and, presumably, on the grounds of providing help. After all, the words of

Hippocrates—"Do no harm"—are only a sensible baseline. This becomes surprisingly difficult in a global context, across different cultures, and in environments of violence. As an example, the military analyst Edward Luttwak remarks suspiciously about nongovernmental organizations that "is not enough for them to provide help, they must be seen to be providing help" (Luttwak 2006). Accordingly, non-governmental organizations operate where they are most visible and where they can attract the most support. Further, says Luttwak, they bring resources into an area that can help to prolong conflict—as in Somalia with the funding of warlords—and they can sap governmental obligation. In short, in a global context, help may become more problematic than in a local context. True help must outweigh harm or must change. Thus, it is appropriate to view help in a global context as something that in the final instance is not its own goal but is intentionally directed towards social justice. In the helping professions, this may mean moving beyond the symptoms or presenting problems to focus on the root causes, which often involve economic and social inequities. The word *help* is only understandable by thinking big. Hence, the helping professions are not only a subject of this book, but we also hope this book gives them a new authentic purpose, which is consistently directed toward social justice.

The discussion of if and how the helping professions can be socially just can also be engaged from a different angle. Are health, work, decent income, and the countless other constituents of social justice rights, or are they privileges? At least, some who donate to charity enjoy the power this bestows on them, and they would prefer that recipients regard it not as a right but as a privilege. The withholding of a privilege is altogether proper, whereas the withholding of a right is self-evidently improper. In short, a world where peoples' rights are seen as privileges is inherently more disempowering than a world where privilege is seen as right. The distinction between these two sorts of worlds is one with an enormous bearing for social justice and for the helping professions. Of course, ours is a mixture of these two worlds. Who is to say the mixture is well brewed? The answer to this question has an immediate bearing on the helping professions and an only slightly more distant bearing on social justice.

Social justice demands that we consider an issue that might be regarded as indelicate or impolite. In blunt yet insufficient terms, this consists of the connections between imperialism and the helping professions. More subtly, this means helping the other by making the other more like us, or even like something we can more easily control. Certainly, much colonialism proceeded under the banner of improving the world. In this country, the progressive impulse sometimes reckoned to be near the base of social work was coupled with imperial foreign policy. Theodore Roosevelt extended help to those at home and realized that extending it to those abroad required

a big stick. Currently, we face a Middle East to which we want to bring benefits of American culture and democracy. World War I was ostensibly about making the world more democratic in a sense popularized by President Wilson. Here at home we developed institutions to help disabled people and to rehabilitate criminals.

In short, the helping professions and “empire” are close—and potentially too close. Taking social justice seriously is a promising way to keep empire and help distinct. To take social justice seriously is to give the other priority over the self (Sugarman 2002). Politically, it is to construct the social contract not as an agglomeration of selves but as a pliable social membrane of others wherein the self is only another other (Levinas 1998). Hence, help is rescued from empire not by aloofness but by engagement, not by delusion but by recognition of the self and other. One example of this issue is given by Sartre in his introduction to *The Wretched of the Earth*, when he talks about the dialectic of the veil (Fanon 1968). Here, in connection with French Algerian colonization, a not uncommon European dream was to remove the veil from oppressed women. The psychoanalyst Fanon talks of this as a fantasy of rape. Much more recently, some Americans dreamt about liberating Afghani women from the burka, a liberation (and empowerment) disputed by some Afghani women.

For the helping professions to be justice based in the twenty-first century, the causes and consequences of globalization, both positive and negative, need to be better understood. Familiarity with the several key institutions that foster economic or corporate globalization is an important next step.

Institutions of Corporate Globalization

The new global economic system addressed by Valerie and Daniel, the change agents cited earlier, includes over thirty-seven thousand transnational corporations (TNCs) (Petras and Veltmeyer 2001). It also includes the WB, the International Monetary Fund (IMF) and World Trade Organization (WTO) as well as other international institutions. This system creates global governance (Petras and Veltmeyer 2001). These powerful institutions help globalize free market capitalism by lending billions of dollars to developing nations and, in return, require those nations to open their doors to transnational corporations. The IMF and WB also require these nations to export portions of their agricultural, mineral, human, and other natural resources. These loans may also require disinvestments in welfare state programs. Since World War II, the IMF and the WB have globalized their vision of development for countries and continents. They are seen by some

as perpetuating and increasing the inequalities in the world (MacArthur 2000; Danaher and Burbach 2000). Another major actor on the global front is the WTO. Some see the WTO as the most powerful legislative body in the world with judicial oversight of trade.

Former World Bank President, Chief Economist under Clinton, and winner of the 2001 Nobel Prize in Economics, Joseph Stiglitz, has stated that, in many cases, the WB and the IMF “failed” to achieve goals of poverty alleviation, and, in many cases, left people in the borrower nations “facing even greater poverty.” He points out that, according to internal reports of the WB, the gap between rich and poor has not decreased. “In fact, the average income in the richest twenty countries is now thirty-seven times that in the poorest twenty, a ratio that has doubled in the last forty years” (World Bank 2002). Stiglitz states the central problem of the approaches of the IMF and WB:

Rarely did I see forecasts about what the policies would do to poverty. Rarely did I see thoughtful discussions and analyses of the consequences of alternative policies. There was a single prescription. Alternative opinions were not sought.

Open, frank discussion was discouraged. There was no room for it. Ideology guided policy prescription and countries were expected to follow the IMF guidelines without debate. These attitudes made me cringe. It was not just that they often produced poor results; they were anti-democratic. In our personal lives we would never follow ideas blindly without seeking alternative advice. [The IMF and WB’s] remedies failed as often, or even more often than they worked. IMF structural adjustment policies—the policies designed to help a country adjust to crises as well as to more persistent imbalances—led to hunger and riots in many countries; and even when the results were not so dire, even when they managed to eke out some growth for a while, often the benefits went disproportionately to the better-off, with those at the bottom, sometimes facing even greater poverty” (Stiglitz 2002, xiv).

Globalization: Selected Definitions

The IMF, WB, WTO and corporations are agents of economic globalization. But what is globalization? What better way than to quote a source that itself is a manifestation of globalization. Wikipedia is a living and evolving project of globalization.

Wikipedia is a kind of collective brain, a repository of knowledge, maintained on servers in various countries and built by anyone in the world with a computer and an Internet connection who wants to share knowledge about a subject. Literally hundreds of thousands of people have written Wikipedia entries. . . . Wikipedia is now the biggest encyclopedia in the history of the world. As of Friday it was receiving 2.5 billion page views a month, and offering at least 1,000 articles in 82 languages. The number of articles, already close to two million, is growing by 7 percent a month (The New York Times, December 4, 2005).

Of course, there are mistakes in Wikipedia but probably fewer than in most written works. Its readers are both peer reviewers and fact checkers. It is not only a monumental enterprise but a creative one. Hence, it is only appropriate that we cite some excerpts from it about globalization:

Globalization describes the changes in societies and the world economy that result from dramatically increased *international trade* and cultural exchange. It describes the increase of trade and investing due to the falling of barriers and the interdependence of countries. In specifically economic contexts, the term refers almost exclusively to the effects of trade, particularly *trade liberalization* or “*free trade*. . . .”

Although all three aspects are closely intertwined, it is useful to distinguish economic, political and cultural aspects of globalization. The other key aspect of globalization is changes in *technology*, particularly in *transport* and *communications*, which it is claimed are creating a *global village*. . . .

The formation of a *global village*—closer contact between different parts of the world, with increasing possibilities of personal exchange, mutual understanding and friendship between “*world citizens*,” and creation of a *global civilization*.

Economic globalization—there are four aspects to economic globalization, referring to four different flows across boundaries, namely flows of goods/services, i.e. ‘*free trade*’ (or at least freer trade), flows of people (*migration*), of capital and of technology. A consequence of economic globalization is increasing relations among members of an industry in different parts of the world (globalization of an industry), with a corresponding erosion of *National Sovereignty* in the economic sphere. (<http://en.wikipedia.org/wiki/Globalism>)

Above is only a fragment of the entry. There is much more. The meanings of globalization are many, complex, and contested. This book will relate these meanings to social justice and the human services and will examine these meanings and explore some of the complexity of globalization. This book will also offer a point of view on these vital issues.

Global trade powered by new technologies is transforming communities across the world. Relocated and restructured industries often replace centuries-old indigenous lifestyles and economies. Instead of supporting citizen rights and welfare, the role of the state is increasingly one of ensuring that nations are part of an integrated world economy (Shipman 2002).

Discovering Paradoxes

Many globalization dynamics are about paradoxes. As students of change, we must look for these. For example, the international proliferation of McDonalds and McCulture must be seen against the backdrop of the growing global movement of cooperative grocery stores and farmers' markets selling local goods and celebrating local culture. While we witness the globalization of political and ethnic warfare daily, we will not let it eclipse our knowledge of the peace and justice movement, which is also increasingly globalized in content and structure. For example, note the similarities between Tiananmen square and antiwar protests in the United States in the 1960s or the international peace demonstrations against the war in Iraq and demonstrations around the world against the WTO. At the same time that militant, even genocidal, Christianity and Islam have globalized so too have interpretations of those religions given rise to social movements, which emphasize poverty alleviation and solidarity between religious faiths.

Dimensions of Globalization and Social Justice

Consider trade. People trade with neighbors and with strangers across their land and around the globe. They trade their work for pay with which to buy the goods and services they want. Corporations may buy factors of production not visible to most of us, and they may buy their labor from near or far. Various financial markets facilitate trade. The study of these exchanges and more is called economics and greatly influences even our personal lives.

In the last decade, international and global trade has flowered and constitutes much of what we mean by globalization. Yet, it is uncertain that a simple model of domestic and international trade holds. For example, sufficient concentrations of global power could make of globalization neo-

colonialism or imperialism. If that were to be true, trade might benefit some and harm others. There are complications to the economic model—such as monopoly or oligopoly, lack of information, and a need for rules that may not exist in the real world. Were the model not to hold, we might expect more discrepancy between beneficiary and loser. Still, exchange, buying and selling, commerce, and markets are at the heart of what globalization is about. These have greatly expanded, and in this book, we reckon some reasons for this expansion and discuss their connections with social justice and the human services.

According to current wisdom, the world has shrunk and has even been called a global village (McLuhan 1989). More to the point, however, is how small the globe *seems*, what might be referred to as “phenomenological globalization.” In large measure, phenomenological globalization is due to technology. For example, navigational technologies made it possible for Columbus to think of circumnavigating the globe. Steam and then internal combustion engines shortened a trip that had taken months to less than a week; airplanes, to less than a day; modern airplanes of the sort used on 9/11, to approximately six hours. The cost of travel has gone down as well, obviously because time is money, but also otherwise. Business people routinely traverse the globe. Fifteen of the nineteen men involved in the events of 9/11 were from Saudi Arabia, and many had not just flown here but also back to Europe and from city to city in this country. In short, modern technologies of transportation have changed the barrier moats of the Atlantic and Pacific Oceans, which had separated the Americas from older worlds into easily traversable rivulets (never mind the technology that underlay the worldwide 24/7 news without which terrorism would be far less potent). All of this has had profound influences on the flows of goods and services that make up trade. In general, trade can be conducive to prosperity and social justice. However, there are exceptions such as trafficking in women and children, trade in weapons and in the training of how to use them—as well as trade as a mechanism for nuclear proliferation. These and more are not likely to promote social justice, rather the opposite.

Technologies of communication are also important to globalization. The ability to speak on a traditional phone or a cell or satellite phone or to broadcast one’s speech and image to millions augments communication even beyond reading and writing. If printing facilitated civilization electronic communication has altered the social, political, and economical makeup of the global village and the locus of social justice. More recent developments in this area have in various interesting ways projected globalization into outer space. The Soviet Union’s launching of Sputnik was transformative. Sputnik changed American education, aiming it toward global competition. The Soviet satellite had two messages: one outward looking and one

internecine but both global. One message heralded the globe's location in outer space. The second announced the imminence of intercontinental ballistic missiles. Soon, we could wipe out the Soviet Union, and they us, with a push of a button. Indeed, either side was capable of destroying not only the other side but civilization itself. Soon, an equilibrium was reached in the form of mutually-assured destruction, a progression in globalization from which our species is fortunate to have emerged. As awful as terrorism is, it is not the threat to the species that nuclear war might be.

The so-called spin-offs of space technology included vast augmentations in telecommunications. CNN, the BBC, al Jazeera, and the other instantaneous news sources have amplified the power of information. Advanced satellite-born technologies have greatly enhanced reconnaissance capabilities. The coordination of all this by computers further amplifies communications and is part of what makes up globalization. Navigation has undergone a leap, and by the time of our military action in Kosovo, it prompted another revolution in warfare: it became possible to target ordinance with a new accuracy made possible by global positioning satellite systems orbiting in space. In Afghanistan, this technology was directed against Al Qaeda and Taliban positions. In Iraq, ordinance was effective on even the least productive targets—including the many palaces of Saddam Hussein. Often, special operation forces were active in lasering targets for nearly precise destruction. Among what has changed in our globalized, technological world is not only the possibility of terrorism but also the nature of war.

Another change, quite different, came by way of what can best be termed an aesthetic revolution. Certainly with the astronauts and cosmonauts came a new vision of the planet. We were seen as a whole from on high. The experience of those in space was transmitted to us below: The earth is a globe, beautiful in spherical perfection. When astronauts reached the moon, they found what could be most charitably called a desert. The globe from which they had originated looked fragile in its beauty. There was, then, something special about the earth. Often social justice is conceived of as an ethical value. However, it is not only ethical but also aesthetic. The aesthetic and environmental value of preserving our precious and beautiful globe has contributed to our modern notion of social justice.

Twentieth-century technology has been greatly augmented by computers and information, and digital technologies. Initially having ancestry in card-punch technology, mechanical devices were far too slow, and they were replaced by electronic technologies—originally relay, then vacuum tube; later, transistor and solid state; and currently, by microchips,—each smaller, in a miniaturization that allows for vast increases in the power and speed of computation. Digital information is represented by tiny switch-like elements, which can be either on or off. On or off can stand for 0 or 1 or

true or false. As such, information technology is closely connected to the algebra of George Boole, the symbolic logic of Frege, the *Principia Mathematica* of Russell and Whitehead, and additions to basic theory by Goedel, Turing, Shannon, von Neumann, and countless others. Digital technology has made possible computers, efficient global transfers of capital, the Internet, augmentation of telecommunications allowing people to speak and see each other simultaneously, just-in-time inventories, and more.

Globalization can be thought of as a process or as an achievement—the achievement relatively new, the process old. As with social justice, both the process of and achievement of globalization are tightly intertwined with technology. Narrowly, technology is increasingly derived from science and directed toward instrumental goals. Broadly, technology is more akin to method and organization, both directed instrumentally. In this sense, Adam Smith's division of labor, military organization, the assembly line, the military industrial complex, much of the methodology of the human services, bureaucracy, etc., are technology. In the narrow sense, technology consists of such inventions as the clock, the astrolabe, the machine gun, the automobile, etc., and more recently the computer chip, biotechnology, nanotechnology, etc. As in the modern hospital, university, business, and nongovernmental organization (including Al Qaeda), these sorts of technology work together and closely depend on each other. Many thinkers of substantial greatness, including Adam Smith, Karl Marx—and, in the twentieth century, Max Weber, John Maynard Keynes, Jacques Ellul, Michel Foucault, Pierre Bourdieu (and a bevy of Americans, ranging from the pragmatists to the neoconservatives) have commented on technology in the broad sense.

The commentary on broad technology has inevitably been one that has included a commentary on social justice. The commentary on the narrow notion of technology—up to, including, and after the atomic bomb—has had a curious neutrality to it. Of course, there have been exceptions. Scientists such as Albert Einstein, J. Robert Oppenheimer and some other great thinkers such as Bertrand Russell immediately connected nuclear weapons to social justice. As he witnessed the first successful nuclear explosion, Oppenheimer thought of a verse from the Bhagavad Gita, “. . . now I am become Death [Shiva], the destroyer of worlds. . . .” However, most of the commentary has been more banal. Distilled, the everyday bromide is that technology is neither good nor bad; it is only the use to which it is put that is good or bad. Such a seemingly value-free characterization of technology leaves its ultimate ethical disposition not to rationality and social justice but to profit and power. Thus, nuclear weapons are good when we possess them and bad when “they” possess them, and the same with information technology, biotechnology, space technology, etc. As process and achievement, globalization has been furthered by both categories of technology. The

nature and place of the human services and their relation to social justice cannot reasonably be thought about without also reflecting on technology.

At this juncture, it is appropriate to consider the technology of economics. Economics now claims a substantial role in public and private policy. Indeed, Sheldon Wolin laments the loss of the political to what he calls “method,” a process increasingly economic (Wolin 1989). Adam Smith clarified a new form of economic organization and critiqued an earlier form called “mercantilism” (Smith 1979). Although sometimes regarded as a capitalist, Smith is more accurately reckoned a theorist of the market economy. Indeed, the market economy has revolutionized the globe, and it has had substantial impacts on social justice. Market economies have allowed for unprecedented growth, which arguably has made social justice in its modern form possible. But that is not all, for market economies have disturbed traditional social organization. According to refinements in economics—such as prices being fixed by supply and demand, marginalism, and Ricardo’s doctrine of comparative advantage—some people gained less than others and some nations were forced into a production more specialized than had been the case. Factories, slums, child labor and other social problems, etc., characterized countries forced into production involving low-skilled, poorly-paid labor often found in sweatshops. This has implications for social justice.

As economics has evolved in the last quarter century, it has become more abstract, mathematical, doctrinaire, influential, and utilitarian—in short, an all-encompassing ideology called neoliberalism, neoclassical economics, or even post-autistic economics. In these new forms, economics has continued to serve power and is describable by the words of critics of corporate globalization and participants in the anti-sweatshop movement that swept our college campuses before 9/11. Economists have claimed that the anti-sweatshop and anti-globalization movements have proceeded in contradiction to what they know. This criticism is accurate, for what is at stake here is a claim to social comprehension, the structure of social science discipline, and social justice itself.

Despite the claims of Neo-social Darwinism, vast disparities in material benefits are violations of social justice. Such disparities are partially addressed by a welfare state. Particularly since 9/11, such disparities have sometimes been identified as causes not only of social malaise but also of a particular social malaise: terrorism. Accordingly, one solution to the problem of terrorism is the distribution of more resources from haves to have-nots, from the North to the South. However, this view of the genesis of terrorism is too simple; terrorism has also been caused by social instability, culture, resentment and revenge, power, ideology, oppression, domination, racism, history, etc.

Indeed, arguably, neoliberal economics has had a part in the impoverishment of the global South and has contributed to the issue of immigration of people from countries with other serious problems. However, to the extent that a people-centered globalization is achieved, immigration for economic reasons will become far less necessary and desirable to people who today are immigrants. What today is a thorny and provocative issue occasioning the basest of sentiments (like xenophobia) may thus become a nonissue.

Neoliberal economics can be criticized on many counts. The axioms of its microeconomics are counterintuitive and oversimplified. It ignores historical and social context. It disguises its fallibility through arcane mathematics. It ignores the claims of sociology and psychology, never mind those of ethics and social justice. It is curiously consistent with corporate capitalism. It ignores too much, including many harms to people. And yet, it can be plausibly said that it works, that it accounts for economic reality far better than other social sciences account for their piece of reality and that its infusion into policy, law, psychology, sociology, and history has had, to use an economic expression, “pay-offs.” This cannot be ignored. Its successes must be accounted for, either as modern economics does by saying, “That is how the world works” or through contentions that modern economics has become an ideology, that it is artificial and must be constrained by extra economic forces, that any aberrations in its methodology somehow even out in the end, that it is an expression of power and hence an expression of what counts, or that its account of the normal world is an example of a linkage between power and knowledge, perhaps characterized by normalization (Foucault 1980). Any one of these would be a serious charge. And it is certainly true that, in the last fifty years, alternatives to traditional economics have not been sufficiently studied nor has their study been paid for. Of course, there is some questioning, the award of the 2001 Nobel Prize in economics to economists who studied the effects of imperfect information and the 2002 Nobel Prize in the behavioral study of economics showing that perhaps economics was asking serious questions of itself.

Book Goals, Themes and Chapters

This book has learning goals for the reader that include the following:

1. understanding the economic and social dimension of globalization
2. discerning some of the special challenges faced by welfare states and human services professionals

3. an awareness of the shared risks and opportunities stemming from globalization and its many dimensions
4. a recognition of the role of institutions of globalization such as the WB, IMF, governments and non-governmental organizations
5. understanding how globalization dynamics challenge Africa and South America
6. examination of the special needs of children and families
7. deepening knowledge about the need for social and economic justice
8. understanding how globalization increases interdependence across the nations of the world
9. understanding some of the aspects of globalization that exacerbate oppression and marginalization

The multidimensional facets of globalization and their implications are laid out in the chapters that follow. For example, in the remaining chapters of this first section of the book you will read about several viewpoints on globalization, the challenge for the helping professions, and a call to action. The second section of the book invites you to explore the role of transnational corporations, non-governmental organizations, and the potential for global governance. In addition, the impact of globalization on the welfare state is delineated. The third section of the book addresses the impacts of globalization on African nations, as well as on South American nations. Section four enables us to focus on globalization and its effects on two vulnerable populations, children and persons with disabilities. The consequences for children as they are inducted into war or become its victims are featured along with an argument for expanding our understanding of child abuse and neglect. A chapter on the trauma of child landmine victims reminds us of how innocent people may be traumatized by the by-products of war—such as landmines—for years, if not decades, later. This section includes a chapter on the challenges of globalization that confront persons with disabilities. We discuss cooperatives and micro enterprises along with key principles and perspectives derived from the book. We conclude with a final chapter, which reissues the call to a justice-based practice, with a discussion involving the integration of social and economic justice as an essential framework in building community economies, which are more sustainable, equitable, and just.

Fostering Justice Based Agendas

In this book, we argue for progressive approaches to the integration of economic and social justice. Economic development, divorced from social justice, is insufficient to address the needs of the peoples and communities across our globe. In fact, economic principles divorced from justice-oriented and socially-integrated principles will be too limiting to address contexts of poverty, inequality, and human rights work discussed in this book.

Social justice includes protections such as the right to vote, free speech, equality, freedom from violence, and protection from environmental degradation and pollutants. However, these protections and rights in the absence of requisite access to jobs, income supports, and related economic or in-kind resources (health care, housing, children's education); will not position individuals and families with a foundation for minimal life supports. For example, when civil rights movements are devoid of economic, job, and related entitlements, equality may remain an elusive concept. In fact—when civil rights guarantees such as equal treatment abound but leave individuals to compete for the scarce goods, services, jobs, and occupational opportunities—civil rights as a human rights and social justice agenda is impeded, and equality in outcomes goes unaddressed. Human service professionals, who advocate for human rights and social justice, will need to be aware of economic and income-enhancing tools to help build community access to financial survival. In addition, they will need to work at the policy level to foster an array of economic supports, which in the United States have ranged from living wages to guaranteed income, full and equitable employment, and in-kind guarantees like housing or health care. Social justice presupposes equality of means. Sometimes the actions of corporations may seem daunting and inevitable particularly as they close up in many home communities in the United States to move their work and workforce to another part of the world (Korten 2001). In their wake, they may leave lives forever changed by the human costs of job loss and livelihood loss. Individuals, families, and communities may never recover from plant closures, and the human costs may leave some irreversibly scarred (Briar 1988). Others may benefit from corporate relocation. However, neither the human costs of joblessness and livelihood loss, nor the effects of corporate mobility are inevitable.

For many in the helping professions, economic literacy and economic development at the policy and grass-root levels remain beyond their scope of practice. Social work courses may be increasingly integrating content on asset enhancement, but too few graduates in social work and other human services may know about microloans, small businesses, cooperatives, or

movements for full and equitable employment—never mind other alternative supports for marginalized populations. The social justice agenda of the future requires that helping professionals learn about life-enhancing economic support structures in efforts to improve outcomes for those they serve.

In summary, globalization invites a worldwide social justice campaign among human service professionals and others to reduce disparities and to promote equitable access to life-sustaining resources (Bok 2002; Welton and Wolf 2001). Because many corporations have more resources than many nations (Korten 2001), much of the human rights work involves addressing the potential indifference which corporations and sometimes governments may show to people and communities that they affect—both in the United States and across the world. The twenty-first century invites justice-based work, which internationalizes practice and addresses the social and economic causes of many of the conditions addressed by human service professionals.

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