

## BINDING AND FAIR RULES

Or, we could go even one step further and fight for the interpretation and a deeper understanding of the term "globalisation". Taking the definition I gave above, globalisation should be understood as a political process, in which we struggle for internationally binding and *fair rules* for the world's society. Currently 20% of the world's population owns about 80% of the world's resources (according to UNDP), the current corporate-driven process will increase this imbalance even more. A globalisation process in our understanding would decrease this imbalance and would gradually get closer to a fifty-fifty proportion.

Using the term »globalisation« in the just described way, it is actually us who are fighting for a globalised world, while they are the institutions like IMF, World Bank and the political leaders, who are against globalisation.

WSCF is a global movement - since the beginning of our organisation we have been trying to bring Christian students from different regions together. We have thus actually started a globalisation process with our foundation in 1895. It is also in the tradition of WSCF and many SCMs to engage in social justice issues, to fight for equality between South and North, to envision a just world order. Let us continue in this fight and be active as a "pro-globalisation" movement.

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## Globalisation: Fears and Hopes



*Usually from a theoretical and a practical point of view globalisation is evaluated as a doubtless evil, which should be condemned. The Lithuanian philosopher argues that "globalisation" is only a theoretical phantom, and in reality we need "more of globalisation". What does it mean to be "globalised"?*

### TRUE GLOBAL FEARS

First of all, globalisation means a certain kind of process. But what kind of process does it mean? We can speak about "economical globalisation", "cultural globalisation", "criminal globalisation", but these concepts do not represent what "globalisation" really means, and why we should fear it.

From the ethical point of view in the realm of environmental ethics we can speak about the danger of damaging the "global ecosystem" and the disastrous consequences of changing of "global climate". Global warming-up is a real fear, as irresponsible actions of human beings could cause the loss of human race. The only reason of fear facing any global processes could only be the real threat for human race.

### A SYMBOLIC THREAT

Nevertheless, what concerns the globalisation fears, we cannot speak about real, but about a so-called "symbolic threat". It means that globalisation is usually conceived as a universal cause of all evils that appear in the changing world. For example, in Lithuania we speak about the loss of "national identity", of "values", and of course, of "moral virtues". Certainly, all these evils are prescribed to "globalisation".

How should we fight against these phenomena? Should we close ourselves, turn our sights to unseen past and cherish our pure perfect world, which is usually associated with paganism and knight-ruling state? This is a world that has never really existed. So the fear of "globalisation" can be rightly described as a fear when facing the future, a fear to take responsibility for our contemporary life.

### CREATING CONFLICT AND DIVISION

I see one more very important aspect of "globalisation" fears.

