

THOSE WHO DO NOT KNOW  
THEIR OPPONENT'S ARGUMENT  
DO NOT COMPLETELY  
UNDERSTAND THEIR OWN.

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*Booklist*

Cover Design: Jeff Bane, CMB Design Partners

ISBN-13: 978-0-7377-4771-3  
ISBN-10: 0-7377-4771-4



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# GLOBALIZATION

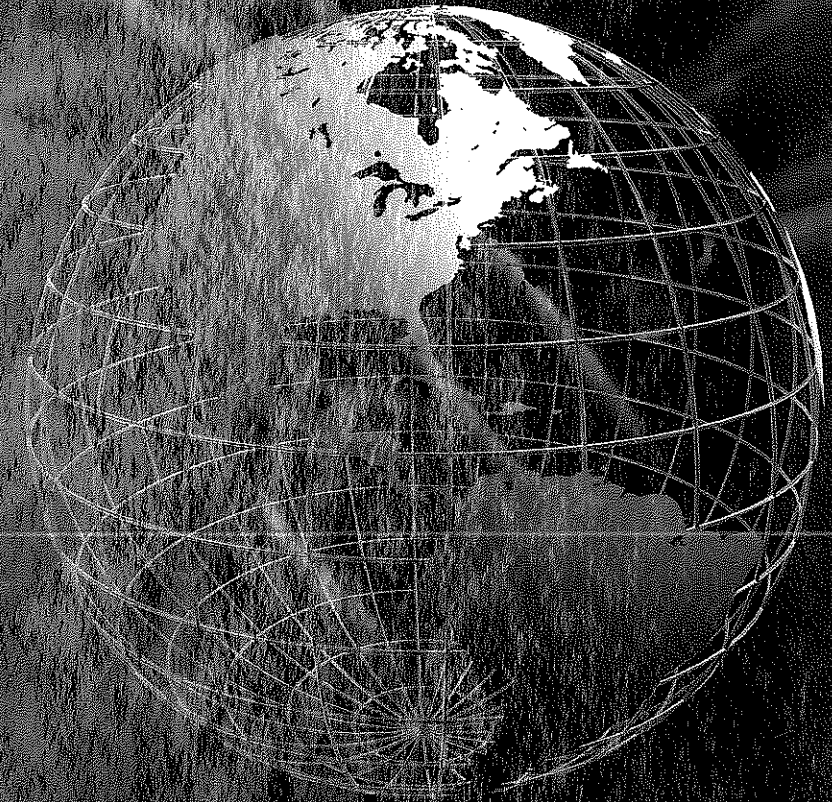
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Christine Nasso, *Publisher*  
Elizabeth Des Chenes, *Managing Editor*

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**LIBRARY OF CONGRESS CATALOGING-IN-PUBLICATION DATA**

Globalization / David Haugen and Rachael Mach, book editors.  
p. cm. -- (Opposing viewpoints)  
Includes bibliographical references and index.  
ISBN 978-0-7377-4771-3 (hardcover) -- ISBN 978-0-7377-4772-0 (pbk.)  
1. Globalization--Juvenile literature. I. Haugen, David M., 1969- II. Mach, Rachael.  
JZ1318.G5786223 2010  
303.48'2--dc22

2009041735

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ticular religious tradition, to be taken for granted against a relativization of the modern world. And that's a very difficult project. . . .

In the dialectic between relativism and fundamentalism, looking at it now from the point of view of the healthy society or a healthy democracy, it seems to me both are equally destructive possibilities: relativism because it makes social order in the end impossible; fundamentalism because it creates either civil strife or, at worst when it succeeds, some kind of tyranny. And I think a very important intellectual and indeed political purpose would be to clearly define and occupy the middle ground, which is neither relativistic, in which all questions of truth become obsolete, nor a fundamentalist, militant adherence to absolute truth.

I think that is possible, and I would say in most western countries, most people indeed occupy that middle ground. I think if you look at survey data . . . , you'll find that most Americans are somewhere in the middle on most of the neuralgic [painful] issues of the culture wars. So it's not an impossible project I'm suggesting.

*"The forces of globalization are actually encouraging the proliferation of cultural diversity."*

## Globalization Promotes Cultural Diversity

*Michael Lynton*

*In the viewpoint that follows, Michael Lynton, the chairman and CEO of Sony Pictures Entertainment, argues that American cultural products—such as movies and television programs—are not dominating global tastes. Instead, Lynton believes that each country favors a mix of local products and imports. This heterogeneity of tastes affects America as well as other nations, forcing Hollywood studios and other image-conscious businesses to market to a culturally diverse audience that has increasingly sophisticated global interests.*

As you read, consider the following questions:

1. How does Lynton use theatrical box office returns from Germany, France, India, and Japan to illustrate his point that American imagery is not dominating foreign markets?

2. How is Hollywood adapting to the demand for globally diverse films, in the author's opinion?
3. As Lynton explains, where did the concept for the American television program *Ugly Betty* originate?

Is globalization making the world more homogenous? And if so, does Hollywood share the blame?

[In the] summer [of 2007], my studio's [Sony's] *Spider-Man 3* became one of the biggest movies of all time, thanks to its world-wide "web" of box-office success, so it may seem strange for me to say this. But I believe that the global economy in general—and the entertainment business in particular—is absolutely not turning the world into an American shopping mall.

Instead of creating a single, boring global village, the forces of globalization are actually encouraging the proliferation of cultural diversity. Prominent critics like [*New York Times* political and economics columnist] Thomas Friedman disagree. In *The Lexus and the Olive Tree* he argued that globalization "has its own dominant culture, which is why it tends to be homogenizing. . . . Culturally speaking, globalization is largely, though not entirely, the spread of Americanization—from Big Macs to iMacs to Mickey Mouse—on a global scale."

### A Balanced Appetite

Yes, it is true that certain products have world-wide reach and appeal. But it is not true that local culture is quashed in the process. Consider that from Germany and France to India and Japan, more than half the theatrical box office is made up of films produced in those lands, in their own languages.

People everywhere like *Spider-Man* or Disney's *Jack Sparrow*. A recent Pew poll discovered a "strong appetite" for American cultural exports. But citizens of other countries also like their own heroes and villains, actors and directors. They want to see stories, stars and issues that relate to their own so-

### The Diversity of World Music

Despite the American pop juggernaut, music around the world is healthier and more diverse today than ever before. Hardly swamped by output from the multinational conglomerates, local musicians have adapted international influences to their own ends. Most world music styles are of more recent origin than is commonly believed, even in supposedly "traditional" genres: The 20th century brought waves of musical innovation to most cultures, especially the large, open ones. The musical centers of the Third World—Cairo, Lagos, Rio de Janeiro—are heterogeneous and cosmopolitan cities that have welcomed new ideas and new technologies from abroad. Nonetheless, most domestic musical forms have no trouble commanding loyal audiences at home. In India, domestically produced music claims 96 percent of the market; in Egypt, 81 percent; and in Brazil, 73 percent.

*Tyler Cowen, Wilson Quarterly, Autumn 2002.*

cieties and are portrayed and examined in their own languages. That's why, in recent years, we have seen an explosion of creativity from outside Hollywood.

In response to such clear preferences on the part of audiences throughout the world, several major Hollywood studios have created and expanded local-language film production businesses. Our studio is working with directors and actors in China, India, Mexico, Spain and Russia to make movies for release in each of those markets and, on occasion, internationally as well.

That's what we did with Chinese movies like *Crouching Tiger, Hidden Dragon* and *Kung Fu Hustle* which together grossed close to a third of a billion dollars at the world-wide box of-

fice. Our first Bollywood film, *Saawariya*, directed by Sanjay Leela Bhansali, [was] released [in] November [2007] in India and throughout the global Indian diaspora.

### Adopting and Changing American Television

The same kind of trend is evident with television. When I was growing up in Holland in the late 1960s and 1970s, everyone was watching shows like *The Dukes of Hazzard*, *Police Woman*, and *Peyton Place*. Nowadays, people there are tuning into home-grown detective shows like *Baantjer* and *Grijpstra & de Gier*.

Today, major Hollywood studios are also involved in making international variations of old American shows such as *The Nanny* and *Married with Children*, adapting the stories to each country's culture and using talent from each land in the starring roles. Sony Pictures is producing original TV series in Chile, Germany, Italy, Russia and Spain.

We're also beginning to see television programs that began somewhere else in the world migrate to America's shores. There's a longer tradition with shows in England being remade in America, such as *All in the Family*. But more recently, we saw *Ugly Betty* become a hit on ABC after it first came out as a Colombian telenovela called *Yo soy Betty, la fea*.

These are not signs of Hollywood's homogenizing effect on the world. They are signs of the world changing the way Hollywood works. It makes sense to marry our production, marketing and distribution experience with the growing global appetite for entertainment tailor-made by and for a variety of cultures.

### Heterogeneity Is the Global Trend

So if what can be seen in the cinemas and on television screens from Bangalore to Barcelona these days is any indication, globalization does not mean homogeneity. It means heterogeneity.

Instead of one voice, there are many. Instead of fewer choices, there are more. And instead of a uniform, Americanized world, there remains a rich and dizzying array of cultures, all of them allowing thousands of movies and television shows to bloom.

Audiences around the world are applauding this explosion of home-grown content, because for them, Hollywood is not simply a place in Southern California. It is a symbol of an entertainment culture which is becoming as diverse as it is universal.



VIEWPOINT **6**

*“Globalization has [brought] together heterogeneous cultural elements which when mingled are exceedingly volatile.”*

## Globalization Promotes Cultural Antagonism

*R.A. Sprinkle*

*In the following viewpoint, R.A. Sprinkle contends that globalization will likely result in conflict between open societies and closed ones. In Sprinkle’s opinion, all nations fear losing sovereignty in a globalized world, but closed societies are most fearful that economic openness will lead to increased outside influence, which in turn might induce their people to rise against state control. While this is a paradox closed societies must face, Sprinkle also believes it will have repercussions for open societies such as the United States. He contends that as these closed, totalitarian nations gain economic strength, they will compete with the United States for resources, and America will find itself either sacrificing its liberal values to continue to trade for needed commodities or contemplating war to keep supply lines open.*

R.A. Sprinkle, “Globalization Destabilization,” Skarbutts, May 26, 2007. Reproduced by permission.

As you read, consider the following questions:

1. What does Sprinkle state are the two basic reactions to culture clashes in a globalizing world?
2. How does globalization threaten Islamic cultures, according to Sprinkle?
3. What two emerging powers does Sprinkle believe pose a greater threat to U.S. security and interests than radical Islam?

The object here is not to blame globalization for hostilities between cultures, nor to excuse hostile or malevolent reactions between cultures which are being exacerbated by the convergence of civilizations. The correlation between global conflict and convergence is, however, worthy of consideration, not only to understand the source of tension and global instability today, but also to consider globalization as a catalyst setting off certain forces into an aggressive-defensive mode. It is for this purpose I propose the questions: First, is an increase in terrorism and the radicalization of Islam over the past few decades a reaction to globalization? Furthermore, are many other tensions between nations today related to the transition of nations from self-dependent sovereign states, to a world of interdependent nations converging into a multipolar global society? For the current demand is for international consensus by a majority of nations before action, and nations acting unilaterally in their own defense or best interests are increasingly viewed as pariahs.

While globalization is not the source of Islamic violence—for an inherent nature in certain tenets of Islam has supported violence and suppression from inception—globalization has served as a catalyst by bringing together heterogeneous cultural elements which when mingled are exceedingly volatile. This is in part evidenced by the upsurge in terrorism and

increased radicalization of Islam over the past few decades, which corresponds with the global trend towards world socialization.

### Fear of Globalization

As nations immerse themselves in modern technologies, global communications, and international commerce, the world transcends further into a global society. With this change all cultures face conflict within as well as without. Societies fear change, not only for the upheaval it may cause, but cultures tend to fear different cultures that are spreading. This discord is particularly evident between tightly controlled collectivist societies vis-à-vis free democratic societies since in some instances ideologies diametrically oppose each other creating suspicions and conflicts.

The current system of nation-states based upon the preservation of national sovereignty, distinct cultures, ideologies and beliefs, has in the past to an extent served to diffuse some conflicts between civilizations by allowing each his own. As global synthesis takes place, however, cultures and ideologies clash resulting in two basic reactions:

The first reaction common in western democracies is to accept diversity, even embrace and promote it. This has resulted in the concept of multiculturalism where different ideologies, cultures, orientations, and nationalities are all to melt together as one, but yet keep their own group identity. All are granted status as "equals," even if it is felt that special favor and additional advantages need be given to minority groups to make them "equal." At the same time, majorities are often socially demoted in preference to minority or special advocacy groups and actions are taken to sacrifice anything that might inconvenience or offend minority groups, including laws, culture, principles and values.

The other common reaction to globalization is typical of totalitarian societies where freedoms are suppressed. These so-

cieties now feel threatened with a loss of power. For while international commerce increases wealth and prosperity, at the same time, dictators, oligarchies, totalitarian regimes, and theo-politicians fear open societies and free markets to the extent it may effect their control by breaking their monopolies of power and the dependency of their people upon them.

There arises therefore, a love-hate relationship with globalization in these totalitarian regimes. For instance, the Saudis embrace and are economically dependent upon the global trade of oil; at the same time they spend vast amounts of their profits to promote Wahabbism [a strongly conservative branch of Islam] which threatens globalization and the oil trade. This seems paradoxical.

The contradiction arises as the result of a clash between interests and ideology, of which, they will surrender neither. They find themselves therefore fighting to retain both. Their ideology is embedded, but on the other hand, it is profitable as well as it is necessary to participate in an evolving world system which they cannot stop, and which also empowers them economically.

For if globalization is inevitable, totalitarians have no intention of melting into one multicultural global society as western elitists imagine to do, but rather, they seek to establish themselves as dominate forces in world affairs in order to preserve their cultures and expand power. The crux of their reaction is, "conquer or be conquered." For while Islamic teachings have always expressed ambitions of global domination, the spread of modern cultural influences and western ideas has created a formidable competitor which they feel threatens their traditions and culture, thus, provoking a violently aggressive-defensive response.

But Islam is not alone in the global struggle for domination; all nations perceive the trend to internationalization and even those anticipating it to varying degrees feel threatened by it. Most do not, however, desire to stop globalization, or if

they do, they feel powerless to stop it. It is, therefore, that they seek to be the controlling force behind change in an attempt to mold the shape of things to come. Furthermore, the aspiration to mold the world which is driving Islamic nations is also driving other powers including the US, UK [United Kingdom], EU [European Union], Russia, China, and everyone else who has any global influence. For all are concerned with the final outcome of globalization and wrestle for the greatest degree of power they can obtain in any coming international system.

It was this desire to dominate and compete globally that spawned the creation of the European Union, the modern US-UK alliance, as well as formations of other alliances in the East and Middle East which now reach even unto South America. These alliances are brought about by fear and uncertainty as well as the opportunities created by globalization, and they are motivating forces underlying world tensions today. For even as nations come together, they are fiercely competing one with another and for power.

### Multipolarity and Stability

In a 1983 essay on "multipolarity and stability" nuclear strategist Herman Kahn hypothesized that there would arise seven economic giants—the United States, Japan, the Soviet Union, China, Germany, France and Brazil—and that these would eventually work out rules for a world system of order. Although Kahn recognized an inherent stability in the current system of unilateral nation-states where the consequences of nuclear war were so great [that] discipline was the only sane option, he also believed a multipolar system could also be stable, if you could ever get there safely.

The problem was the transition. The moment of maximum danger, Kahn theorized, would occur during the movement of nations from unilateralism to a multipolar world. We are now in that transition, and as Kahn predicted, there are

growing tensions and volatilities. For while East and West have both expressed interest in a world order, they are divided by ideological differences, the West, insisting on a universal set of values and human rights as a prerequisite for the foundation of a global society, but the Russians and others holding that common global interests form a sufficient basis upon which to establish a system of international order.

On the other hand, you do have parties who desire no part at all in a world order unless it is based upon absolute submission to their ideology—Enter Islamic extremists.

Globalization threatens the destruction of Islamic culture and beliefs through modernization. Westernization being viewed as a direct attack upon their civilization has created panic and served as an incendiary to ignite many adherents of Islam into action, not only to defend their cultures and beliefs, but to become the supreme power of any coming world order.

As high-minded as this may seem, Islam is but one contender for world supremacy; there is also still the danger of an even greater clash of civilizations between those whose ideologies have Marxist underpinnings and those who hold inalienable rights and freedoms of individuals higher than an arbitrary ruling authority.

### Another Struggle

For as the cultural conflict between the West and Islam intensifies, there is another struggle taking place for the control of resources and the global economy. It was for this purpose the European Union was created to be a competitor. Now, however, "former" communist countries have joined the fray having been empowered by the US dollar, open global markets, and a growing share of control of energy supplies.

The opportunity to gain wealth and power has enticed Russia, China, Venezuela, and others to participate in global markets and profits, but, at the same time, they are recoiling



internally in an attempt to balance free trade with controlled societies in an effort to achieve both. I would argue that you cannot have both but for the short term, for in the long term the two are incompatible. The only reason closed societies prosper is that they were built by and thrive off of the enterprise of free open societies, but this is temporal; they cannot sustain themselves. However, as these totalitarian societies are empowered economically, they will struggle with and eventually unite to supersede the free nations from which they have derived their wealth and power.

On the other hand, the nation which has empowered totalitarian governments the most in an effort to establish a new world order has been the United States. No nation has done more to bring it into being, nor has it been done without design or manipulation of politicians and financial powers, for it has been contemplated, planned, and worked toward for decades. Unfortunately, the ideology driving the establishment of free trade with totalitarian nations was built upon the misconception that globalization and free trade by themselves would eventually break down barriers and bring about a global democracy. . . .

### Sacrificing Principles for Profits

For decades elitist drones have realized the power and wealth that could be created through globalization and have set about to establish international controls to make it feasible. In so doing they have discounted the importance of individual freedoms and moral principles essential to the foundation and stability of any free system—for although you can have stability in a system absent a foundation comprised of these, it requires totalitarianism. When the overriding goal of government is to achieve peace, stability and the unity of nations at any price, at the end of the road is either war against, or surrender to a tyranny.

### The West's Air of Superiority

The West generally judges the merits of human societies in terms of material wealth and power, taken to be the products of enlightened progress. We Westerners believe that we now are creating, as *New York Times* writer Roger Cohen recently put it, "a century that will make a diverse world more unified, prosperous, and free than ever before."

Both liberals and conservatives in modern Western society firmly believe that. Since Europe's exploration of Asia and the Americas, which predated the West's technological advantage over Asian societies, and which awakened Christian zeal to convert those peoples, the West has increasingly regarded itself as superior to the rest and the bearer of truth. It seems inconceivable to most Westerners that the traditional world, in which everyone except themselves lives, might remain a coherent and valid cultural system for those who live in it. The issue does not even arise as to whether a backward culture—by our standards—could progress in its own terms so as to merit respect for its autonomous qualities.

William Pfaff,  
Commonweal, June 16, 2006.

Because the United States opened the door to prosperity for other nations whose values are contrary, these nations, many of them totalitarian, are now becoming powerful enough, if not alone then confederated one with another, to challenge the US on many fronts. Thus, by empowering these totalitarian states, the US became a global prostitute who agreed to "put out" now for payment later and is now in jeopardy having already put out.

If the US should reject many aspects of a global system proposed by the totalitarian parties it has empowered, US dependency for oil and goods is so great it faces isolation and the possibility of future military conflict. If, however, the US capitulates and agrees to a system that is based upon common interests rather than values, as these nations gain enough leverage they will be able to manipulate the US diplomatically, or collapse the US economically—this is already occurring to a degree as is evident in the capitulation of US foreign policy internationally. It is unwise to focus upon the threat of radical Islam while ignoring such emerging powers as Russia and China, which pose a greater threat. Islamic nations would have little wherewithal without any support from more modernized powers.

If America, as Abraham Lincoln stated, is the “best last hope of mankind” it will only be so by the underlying principles which made America. Forsaking or compromising those principles in order to create a multicultural global society for the “common good” will produce a corrupt global hive indeed. For the eventual result of a world order built on shared interests alone will be the loss of liberty, global conflict, and, eventually, total breakdown and chaos—for interests and loyalties shift, sound principles do not.

Now consider a parable: In 1956 Brazilian scientists were attempting to create a new hybrid bee in the hopes of creating improved honey production when African bees were accidentally introduced into the wild in the Americas. The new hybrid, known as the “Africanized” or “killer bee,” took many years to establish colonies; as it did, it began to radicalize, taking over and corrupting the hives of domestic bees. This Africanized bee is extremely aggressive-defensive, easily agitated by anything deemed foreign, and it produces little honey. Thus, the result is that it is unprofitable for the keeper and a threat to all others.

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## Organizations to Contact

*The editors have compiled the following list of organizations concerned with the issues debated in this book. The descriptions are derived from materials provided by the organizations. All have publications or information available for interested readers. The list was compiled on the date of publication of the present volume; the information provided here may change. Be aware that many organizations take several weeks or longer to respond to inquiries, so allow as much time as possible.*

### **American Enterprise Institute (AEI)**

1150 Seventeenth Street NW, Washington, DC 20036  
(202) 862-5800 • fax: (202) 862-7177  
Web site: [www.aei.org](http://www.aei.org)

Since its founding in 1943, AEI has been working to espouse the ideas of limited government, free market economics, individual liberty and responsibility, and a strong national defense as the basis for a strong and successful United States. Generally, the institute has been supportive of globalization, seeing this trend as necessary to improving the global economy, reducing poverty, and spreading democracy. AEI's official magazine, the *American*, has published articles concerning globalization, many of which are available on the organization's Web site along with additional commentary and reports.

### **American Federation of Labor and Congress of Industrial Organizations (AFL-CIO)**

815 Sixteenth Street NW, Washington, DC 20006  
Web site: [www.afl-cio.org](http://www.afl-cio.org)

The AFL-CIO is a membership organization serving national and international labor unions comprising workers in varying professions including teachers, truck drivers, musicians, miners, firefighters, and farmworkers, among others. The

## Organizations to Contact

organization's mission is to better the lives of working families by ensuring economic justice in the workplace and social justice nationwide. With regard to globalization, the AFL-CIO cautions that in many cases this trend benefits the American elite and already-wealthy corporations while placing increased economic burden on the American working class. Reports and commentary exploring the impact of globalization on the United States can be accessed online.

### **Cato Institute**

1000 Massachusetts Ave. NW, Washington, DC 20001-5403  
(202) 842-0200 • fax: (202) 842-3490  
Web site: [www.cato.org](http://www.cato.org)

The Cato Institute, a libertarian think tank, promotes public policies exemplifying the values and principles of a free market economic system coupled with limited government intervention into the private lives of American citizens. The institute insists that globalization will benefit all members of the global community by opening up markets for increased participation and profit, thereby providing opportunity for those living in poverty to advance their economic and social situations. Cato's triannual *Cato Journal* and the quarterly *Cato's Letters* are available online; in addition, the organization's Web site offers access to additional reports and commentary about the benefits of globalization.

### **CorpWatch**

1611 Telegraph Ave., #720, Oakland, CA 94612  
(510) 271-8080  
Web site: [www.corpwatch.org](http://www.corpwatch.org)

CorpWatch works to ensure that corporations are held accountable for their actions, human rights are observed worldwide, and environmental crimes, fraud, and corruption are exposed. For CorpWatch, globalization encompasses numerous and varied subissues relating to topics such as poor labor conditions, offshoring, human rights, and international monetary policy. Fact sheets on the organization's Web site point out the

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gross inequalities that exist in the current global economy and provide information about the involvement, or lack thereof, of nongovernmental organizations, such as the World Bank and International Monetary Fund, in addressing these problems. Additional reports and commentary discussing the many facets of globalization can be read on the CorpWatch Web site.

### **Council on Foreign Relations (CFR)**

The Harold Pratt House, 58 E. Sixty-eighth Street  
New York, NY 10065  
(212) 434-9400 • fax: (212) 434-9800  
Web site: [www.cfr.org](http://www.cfr.org)

CFR is a nonpartisan think tank seeking to provide unbiased educational information on government foreign policy to its members, government officials, the media, the public, and any interested individual. The council does not endorse any single viewpoint and provides scholars an opportunity to debate current foreign policy issues. With regard to globalization, topics of interest covered by the organization range from democracy and human rights to economics to global governance. CFR's bimonthly journal, *Foreign Affairs*, publishes articles relating to these topics, and the council's Web site provides additional commentary and reports.

### **Economic Policy Institute (EPI)**

1333 H Street NW, Suite 300, East Tower  
Washington, DC 20005-4707  
(202) 775-8810 • fax: (202) 775-0819  
e-mail: [epi@epi.org](mailto:epi@epi.org)  
Web site: [www.epi.org](http://www.epi.org)

The goal of EPI is to see a prosperous and fair economy thrive in the United States. It seeks to achieve this goal by facilitating public debate about the most appropriate strategies to advance the U.S. economy and providing citizens with the tools they need to make informed decisions concerning economic policy making. The institute advocates for a new outlook on the global economy that places greater emphasis on the rights

## Organizations to Contact

of workers. The EPI also serves as the secretariat for the Global Policy Network (GPN), a consortium of organizations from around the world dedicated to analyzing and providing suggestions to improve the state of global affairs. The official publication of the institute is the *EPI Journal*, and more information about GPN can be found at [www.gpn.org](http://www.gpn.org).

### **Global Policy Forum (GPF)**

777 UN Plaza, Suite 3D, New York, NY 10017  
(212) 557-3161 • fax: (212) 557-3165  
e-mail: [gpf@globalpolicy.org](mailto:gpf@globalpolicy.org)  
Web site: [www.globalpolicy.org](http://www.globalpolicy.org)

GPF serves as a watchdog over policy making at the United Nations, ensuring accountability within this organization, acting as an advocate for significant international peace and justice issues, and providing citizens worldwide with the information they need to actively participate in the global society. GPF believes that security and economic justice are the keys to human development. The forum fully explores the benefits and costs of globalization and seeks to ensure that the positive impact of this trend will ultimately outweigh the negative. Reports and discussion of globalization can be read on the GPF Web site.

### **The Heritage Foundation**

214 Massachusetts Ave. NE, Washington, DC 20002-4999  
(202) 546-4400 • fax: (202) 546-8328  
e-mail: [info@heritage.org](mailto:info@heritage.org)  
Web site: [www.heritage.org](http://www.heritage.org)

A conservative public policy institute promoting policies consistent with the ideas of free enterprise, limited government, individual freedom, traditional American values, and a strong national defense, Heritage has taken a firm stance on globalization and America's role in international relations. The foundation believes that American foreign aid should be less related to monetary gifts and more focused on the promotion of democratic principles and the observance of human rights.

## Globalization

that will ultimately strengthen a country's ability to prosper. Additionally, Heritage maintains that open markets are the best way for the global economy to thrive. Heritage Web-Memos and Backgrounders providing detailed information about the organization's stance on these topics and others are accessible online.

### **International Forum on Globalization (IFG)**

1009 General Kennedy Ave. #2, San Francisco, CA 94129  
(415) 561-7650 • fax: (415) 561-7651  
e-mail: ifg@ifg.org  
Web site: www.ifg.org

The IFG has been working since 1994 to critique the process of globalization imposed by nongovernmental organizations such as the World Bank, the World Trade Organization, and the International Monetary Fund. The IFG worries that the development model promoted by these organizations benefits corporations and investors more than the workers and citizens of developing countries. Analysis of these organizations and their work is available on the IFG Web site.

### **International Monetary Fund (IMF)**

700 Nineteenth Street NW, Washington, DC 20431  
(202) 623-7300 • fax: (202) 623-6278  
e-mail: publicaffairs@imf.org  
Web site: www.imf.org

The IMF was created following World War II to promote international cooperation and trade in order to facilitate improved economic stability and the reduction of poverty worldwide. The IMF Web site provides background information on the topic of globalization as well as current information regarding the impact of the global financial crisis on the process of globalization. Additional articles examining the globalization of finance, labor, trade, and other processes can be read

## Organizations to Contact

### **Peterson Institute for International Economics**

1750 Massachusetts Ave. NW, Washington, DC 20036-1903  
(202) 328-9000 • fax: (202) 659-3225  
e-mail: comments@petersoninstitute.org  
Web site: www.petersoninstitute.org

Widely renowned for its neutral views, the Peterson Institute offers nonpartisan research on international economic policy. The institute addresses the issue of globalization as it relates directly to trade and jobs, but also examines the impact of globalization with regard to foreign investment in the United States, the current global financial crisis, and global warming. Policy briefs, working papers, speeches and testimony, and additional commentary on these topics and others can be read on the Peterson Institute's Web site.

### **Progressive Policy Institute (PPI)**

600 Pennsylvania Ave. SE, Suite 400, Washington, DC 20003  
(202) 547-0001 • fax: (202) 544-5014  
Web site: www.ppionline.org

PPI attempts to move away from traditional views and the left-right debate to provide a progressive approach to public policy making, advocating policies that strengthen international and political freedom. The institute sees the benefit in globalization for both American workers and the global economy and encourages in-depth discussion of related issues. Commentary, testimony, and additional reports on these topics can be read online.

### **World Bank**

1818 H Street NW, Washington, DC 20433  
(202) 473-1000 • fax: (202) 477-6391  
Web site: www.worldbank.org

The World Bank is a financial institution made up of two development institutions owned by 185 member countries, the International Bank for Reconstruction and Development, and the International Development Association. The World Bank



## Globalization

stitutions provide financial assistance to developing countries, aiding them in improving social and financial infrastructure, such as educational systems, health care, public administration, and agricultural development and sustainability, to name a few. While acknowledging that globalization has resulted in increased inequality and environmental problems, the World Bank maintains that globalization can be a catalyst for positive change. Reports on the impact of globalization can be read on the World Bank Web site.

### World Trade Organization (WTO)

Centre William Rappard, Rue de Lausanne 154  
Geneva 21 CH-1211  
Switzerland  
+41 22 739-5111 • fax: +41 22 731-4206  
e-mail: [enquiries@wto.org](mailto:enquiries@wto.org)  
Web site: [www.wto.org](http://www.wto.org)

The WTO is an international organization providing a forum for member governments to discuss and negotiate trade agreements with the overarching goal of improving and opening global trade. The WTO sets the guidelines for the trade of goods and services, defines the protections afforded to intellectual property, and works to settle trade disputes. Detailed information about the workings of the WTO can be read online.

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