THE ETHICS OF GLOBALIZATION

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ABSTRACT

In order to ensure that globalization is modeled in ways that are just and life affirming, we must understand the differences among competing globalization theories. Not all of the voices discussing globalization are saying the same thing. We must pay attention to the different moral visions underlying different theories of globalization and the kind of life they offer for all of creation. Alternative models of globalization that reflect the values of democratizing power, caring for the planet, and attending to the social wellbeing of people will ultimately require the combined efforts of people of goodwill around the world. [1]

The goals of this paper are threefold: 1) to provide an orientation to the debate about globalization; 2) to explore the ethical values that underlie different models of globalization; and, 3) to suggest approaches that ensure that globalization proceeds in ways that give priority to a democratized understanding of power, encourage care for the planet, and enhance the social wellbeing of people. The discussion centers on the comparison and evaluation of globalization positions that originate from different standpoints. The reason to examine the ethics of each of the globalization positions is to compare what they value, that is, what vision of life they offer to humankind and to the earth.

While it is important to examine the theories and values of the different globalization positions, actions and interactions in the world are often clearer expressions of what is valued. This paper gives examples of actions and interactions around the globe that illustrate ways in which the ethical norms of globalization are put into practice. Many of these actions and projects originate in higher education with service learning projects and in local community groups with their commitment to social justice. We examine three ways to respond to the challenges of globalization: design-implement projects and case studies, environmental projects, and fair trade. While we do not give practical strategies for engineering programs, we hope to highlight the issues upon which engineering program strategies are decided.

KEYWORDS

GLOBALIZATION IN DIFFERENT CONTEXTS

Understanding social location and context sheds some light on the debates about globalization by forcing us to acknowledge that our individual experience of the effects of globalization contributes to particular assessments of its strengths and weaknesses. Rebecca Todd Peters of Elon University (North Carolina) believes that our standpoint also affects what we are able to think and dream about the future. [1] Different perspectives on globalization exist because each of us experiences the world in different ways. Consequently, social location shapes the way that we approach the topic of globalization and causes us to reflect differently on our obligations, values, and decisions. Consider the views of the world from these three perspectives:

Doña Tina
Doña Tina is one of the 72 small producers who belong to the CREPAIMASUL farming cooperative in Honduras. (www.veco-ngo.org) She, along with others, has become a member to market cashews through fair trade outlets to avoid the unfair trade practices of other groups present in the area. With her income, she supports her eleven children. She lives in the village of Montecristo, located in the state of Choluteca, in the southern part of Honduras. At 56 years old, Doña Tina feels satisfied because with her participation in the cooperative she contributes to the education, health, and feeding of all her children. She is also aware of the importance of the organic agriculture practices for both the local environment and the health of the consumers who enjoy her products.

Brenda Landeros
Brenda Landeros has just learned that her two-month-old daughter, Mariel, has tested positive for lead contamination. The Landeros family lives across from a lead recycling plant in Naucalpan de Juarez, Mexico. The spent batteries that people in the United States turn in for recycling are increasingly being sent to Mexico, where their lead is often extracted by crude methods that are illegal in the U. S., exposing plant workers and local residents to dangerous levels of a toxic metal. This rising flow of batteries is a result of strict new Environmental Protection Agency standards on lead pollution, which make domestic recycling harder and costlier, but do not prohibit companies from exporting them to the world. Lead batteries are crucial to cellphone towers, solar power arrays and the exploding Chinese car market. The demand for lead has increased as much as tenfold in a decade.

Ramata Ongoiba
Ramata Ongoiba, like so many women in Mali, suffered from malnutrition and a lack of medical care during pregnancy and childbirth. As a result, she developed an obstetric fistula, a condition that requires surgery. She is fortunate, though, in that she went to Delta Survie, a fair trade organization, that taught her skills in jewelry making. (www.crs.org/mali/delta-survie) The women at Delta Survie create jewelry that expresses the beauty and vibrancy of the culture of Mali. The light work of jewelry making is a perfect occupation for the women who are at different stages of recovery and need frequent periods of rest. Ramata says that she is very comfortable there and has found other women with whom she can share her concerns.

According to Max Stackhouse of Princeton University, globalization can be defined as a worldwide set of social, political, cultural, technological, ethical and ideological motifs, that are creating a worldwide civil society that stands beyond the capacity of any nation-state to control. [cited in 1] British sociologist Anthony Giddens believes

that this complex set of political, technological, cultural, and economic processes began with revolutions in communication technology in the 1960s. [2] As a result, we see: 1) upward pulls in which power is pulled away from the local toward the transnational; 2) downward pressures in which developments in world markets are often felt most acutely on the local level; and 3) sideways squeezes that result in the emergence of densely populated global cities. Maureen H. O'Connell of Fordham University proposes that the critical question regarding globalization is not whether or not it ought to occur, but rather what kind of globalization we want to unfold. [3] In a series of questions, she asks us to consider what kind of globalization we want.

Do we want: - or -	Do we want:
• economic, cultural, and social processes that promote unity as well as diversity by bolstering intentional transnational relationships?	• to threaten unity and diversity by acquiescence to the faceless power of the market economy?
• to be more acutely aware of our interdependence on others and the planet for our individual and corporate flourishing?	• to be blinded to the moral imperatives of dependency because of an obsession with individual consumerism?
• to come together voluntarily in order to seek a more just distribution of the earth's resources?	• to be pulled and pushed into conflicts over the world's resources?
• to be active moral agents who shape our future?	• to be passive bystanders who merely accept what globalization delivers?

Globalization has significantly changed our awareness of, and responses to, human wellbeing and flourishing. The financial institutions, technological infrastructure, and social networks of globalization make it possible for us to reach, almost immediately, historically unreachable persons with every imaginable material good. However, these same processes, networks, and infrastructures also potentially numb us to others' living situations. [3] They can compel us to dismiss our connections to, or responsibility for, human beings and the planet on which we all live.

MODELS OF GLOBALIZATION

While globalization is often reduced to an economic paradigm characterized by increased trade among nations and the creation of a single global economy, this represents just one theory of globalization. This position, known as *neoliberalism*, promotes growth and profits through increased external trade between nations and is largely associated with corporate or big business. [1] Proponents of this position are often the most outspoken champions of the "free market"; they represent the World Trade Organization, multinational and transnational corporations, the Organization for Economic Cooperation and Development, and the International Chamber of Commerce, to name just a few. [1, p.11] In addition to neoliberalism, Peters

describes three other models in the report of her study, *In Search of the Good Life: The Ethics of Globalization*. She classifies neoliberalism and social development as the dominant models of globalization, and earthism and neocolonialism as the resistance models.

A second model of globalization is represented by the *social development* community and is associated with the World Bank, the United Nations Development Program, the U. S. Agency for International Development, and a host of similar organizations. [1, p.11] Within the field of development studies, there are a number of different ways of defining what constitutes development. From the big business perspective, development is synonymous with economic growth and a concern that underdeveloped countries focus on the private sector. On the other hand, the grassroots perspective is that development of the people ought to be the core and essence of development, not infrastructures or increased GNP and industrial production.

A third perspective is associated with *earthism*, specifically the ideas shared by people and organizations that can broadly be defined as adhering to a growing grassroots principle alternately called "globalization from below" and "localization." [1] This principle is rooted in the belief that local communities need to be the center of economic, cultural, and social activity rather than continuing the trend of recent decades toward transnational corporations.

The fourth model of globalization is a reflection of the activities of local communities of people who are mobilizing to address the powers of globalization that are destroying life for the largely poor and marginalized people of the world. This position is designated as *neocolonialism*. [1] While most people who hold this position are from the Global South, there are increasing numbers of marginalized people in the so-called developed world whose relative social and economic positions align them more with the poor in other countries than with the majority of people in their own. Like Peters, my own perspective of globalization has a bias for this fourth model.

Many people think of globalization as pulling away power or influence from local communities and nations into the global arena. Nations do lose some of the economic power they once had. However, globalization not only pulls upwards, but also pushes downwards, creating new pressures for local autonomy. Expanding inequality is one of the most serious problems facing world society today. Nations in the Global North have far more influence over world affairs than do our neighbors in the Global South. Peters uses three criteria to evaluate "the good life" as proposed by the four different models of globalization: 1) the democratization of power, 2) care for the planet, and 3) the social wellbeing and flourishing of people. [1] In the next three sections, we address each of these criteria.

Democratized Power As The Context For Ethical Decision Making

Questions of power – where it is located, who has it, how it is used and abused – are some of the most critical aspects of globalization from an ethical perspective. In the present globalizing context of our world, decision making is increasingly being transferred from the grass roots, from local governments, and even from nation-states to the large transnational powers that dominate our world. This ceding of power compromises the ability of individuals and communities to share in decision

making and the exercise of power that often have deep and lasting effects on local communities.

Neoliberalism
The vision of the good life offered by neoliberalism is attractive and highly sought after by many people around the globe. [1] Individualism, prosperity, and freedom are three values that, in and of themselves, have a great deal of merit. The problem is that this particular vision of the good life imagines as its primary constituent a male individual with no obligations to family or community that might impinge on his freedom to pursue prosperity through hard work. This vision of the good life is available only to the global elite. Most of the world's women exist within complex relation networks that often require caring for children, aging relatives, husbands, and many times other relatives and friends as well.

Social Development
The values of the social development vision of the good life -- responsibility, progress, and equity – reveal a certain concern for some of the moral criteria that were absent in the neoliberal model. However, the hierarchal and bureaucratic structures of institutions that promote social development rely heavily on "experts" at the expense of genuine models of shared partnership working toward development goals generated by local communities. This approach generates a social ethic of paternalism that undermines true democratic participation.

Earthism
The earthism approach to globalization is rooted in the core values of mutuality, justice, and sustainability. The emphasis of the earthism position on the localization of production and the development of bioregional economies is compatible with the goal of democratizing power. [1] Likewise, its belief in mutuality emphasizes the importance of increased participation in decision making. If the earthism model of globalization has any chance of succeeding on a larger scale, a transformation of corporate structures of governance, as well as production operation, will be required.

Neocolonialism
Support for the democratization of power is strongly evident in neocolonial globalization because this position is deeply concerned with allowing grassroots people the ability to participate in self-governance. [1] For the proponents of neocolonial globalization, issues of power are evident in their struggle against corporations and multilateral institutions and the neoliberal and social development ideas that drive them. A democratization of power for the two-thirds world demands a rearrangement of present political structures and a rethinking of capitalism.

Responsibility In Caring For The Planet

According to Peters, adopting the value and practice of caring for the planet as a normative ethical condition for globalization requires a radical reorientation of our moral universe. [1] Our very humanity may be defined by how well we are able to understand and respect our place within the entire earth community.

Neoliberalism
Peters believes that the earth cannot sustain a world full of so-called first-world countries, as they are now constituted. Even if all the world's people were able to live

the neoliberal good life, the burden on the earth would be too great; we would destroy our ecosystem. The sustainability of planet Earth under the conditions of present patterns of economic globalization is highly dubious.

Social Development
What is required is not more growth, not more profit, not more excess even under the guise of social development. What is required is a transformation of our orientation that would place the earth and all of creation at the center or our moral world. If we acknowledge this to be the case, two things becomes evident, according to Peters: 1) we in the Global North must alter our lifestyles to a level that would be sustainable if shared with others around the globe; and, 2) social development does not have to be dependent on the capitalist model that has dominated development theory since World War II. [1] Communities of scholars, civil society groups, and heterodox economists are already engaged in developing alternative sustainable economic models to challenge the presumed inevitability of economic globalization.

Earthism
Concern for the earth is clearly the central organizing principle of the earthism model. Proponents present eco-centric worldviews that can shape alternative public policy measures. Justice is the operative moral norm in approaching not only the environmental crisis, but also every aspect of the living. [1] Earthism is deeply rooted in models of community that privilege mutuality and respect for other persons as foundational principles.

Neocolonialism
Even though explicit attention to issues of eco-justice is not at the forefront, the neocolonial vision of community is implicitly eco-centric. The cosmological consciousness that permeates this position's worldview corresponds to the moral norm of caring for the planet.

Social Wellbeing and Human Flourishing

A vision of the good life that does not adequately account for the wellbeing of all people is not morally or ethically tenable. Attention to the social wellbeing of people requires that we address the structural barriers that prevent all people from having access to such essentials as affordable safe shelter, nutritious and reasonably priced food, decent clothing, and access to education, vocational training, and meaningful work.

Neoliberalism
In a neoliberal approach to globalization, we see a situation in which an individual's right to make decisions eclipses a community's or society's right to determine the moral and behavioral standards that can protect them from harm. [1] Individuals claim the right of freedom to justify their behavior, regardless of the consequences to the environment and people's social wellbeing.

Social Development
To the extent that the value of equity promoted by the social development community is focused on ensuring that the benefits of development become more accessible for more people, it does meet the criterion of attending to the social wellbeing of people. However, Peters believes that this approach fails in that it

uncritically accepts the possibility that capitalism can be regulated in ways that allow for justice. [1] To the extent that social development globalization accepts the assumption that trade-oriented growth can solve the problems of poverty, the world that it would create would differ very little from the world of today.

Earthism
The earthism idea of human flourishing extends beyond a narrow vision of human wellbeing to a conception of human flourishing as possible only within the larger context of sustainability. [1] In other words, human life can be understood to be flourishing only when the whole of creation is flourishing.

Neocolonialism
Neocolonial resistance arises from the recognition of the mistreatment and abuse of marginalized people in the Global South. This concern for people's social wellbeing is one of the motivations that gave rise to this position. The threats to the lives and livelihoods of the marginalized posed by neoliberal and social development approaches have generated resistance models that seek to help grassroots people regain control over their lives. [1] To that end, attention to the social wellbeing of people is evident in all three neocolonial values – community, culture, and communal autonomy.

We have examined four different models of globalization and evaluated them using the criteria of democratized power, care for the planet, and social wellbeing. We continue the discussion of the ethics of globalization from the standpoint of the fourth model, neocolonialism, with its emphasis on the values of community, culture, and communal autonomy.

ETHICAL GLOBALIZATION CONSIDERATIONS

The burning moral question that is rarely acknowledged within economic discourse is this: Are there human commitments and values that ought to take precedence over profit margins? Should governments provide for the welfare of their citizens through adequate education for all members of society, adequate childcare policies, facilities for working families, and job training programs that would ensure that citizens were able to become contributing members of society?

Deborah Stone of Dartmouth College asks these questions in her book, *The Samaritan's Dilemma: Should Government Help Your Neighbor?* [4] She believes that in helping, governments should give our neighbors-in-need control of their lives, opportunities to serve, help for the care of their families, and support systems of mutual help. She concludes that democracy can't work if citizens think they don't need government or each other, if they believe that they can get all they need by hustling on their own. Democracy begins when citizens come together to make a better life for everyone.

O'Connell, cited earlier, speaks of a globalization rooted in compassion. Three factors enable a compassionate person to cultivate the kind of globalization that will empower more complete flourishing of all persons:

1. Compassion takes seriously the suffering of others and uncovers the values that we rely on in order to evaluate accurately what is going on in our reality
2. Compassion reveals the damaging impact of globalization on all persons, not just those who struggle to survive
3. Compassion can serve as an affective disposition and practice for a global approach to ethics through deep listening to those who suffer, a humble willingness to accompany them in their affliction, and a commitment to address the causes of the injustice they experience. [3]

When rooted in compassion, globalization does more than ensure that we have instantaneous access to images and accounts of human suffering around the world; it also becomes a way to cultivate our connections to others in a variety of relationships. Moreover, globalization does more than enable aid organizations to transcend a variety of barriers that at one time prevented resources from reaching those in need; it also empowers all persons to think critically about what it means to flourish and to distribute materials and human resources accordingly.

Economic, technological, social, and cultural characteristics, particularly of nations in the Global North present several challenges to an ethical approach to globalization, for example, individualism, self-sufficiency, and consumerism. *Individualism* creates categories of deserving and undeserving people, requiring little reflection or personal investment on the part of compassionate persons. [3] It does little to address the long-term needs of communities marginalized long before disasters strike. *Self-sufficiency* is related to individualism in that each person tends to "go it alone", having all the resources required to succeed. This sense of autonomy makes us attentive to some injustices at the expense of others. In a culture that values material goods and the production of commodities, "canned goods, coats, bottled water, and even cows, trump more personally demanding and intangible resources such as physical presence, friendship, accompaniment, and moral imagination." [3, p.24] *Consumerism* can solidify social barriers between the haves and the have-nots.

Discussion of the ethics of globalization is important to inform our actions, and it is our actions that will best express what values we espouse. In the next section, we give examples of ways in which to put ethical globalization norms into practice, classifying them into three areas: design-implement projects and case studies, environmental projects, and fair trade.

ETHICAL GLOBALIZATION IN PRACTICE

The challenges presented by globalization can sometimes seem overwhelming, paralyzing us and keeping us from taking any action at all. In this section, we describe three areas of responses to address globalization in an ethical manner:
1) design-implement projects and case studies, 2) care for the planet, and 3) fair trade.

Design-Implement Projects and Case Studies

Most engineering programs include two or more design-implement projects. The focus is usually on *how* to engineer products, processes, and systems. A designer

who is concerned about the ethics of globalization would ask questions not only about the *hows*, but also about the *whys.* Caroline Baillie, Chair of Engineering Education at the University of Western Australia, suggests that students (and their instructors) consider the following questions in their engineering research and design work:

- What is the expected social impact of the work and on whom?
- Does it comply with the Engineering, Social Justice, and Peace (esjp.org) commitments for social justice?
- What will be the main outcomes – a paper? For whom? To do what? Direct technology transfer? To whom? For what?
- Who funds the work, and how does this affect the impact of the work?
- How are students involved? How should they be involved? What is their impact on the outcomes?
- How do we engage the public and the users of the engineering in a participatory way, considering whom we engineer for and why?
- How do we engineer? Are the organizational systems equitable, such as cooperatives that own the process of their own labor?
- What are the alternative market mechanisms? [5]

Cardella, Zoltowski, and Oakes (2012) believe that to understand and value human rights and recognize the dignity of every human being, the engineer must engage in empathic design, where the "user" is valued, and the designer recognizes that the user has knowledge from which the designer can benefit, just as the designer has knowledge from which the user can benefit. The designer is not merely helping the user, but he or she is learning from and respects the user. [6] This kind of engineering design, however, is not uniformly valued across different educational institutions. Their concerns about not addressing "real engineering tasks" may be unfounded. Human-centered design, or empathic design, has been shown to:

- lead to innovation in engineering design
- help students develop skills in creativity, practical ingenuity, and communication necessary for the Engineer of 2020
- give engineers a competitive advantage in a global workplace, and
- help engineers address the Grand Challenges identified by the National Academy of Engineering in 2008. [6]

Design projects and case studies are effective ways to illustrate the range of considerations beyond those of a purely technical nature that must be taken into account in most design work involving developing countries. [7] However, engineering issues in developing regions can be complicated because of a number of factors: 1) differences in culture and understanding; 2) a lack of infrastructure, materials, and local expertise; or 3) issues associated with political, economic, social, educational, and other related aspects. Oosthuizen and Wyss (2007) give five examples of design projects that can serve as cases for study and discussion and/or replication:

- The pumping of water from deep wells in West Africa
- A low-height, short-range mobility device in India
- A biogas generator for the Himalayan region
- A village-scale de-huller in Africa
- A solar rice dryer [7]

Other examples of design-implement projects that address global ethics issues can be found at:

The MIIT School of Engineering Global Villages Challenge, wwwl.globalchallenge.mit.edu
The SOE Global Villages program seeks to advance the following goals: 1) foster relationships between departments in the SOE that support the development of creative, cross-disciplinary solutions, 2) enable MIT students to learn to design innovative solutions that respond to real-world issues and circumstances, 3) advance students' development of intercultural understanding, communication skills, and leadership, and 4) help students experience first-hand the ways in which engineering impacts society and the world. The Global Villages program emphasizes sustainable solutions through knowledge transfer, including student-to-student mentoring, so that projects can grow from year to year. When appropriate, the program serves as a platform on which MIT community members can transfer novel technologies into new contexts.

Environmental Projects

Many design and service learning projects have global components to them, in that they reach beyond the local communities and countries in which the founding organization is based. Some global projects are initiated and organized by engineering faculty as part of their research programs. Caroline Baillie, cited earlier, while engaged in her research in materials, shifted her focus so that her work became more directed toward the aims of global social justice. [5] As a result she founded an organization called *Waste for Life* (wasterforlife.org), a loosely joined network of people across the world, who work with waste-collecting cooperatives to co-develop, apply, and disseminate poverty-reducing technologies for repurposing scavenged waste. She was guided by a series of self-reflective questions:
- Is it possible for engineering to be co-developed and applied in a way to support cooperatives through initiatives such as *Waste For Life*?
- Can we shift our research focus so that it can be directed toward the aims of social justice?
- Can we as university researchers co-create sociotechnical solutions that support and develop new systems and structures, which promote equity, rather than reinforce existing power as well as economic and social imbalances?
- What would engineering be like if we looked at it through a lens of social justice?
- What is the social impact of one's research, that is, who would benefit from the results of one's research?
- Would one's work actually result in a net benefit to social justice or to maintaining or even worsening the disparities between social groups? [6, p. 91]

A second example of an environmental project with social justice implications has recently been initiated at MIT. The MIT Environmental Research Council (ERC) (www.mit.edu/erc-report) has identified six of humanity's most pressing environmental challenges: 1) global climate change, 2) health of the oceans, 3) fresh water supply, 4) resilience of ecosystems, 5) environmental contamination, and 6) the sustainability of societies. With environment as with human health, basic and

applied research must merge to create the knowledge and capabilities that solve problems. The MIT ERC sees several important new areas of integrated, solution-oriented research:

- Developing carbon mitigation technologies and assessing the potential of geo-engineering schemes to produce desired results versus unintended consequences
- Creating and deploying new sensing technologies to drive our understanding of the earth's oceans and how best to manage our use of, and impact on, them
- Solving the riddle of affordable, equitable, and sustainable global access to clean water through technological, economic, and social innovation
- Revealing the genetic and biogeochemical foundations of ecosystem function and resilience, and enabling strategies to restore and maintain the services they provide
- Developing the technologies, practices, and commitment to realize the environmental lifecycle benefits of benign-by-design materials and manufacturing
- Exploring the sources, metrics and the very meaning of human welfare. How can it be optimized for societies and individuals across the world in a sustainable way?

Other engineering organizations committed to social justice, equity, nonviolence, and an ethic of caring for the environment include Engineers Without Borders and Engineers for a Sustainable World.

Engineers Without Borders, www.ewb-international.org and www.web-use.org
Engineers Without Borders - International facilitates links and collaboration among its member groups toward improving the quality of life of disadvantaged communities worldwide through education and implementation of sustainable engineering projects, while promoting new dimensions of experience for engineers, engineering students, and similarly motivated non-engineers. The vision of Engineers Without Borders - International is to be recognized and respected as an international organization whose members deliver sustainable solutions to developing communities worldwide, and use their diverse technical expertise to solve critical problems affecting the health of our planet. Engineers Without Borders -International sees a world where all people have access to the knowledge and resources with which to meet their basic human needs and rise out of poverty. Several universities, including the Massachusetts Institute of Technology, have campus chapters of EWB.

Engineers for a Sustainable World, www.eswusa.org
Engineers for a Sustainable World (ESW) is a nonprofit network committed to building a better world. Established in 2002, ESW is comprised of students, university faculty, and professionals who are dedicated to building a more sustainable world for current and future generations. Through collegiate chapters across the United States, ESW mobilizes students and faculty members through new educational programs, sustainability-oriented design projects, and volunteer activities that foster practical and innovative solutions to address the world's most critical challenges.

Fair Trade

Fair Trade (FT) is a trading partnership, based on dialogue, transparency, and respect, which seeks greater equity in international trade. It contributes to sustainable development by offering better trading conditions to, and securing the

rights of, marginalized producers and workers – especially in the Global South. Fair Trade Organizations (FTOs) support producers in awareness raising and in campaigning for changes in the rules and practices of conventional international trade. [8] Fair Trade not only aims to pay fair wages, but also creates long-term, direct trading relationships. Most Fair Trade Organizations purchase their products at prices that are set by their artisan and farmer partners. They assist younger groups to learn costing that takes into account all the time and materials used in the process. They strive to ensure that all partners are making a living wage. With the product mark-up, FTOs pay for international shipping, customs fees, warehouse rent, product development and other forms of assistance, marketing, customer service, fulfillment, discounts for resellers, and more.

Rose Benz Ericson of the Fair Trade Resource Network (FTRN) believes that trade may be the most powerful tool for boosting standards of living in the developing world. But for trade to lift up the world's poorest, it must be designed to include those people traditionally bypassed by the benefits of commerce. [9] Fair Traders work with disadvantaged artisans and farmers to build their businesses and market their wares directly to consumers in developed regions. They minimize the cut taken by intermediaries and return one-sixth to one-third of the retail process of items to producers. Fair Trade typically focuses on workers in rural areas, where nearly 75% of the world's poorest people live and work. Fair Trade Organizations adhere to strict criteria regarding workers' pay and other conditions, set forth by accrediting organizations such as the Fair Trade Federation (FTF), the International Fair Trade Association (IFAT), and Fair Trade Labeling Organization International (FL). [9]

Doña Tina, Brenda Landeros, and Ramata Ongoiba, whose stories are told at the outset of this discussion, are three of the faces of Fair Trade. Here are a few others:

Raja Mugloo, papier mâché artisan (recycled newspaper)
Asha Handicrafts, India

Jhonson Augustin, metal artist (recycled steel drums)
CAH, Haiti

Patrick Ombui, soapstone carver
Nyabigena Soapstone Carvers Cooperative, Kenya

Huynh Thanh Tung, recycled paper artisan
Mai Handicrafts, Vietnam

Jean-Claude Dumas, stone carver
Comité Artisanal Haïtien, Haiti

Teni Ayamga, basket weaver
Trade Aid Integrated, Ghana

Rajendra Shakya, bronze artisan of "singing bowls"
Mahaguthi, Nepal

Nguyen Thi Nga, scarf maker
Craft Link, Vietnam

All of their handcrafts and products are available to the conscious consumer from SERRV (www.serv.org), a nonprofit Fair Trade and development organization, whose mission is to eradicate poverty wherever it resides. SERRV is no longer an acronym; it is a word on its own, with a twist on the idea of service. It is an independent, non-affiliated nonprofit, although it was originally a service program of the Church of the Brethren, a protestant Christian denomination. SERRV has partnership programs with Catholic Relief Services and Lutheran World Relief and works closely with a variety of other denominations.

The principles that guide Fair Trade and Fair Trade Organizations are worth examining because they tie directly to the issues of ethical globalization that we espouse. Table 1 lists the FT principles of the Fair Trade Federation and Fair Trade Resource Network, taken from a 12-month calendar published by those organizations.

Table 1. Fair Trade Principles
(Fair Trade Federation and Fair Trade Resource Network)

Create opportunities for economically and socially marginalized producers	Fair Trade (FT) is a strategy for poverty alleviation and sustainable development. Fair Trade Organizations (FTOs) create social and economic opportunities through trading partnerships with marginalized producers.
Respect cultural Identity	FT celebrates the cultural diversity of communities, while seeking to create positive and equitable change. FTOs respect the development of products, practices and organizational models based on indigenous traditions and techniques to sustain cultures and revitalize traditions. They balance market needs with the producer's cultural heritage.
Build capacity	FT is a means to develop producers' independence. FTOs maintain long-term relationships based on solidarity, trust, and mutual respect, so that producers can improve their skills and access to markets.
Promote fair trade	FT encourages all participants to understand their role in world trade. FTOs actively raise awareness about FT and the possibility of greater justice in the global economic system.
Pay promptly and fairly	FT empowers producers to set prices within the framework of the true costs of labor, time, materials, sustainable growth, and related factors. FTOs comply with, or exceed, international, national, local, and, where applicable, Fair Trade Minimum standards for employees and producers, and seek to ensure that income is distributed equitable and payments are made on time.
Ensure the rights of children	FT means that all children have the right to security, education, and play. Throughout the trading chain, FTO's respect and support the UN Convention on the Rights of the Child, as well as local laws and social norms. FTOs disclose the involvement of children in production and oppose all forms of exploitative child labor.

Develop transparent and accountable relationships	FT involves relationships that are open, fair, consistent, and respectful. FTOs show consideration for both customers and producers by sharing information about the entire trading chain through honest and proactive communication.
Support safe and empowering working conditions	FT means a safe and healthy working environment, free of forced labor. Throughout the trading chain, FTOs cultivate workplaces that are free of discrimination and abuse, and empower people to participate in the decisions that affect them.
Cultivate environmental stewardship	FT seeks to offer current generations the ability to meet their needs without compromising the ability of future generations to meet theirs. FTOs actively consider the implications of their decisions on the environment and promote the responsible stewardship of resources. They encourage environmentally sustainable practices throughout the entire trading chain.
Empower women	30%: The number of women in non-agricultural conventional production in developing countries in 2004 76%: The number of women engaged in non-agricultural fair trade production in 2008
Support marginalized producers	Approximately 1.4 million farmers, workers, and artisans directly participate in FT, and including their family members, over 6 million people are reached by FT programs.
Support community development	Approximately $75 million was distributed to communities in 2009 for use in community development.

Additional examples of Fair Trade partners include:

Conserve India, Partners in Fair Trade, www.conserveindia.org
Formed by a desire to reduce India's mountain of waste, improve energy efficiency, and raise Delhi's poorest out of the city's slums, Conserve India created a process that turns plastic bags into high fashion. Conserve started as a fledgling recycling project but quickly adapted to confront one of the biggest environmental challenges in India – what to do with thousands of plastic bags that could not be composted or recycled locally. After much experimentation, the Conserve team hit upon the idea of not recycling, but "upcyling" by washing, drying, and pressing the bags into sheets. Handmade Recycle Plastic (HRP) was born, and with the properties of leather, design for handbags, wallets, shoes, and belts quickly came flooding in. Conserve's mission is simple: use high fashion to support better lives for the poorest and a cleaner environment for all. Conserve India employs and trains hundreds of people from Delhi's most disadvantaged communities to clear their streets of the plague of plastic bag waste. The product line has grown to include products made from old tires, discarded textiles, seat belts, with some of the most astonishing products made from a mixture of materials. In addition to paying a fair wage to its employees, Conserve supports schools and health clinics in the local community.

Gifts With Humanity, Partners in Fair Trade, www.GiftsWithHumanity.com
Gifts With Humanity grew from a desire to prove that it is possible to treat people with respect and dignity in all facets of trade while still existing in a free-market society. They are not a

charity that relies on the kindness of others; rather, they provide artisans and craftspeople in less developed countries with an international market for the magnificent pieces they create. Cofounders Kevin Ward and Renica Jones started the FT business in 2002 after completing three-year volunteer positions in Kisumu, Kenya, where both worked developing small-business ventures for local entrepreneurs. They now work with producer partners in 20 countries.

For those who want to become more conscious consumers, Table 2 lists some of the Fair Trade organizations and retailers in the United States who provide markets for small producers.

Table 2. Where to Buy Fair Trade Products in the United States

Acacia Creations acadia-creations.com	Eco-friendly jewelry and gifts from Kenya made from recycled glass, paper, and metal
Alaffia alaffia.com/empowerment	Handcrafted shea butter
Autonomie Project autonomieproject.com	Eco-friendly clothing and footwear for children and adults
Canaan Fair Trade canaanusa.com	Olive oil and traditional foods from Palestine
Dr. Bronner's drbronner.com	Organic soaps
Dunitz & Company, Inc. dunitz.com	Glass seed bead jewelry from Guatemala; handbags from recycled rubber from Peru
Eighth Wonder heirloomrice.com	Rice from the Philippines
Eternal Threads, eternalthreads.org	Handmade silk from Madagascar; handmade lace from India
Global Exchange, glabalexchange.org	Reality tours and fair trade stores in the U. S.
Global Goods Partners, globalgoodspartners.org	Focused on empowering women through Fair Trade
MacroSun International macrosun.com	Jewelry, fashions gifts, home décor, artifacts, and sacred arts from South Asia
Pal Craftaid palcraftaid.org	Olivewood carvings, needlework, and olive oil from East Jerusalem, the West Bank, and Gaza
Ten Thousand Villages tenthousandvillages.com	Products and stories from developing countries
Tilonia tilonia.com	Home textiles, women's accessories, and gifts from India
WorldFinds worldfinds.com	Handmade jewelry, eco-chic bags, holiday items, and knitwear from around the world

SUMMMARY

Globalization involves the interconnectedness of peoples around the globe. For some, globalization creates unprecedented opportunities for increased economic, political, and cultural participation in an expanding global market; creates new channels of communication; makes the increased movement of peoples and resources possible; and, fosters a "flat" world that facilitates human interdependence. [3] For others, globalization denies participation in that same global market; consolidates the power of communication, politics, and material resources in the hands of a few; creates sharp divides between economic and cultural winners and losers within and between nations; and undercuts the efficacy of national and international governing bodies in meeting the needs of the disadvantaged.

We examined four models of globalization and evaluated them in terms of the ways in which they address issues of power, care for the environment, and social wellbeing. Following the beliefs most closely associated with the fourth model, neocolonialism, we suggested actions and interactions that express an ethical approach to globalization and classified them in three areas: design-implement projects and case studies, environmental projects, and fair trade.

We need an approach to global ethics that can assist us in understanding globalization as a humanly created system of relationships that we can shape and control. Additionally, we need to articulate a set of globally shared dispositions and practices that might resist the damaging effects of globalization that many persons around the world currently experience.

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