

## GLOBALIZATION Notes Pages

### Page 1

#### **Globalization and Its Impact on People's Lives: A 2006-2007 Mission Study** *elmira Nazombe*

The goal of this study is to explore the places where globalization touches the lives of ordinary people. This book examines the impact of economic globalization, including free trade policies, on our lives. It looks at the processes known as outsourcing and offshoring, that is, the expansion of business and corporate operations into many countries throughout the world. It looks at how global media and communications technologies are drastically altering both economic and human relationships. By looking at these phenomena we hope to understand more fully the impact of globalization on human rights and the social, economic, and political development of various cultures and nations

### Page 2

In the marketplace Yaounde, Cameroon, entrepreneurship is undertaken by women - often primary family providers - who sell produce that they have planted and harvested.

After two hours' travel on a hilly dirt road in the Northwest Province of Cameroon, West Africa, the narrow valley opens on a vast hillside of young palm-oil trees. Women of all ages work together in this remote area, caring for their young children and babies among them and cultivating these trees that contain hope for their families' future.

### Page 3

Children in preschool in Cameroon begin an educational process that may lead them to business ownership, the benefits of which may extend past their own communities.

#### **A Caring and Sharing Economy**

In his letter to the Corinthians, the Apostle Paul speaks to the very principle that the Village Women's Organization is living out—a call to generosity, sharing, and a giving of self: “The one who had much did not have too much, and the one who had little did not have too little.” (2 Corinthians 8:15) But in this world of expanding globalization, where the rich are becoming richer and the poor continue to become poorer and the annual income of the richest 1 percent of the world's population is equivalent to that of the poorest 57 percent of the world, how can this scriptural mandate be carried out? Maybe it is simply by what these women from Cameroon are doing: creating an economy of caring and sharing.

Traditional roles of women in the developing world have changed little in the past 50 years. There is still a great need for improved living conditions, increased educational opportunities, adequate food, and medical services. In fact, women's additional and multiple economic roles have led to increasingly difficult living situations.

Page 4

Building

Better

Mousetraps:

Globalization's Challenges for China's Christians by *Diane J. Allen*

China's entry into the World Trade Organization has introduced an increase of foreign agricultural imports into China. The Amity Foundation encourages organic agricultural production through which China's poor farmers can compete.

The late Deng Xiaoping, China's paramount leader after Chairman Mao Zedong, lives on in his legendary pragmatism: "It doesn't matter whether the cat is black or white, so long as it catches mice." Since 1979, Chinese leaders have concentrated on putting rice on the table, roofs overhead, and televisions in the living room. Today, citizens of the People's Republic of China (PRC) enjoy greater economic success, political stability, and international influence than in centuries past.

Enter the small but growing contributions of China's faith-based social-service organizations, like the Amity Foundation, initiated by China's Protestant Christians.

Amity was created in 1985 on the initiative of Christians in China as a way to live Christ's gospel in Chinese society. This independent, voluntary Chinese social-service organization promotes rural development, health care, education, social welfare, blindness prevention, special education, relief, and rehabilitation. The Amity Foundation is also one of the General Board of Global Ministries' main partner organizations in the People's Republic of China, a valued relationship of 20 years.

Our China study a few years ago introduced us to "house churches."

Amity's general secretary, Qiu Zhonghui, was asked at a recent seminar hosted by the Center for Strategic and International Studies in Washington, DC, if Amity works with "house churches." He answered: "House churches are now called unregistered churches in China. No matter what the group, as long as they really want to help those who are in need and have no [hidden agendas], we would like to cooperate with them."

Page 5

*China's hardest-hit segment of people living in poverty are rural AIDS orphans*

While the Chinese government may be officially atheistic, it has now openly recognized that religious believers can assist in addressing some critical issues the government now faces. AIDS is near epidemic proportions in Henan Province, where, in the early 1990s, impoverished farmers sold plasma to blood-donation centers that did not sterilize needles or screen its products. Christians in Zhoukou, Henan, with the help of Amity, have supported nearly 2000 AIDS orphans whose parents have died from the disease. This foster care and adoption program was one of the first in the nation. In the last three years, the Henan Christian Council has organized 40 HIV/AIDS training programs that have qualified 4700 individuals who now conduct community education programs. The *Zhoukou Evening Post*,

the county's newspaper, said: "The government's AIDS trainers usually get 100RMB (\$12) for each training session they conduct. These Christians do it free of charge. Imagine how much money these Christians are saving the government!"

There are now hundreds of church-run medical clinics, kindergartens, community centers, and homes for the elderly throughout China. They are the face of God for hundreds of thousands of Chinese people. The difference between social services offered by the church and those run by others is that church-run initiatives are aware of God's love as their motivating force. Christian witness is not only about doing good but also about transforming people's lives, both the givers' and the receivers'.

#### Page 6

The Rev. Kristin Markay(far left), her son Aiden(second from left), and daughter Hannah(far right) participate in an outdoor worship service in Luranga-Marino, Italy, that reflects the cultural diversity of Chiesa Metodista de Milano congregation members. The Immigration Boom

According to the Migrant Foundation of Caritas Italiana, the number of immigrants in Italy grew from roughly 144,000 in 1970 to nearly 2.8 million in 2005. Milan itself has an estimated population of 228,000 immigrants. What Caritas describes as a national "period of curiosity or indifference" toward foreigners in the 1970s was followed by a "period of emergency" in the late 1980s. According to economist Maurizio Binelli, a Protestant Christian, the sharp increase in immigration coincided with a boom in the Italian economy in the late 1980s. While international social, political, and economic factors were causing people to leave their homelands, the Italian economy needed a larger labor force. These two trends have had a large impact on the globalization of Italy over the past 20 years.

#### Page 7

A member of Banco Alimentare, a volunteer food-distribution program of the Methodist Church of Milan, unloads food picked up from a city food bank. The food will be distributed to people in the community.

In March 1989, the Italian Methodist Church in Milan decided that its missional priority was to offer hospitality to the stranger. As part of the Italian Waldensian-Methodist initiative to *essere la chiesa insieme* ("to be the church together"), the congregation in Milan initiated a small English-language ministry. Beginning with a small core of people from Ghana, Côte d'Ivoire, the Philippines, Korea, the United States, and Japan, the group now has more than 200 members and includes people from 18 countries. The foreign and Italian communities are part of one congregation, offering both Italian and bilingual worship, Christian education, and other ministries and activities together

**Page 8**

**Migrant workers enact a play at the WTO ministerial conference. The balloon represents the World Trade Organization monster. The World Trade Organization**

**Why We Protest by *Francis Wong***

**For some, the WTO deserves condemnation rather than praise. Tony Waworuntu, Executive Secretary of the Christian Conference of Asia (CCA), denounced what he called “the attempts of the superpowers of world trade to impose world-market integration on the developing countries, while they refuse to remove their own trade barriers in areas where they may be the losers.”**

**Page 9**

**Korean farmers and local Christians rallied and protested the WTO's trade decisions.**

**The attempt to globalize local markets under the WTO is wrong and unjust,” said the Rev. Han Kyung Ho, president of the Korean Rural Mission. One of the keynote speakers at the Globalized Economic Justice Conference in Hong Kong, Rev. Han talked about his experience of the effects of globalization and that of Korean rural churches. The Globalized Economic Justice Conference met a few days before the WTO’s Hong Kong Conference.**

**In late November 2005, the National Assembly in South Korea ratified a set of rice-import deals that triggered suicides by a few farmers in South Korea. Thousands of farmers demonstrated and many rural pastors protested the decision.**

**Page 10**

**CCA is an ecumenical organization in the Asia Pacific region comprising a number of Christian denominations, including the Methodist and United Methodist churches in New Zealand, Hong Kong, India, Korea, Malaysia, Myanmar (Burma), the Philippines, Sri Lanka, and Taiwan.**

**The negative effects of globalization and the decisions of the WTO in its present form are not just a matter of ideology. South Korean farmers have witnessed the effects firsthand. They were the largest group of protesters arriving in Hong Kong for the WTO conference.**

**Page 11**

**“The attempt to globalize local markets under the WTO is wrong and unjust,” said the Rev. Han Kyung Ho, president of the Korean Rural Mission.**

**“Korean farmers were faced with a more difficult situation in the 1990s after the Uruguay-round negotiation, which established the World Trade Organization in 1995. Rice imports were permitted at a minimum market access on the condition that tariffs would be delayed for 10 years. [Now those tariffs are applied.] The [Korean] government also promised to**

decrease the subsidy to farmers by US \$80 million every year,” Rev. Han said.

“Farm debt saw a fourfold increase. The average debt per household is about US \$30,000, a sum that farmers cannot pay back. They buy the farm machines with a loan, install large equipment such as window greenhouses, with a loan, and even send their children to school by taking out loans. Many farmers, out of frustration, choose to invest in speculative crops and livestock, but most of them do not succeed in those businesses. It is a tragedy.”

“If a country depends upon other countries for food, the sovereignty of the whole nation becomes threatened,” Rev. Han said. “Food is a strong weapon to control another country.”

## Page 12

Villagers who once lived in prosperous agricultural regions of Uruguay now live in poverty as a result of economic and political changes in the region.

Northern

Uruguay

*Aid in the Wake of Globalization by Cassandra Heller*

At the place where Uruguay touches the corners of Brazil and Argentina lies a muddy, waterlogged village called Bella Union. Scraps of corrugated metal, plastic, and wood shelter families of five or six. Old cars sit lifeless on dirt roads, reminding the villagers of past promises. This productive agricultural region now suffers the effects of globalization.

## Page 13

Twenty years ago, Bella Union and other northern Uruguayan towns knew modest agricultural prosperity, producing sugarcane, rice, beef, leather, citrus, and other products for domestic use and export. Bella Union produced 60,000 tons of sugarcane in 1989, 60 percent of Uruguay’s sugar consumption. Many villagers moved to northern Uruguay, expecting to find jobs. But 14 years ago, the Uruguayan government failed to protect workers in northern villages. Since the creation of Mercosur, the Southern Common Market that allows free trade among Argentina, Brazil, and Paraguay, local producers have found it impossible to compete with cheaper imports.

Methodist churches are a source of hope throughout Uruguay, stocking medical clinics with medicines and providing cows for milk and beef. “The churches have addressed this dire poverty,” said the Rev. Araceli Ezzatti, a pastor of the Methodist Church in Montevideo.

The Rev. Oscar Villagran, pastor of the Bella Union Methodist Church, and I walked along a residential road. “Don’t stop and stare. The people feel strange about the way they live,” he said. We passed ramshackle houses with muddy yards caused by severe flooding several days before. Tattered clothes hung from trees. To my left, a toddler stood alone, sucking her

**thumb in front of a shack. A woman with a pale and emaciated face was huddled under blankets on the cold, wet ground.**

**Page 14**

**NEW WORLD OUTLOOK MARCH/APRIL 2006 - Mission Study Globalization  
And  
RESPONSE APRIL 2006 - Globalization: Impact on Workers**

**SPIRITUAL PERSPECTIVES ON  
GLOBALIZATION: MAKING SENSE OF  
ECONOMIC AND CULTURAL UPHEAVAL**

**Ira Rifkin (Reading Program 2005, Social Action)**

**The economic and cultural dynamic of globalization is transforming the world at an unprecedented pace. But what exactly is it? What are its origins? What is its impact on our spiritual lives? This easy-to-read introduction will not tell you what to think; it gives you the information you need to reach your own conclusions. An excellent resource for the upcoming study on The Impact of Globalization on Our Lives. 213 pages. SkyLight Paths, 2003.**

**Page 15**

**What is the global village?**

**What do you think about aspects of Globalization?**

**Who is my Neighbor?**

**Doris Young  
Delta District  
CaNvConference UMW  
Communications  
2006**

