

GLOBALISATION FROM A GRASSROOTS, TWO-THIRDS WORLD PERSPECTIVE: A SNAPSHOT

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BACKGROUND

In September 2001, Tearfund [UK]¹ held its first ever Partner Consultation. Over three days it asked partners to comment about various aspects of its work, and gave presentations on a wide variety of subjects. One of those subjects was globalisation, and as a result of the presentation, partners asked Tearfund to look at both the positive and negative effects of globalisation so as to see the possibilities and disadvantages that it brings with it.

Tearfund has Regional Advisors based within Africa, Asia, Central Asia and the Mediterranean and Latin America who work with partners. The Regional Advisors helped me to gather information by distributing a questionnaire from the London office to partner organisations and contacts, one helped by translating the questionnaire for partners & some Regional Advisors gave their own opinions by filling a questionnaire in themselves.

THE QUESTIONNAIRE

The questionnaire was sent out by e-mail in four languages – English, French, Spanish and Portuguese, via Regional Advisors in Africa, Asia and Latin America and the Caribbean. There were 77 responses from 22 different countries. The most enthusiastic response came from Angola with 17 questionnaires being returned, and Burkina Faso who sent back 11! So that this African enthusiasm does not skew the statistics only the first five questionnaires returned from each country were used for the quantitative questions. All questionnaires were used for the qualitative questions.

The questionnaire was divided into five sections. The cover sheet gives two definitions of globalisation, and explains the reason for sending out the questionnaire – namely, responding to our partners' requests to look at globalisation, and for this book.

The second section contains six general questions which help to build up a profile of the respondent, asking their nationality, mother tongue, how many languages they speak, their gender, age and general area of work.

The Culture section follows, with questions about whether and how globalisation has affected the respondent's culture and customs. It asks more specifically about the influence or non-influence of television, where people would like to travel, and whether a change in food production and product source location has been noted. Finally it asks about computer and Internet use.

Section four is entitled 'Spiritual' and asks people if they have noted changes in their church over the last 5-10 years, and whether and how if there is change, it has anything to do with globalisation. The source of any church materials is asked about, as well as

¹ Tearfund UK and Ireland is an evangelical Christian relief and development agency that was founded in 1968 as the relief arm of the UK Evangelical Alliance. It became autonomous in 1970, and of the £33.2 million it received in 2001-2002, 88% was given by individuals and churches. Tearfund currently works through 364 partner organisations in approximately 80 countries around the world.

which country or countries exert the most influence over the church in the respondent's home country.

The final section is a summary section which asks people to note five benefits of globalisation, and five ways in which globalisation has been harmful to the individual, family, church and culture. The last question asked people to note down what would need to happen in order for globalisation to benefit them.

INTRODUCTION

Anthony Giddens gives the following definition of globalisation in his book 'The Third Way':

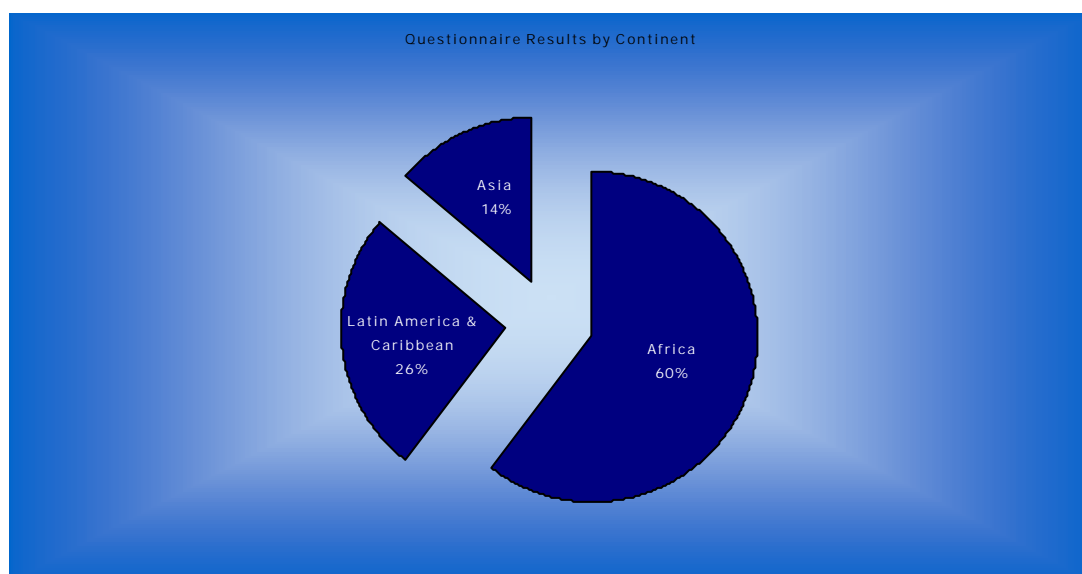
Globalisation can thus be defined as the intensification of worldwide social relations which link distant localities in such a way, that local happenings are shaped by events occurring miles away and vice versa.

In his book, *Globalisation and the Kingdom of God*, James Skillen expands this idea of global interconnectedness:

What is Globalisation? In brief, it features the growing interdependence of people throughout the world. Interdependency is multiplying and intensifying by means of ever more rapid means of communication, which are helping to tie the worlds billions of still multiplying people closer and closer together economically, environmentally, technologically, and in other ways ... Globalisation also means a change of perspective on the meaning of life.

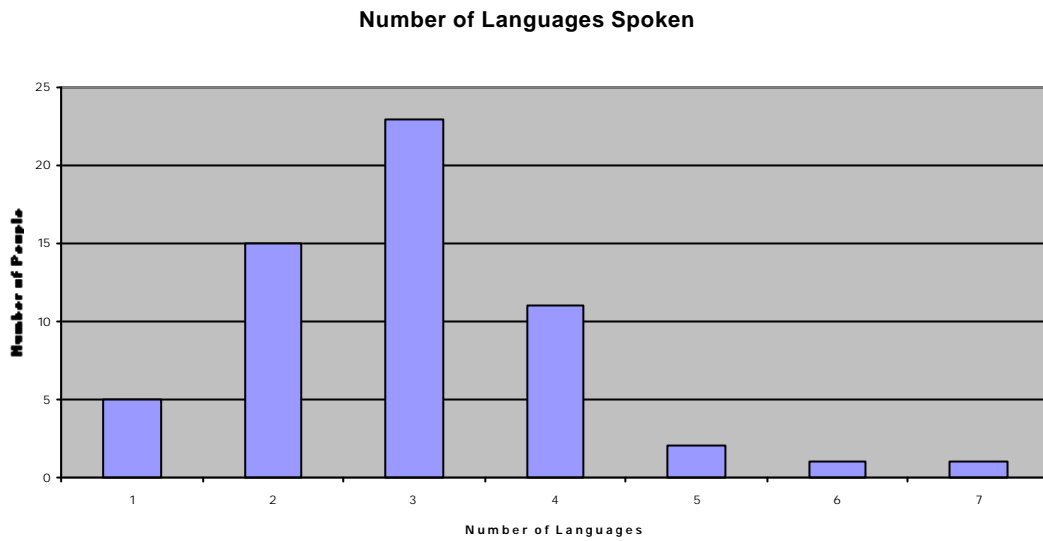
This questionnaire itself is proof of global interconnectedness in the way that it was compiled, sent out round the world and received back within two months, and the way that distant localities are linked through the speed of technology.

Tearfund's Regional Advisors received the questionnaires and sent them on to partner organisations and others who then sent them back to Tearfund. The response by continent is as follows:



Results came back from ten African countries, eight Latin American and Caribbean countries and four Asian countries.

LANGUAGE

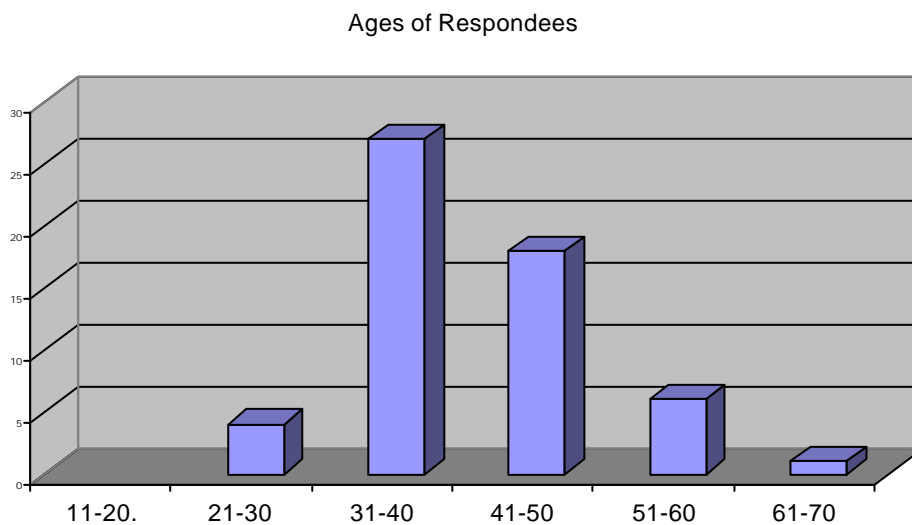


The majority of people answering the questionnaire speak three languages, with the second largest majority speaking two languages. When looking at languages spoken it was fascinating to note that from the 58 questionnaires used for statistical purposes, people spoke 34 different mother tongues. Only one third of respondents answered in their first language, that is, in English, French, Portuguese or Spanish. Two thirds replied using their second language, or even their third, fourth, fifth, sixth or seventh!

GENDER

The gender balance is unequal with a much higher percentage of men answering the questionnaire than women: 79% of respondents were male, and 21% were female.

AGES



Half of the responses came from the 31-40 age group, and another third came from those between the ages of 41 and 50. When asking them to look back over the last 5-10 years, as some questions did, the majority would have been in the 21-30 age bracket.

EMPLOYMENT

Due to the nature of Tearfund's work, the majority of questionnaires were filled in by people involved in community development work of one type or another, including education, social work, pastoral work, local NGOs and networks, rural development, community health, HIV/AIDS work, literacy, street children's work, accountancy and administration.

CULTURE

After the general details section, the second section of the questionnaire was about culture. There were questions around six main areas of life: customs; the influence of television and films; what foreign countries people want to visit and why; whether globalisation affects family life; the changes in foods and products available over the last 5-10 years, and finally, the influence of the computer and internet.

Customs

Local customs were highlighted by many people as having changed over the last 5-10 years with the feeling that local and national customs are being lost and usurped by Western values. The language used was strong. People talked in terms of loss, abandoning, relinquishing, ignoring, replacing customs, and of them dying out when old people die. Some respondents cited customs that have changed, such as village sports or traditional dances:

Women used to send and receive lovely cards on special occasions, now we receive an e-mail. (Latin America)

Santa Claus is replacing the Three Kings. (Latin America)

Changes in ancestral customs like 'Minka' – communal group working for the good of society and 'Ayni' – mutual help. (Latin America)

Certain changes are mentioned frequently, and by far the most commonly mentioned change is in dress or fashion. Traditional dress is being abandoned in favour of a European or American way that to some means a lack of modesty. Hairstyles and skin lightening is mentioned by African respondents:

Women don't accept their natural skin colour any more – they lighten it. (Francophone Africa)

Young people have extravagant hairstyles. They behave as if they are imitating famous stars. (Francophone Africa)

Community and family lifestyles have changed around the world, with family ties breaking down and the loss of family solidarity, as well as the feeling that the traditional extended family system is gradually being replaced by the nuclear family. There is more migration and a loss of a feeling of community living:

Child discipline, which belongs to everybody in the society, has changed to only parents. (English speaking Africa)

Family habits are changing – on Sundays and holidays we used to get together to eat a traditional meal together, nowadays every family member has their own things to do. (Latin America)

Language, music and food have all changed as well. There is less use of, and even resistance towards using, the mother tongue, and the loss of traditional languages, especially in urban areas. This was said by one respondent to bring division between those who are educated and those who are not. Music and food have changed with western influence bringing with it fast food and junk foods, and television bringing popular music.

The main influence has been the technological revolution with television being the greatest influence, with the media bringing up-to-the-second information about what is happening in the world, and the Internet and telephones allowing rapid communication between people. Through television and films new cultures are being imported, foreign customs are being incorporated and adopted into people's local cultures.

This brings with it a decline in traditional moral standards. Young people are especially picked out as 'drifting from the social norms', through drinking, smoking, violence and crime, accompanied by a general growth in sexually immoral behaviour, in disrespect for older people, in corruption and greed.

The profit culture brings with it hedonism and individualism, consumerism and materialism. People want a comfortable life, and there is a real concern to earn money:

Social prestige used to be measured in the number of cattle and rice, and now is measured in if one emigrates, who has a good job, who is able to build a beautiful house. (Francophone Africa)

Only healthy if wealthy. (Asia)

Not all the changes are negative, but only about half a dozen people and definitely a minority voice that see the positive side of the changes that globalisation brings. A few people mention the decline in idolatry; others mention better relationships and ways of behaving. The progress of women and a higher quality and standard of doing things are also brought out.

Improvement in relationships and ways of behaving. (Francophone Africa)

Start times of meetings improved. (Portuguese-speaking Africa)

Expectations in terms of quality of life increased, and there has been a 'widening' of the general population's cultural awareness. (Latin America)

The Effect of Television

Only four people did not think that television affected their culture. The vast majority talked about the effects of television in their experience, and once again, the negative effects far outweighed the positive ones. Some people were able to see both the positive and the negative effects:

Some films and documentaries report about science and agriculture and the economy and are of inestimable value for our people. On the other hand, those that present foreign customs counter to morality and scenes of violence leave traces in the lives of those touched by them, especially young people.

(Francophone Africa)

The good effects of television are seen in programmes and documentaries about things like health and environmental protection, those that give information about new goods and services available, and can even improve some aspects of life for people, and give them 'a glimpse of a world which we would have known nothing of.'

Television is seen as one of the main means of disseminating Western values and behaviour, in music and fashion, in habits and in its value system. The negative impacts are seen strongly in the lives of young people, especially in their loss of respect for and advice from older people. It brings with it sexual depravity, debauchery, pornography, violence and crime.

Many of the folks of my generation see a definite breakthrough in our cultural values since Cable TV hit our homes back in the 80s. The MTV culture dominates our youth. Local TV programmes many times imitate the format of talk shows, magazines and news communication that is seen in foreign TV. I personally believe it is the number one influence in cultural change we have experienced in the last 20 years. (Latin America)

Whatever the film and TV programmes are espousing are seen as worth emulating. (Asia)

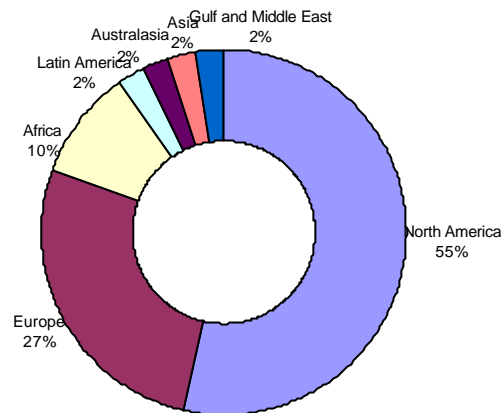
Some of the verbs used to describe how people respond to television:

Copying, emulating, modifying, adopting, promoting, changing, embracing, imitating, identifying, sensitising, influencing, affecting, broadening.

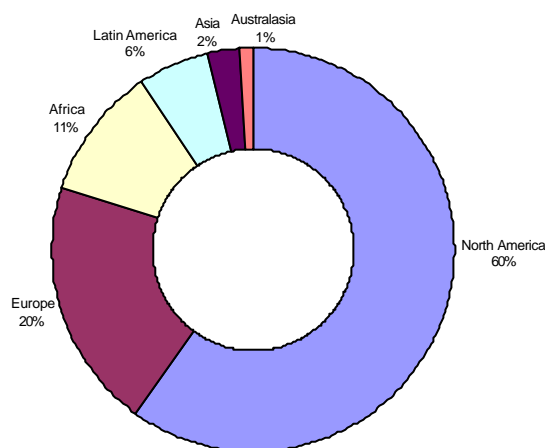
The lack of censorship of programmes is an obvious worry, and its effect is even described as 'freedom going too far'.

Travelling Abroad

Which Country do young people in your country most want to visit?



Which Country do Adults most want to visit and why?



An overwhelming majority of both youths and adults want to visit the United States as can be seen from the results above. The reasons cited are various, for the high standard of living, for the tranquillity and peace, for the freedom and opportunities, for the abundance, because it is a model of democracy.

Those with money want to go to the USA with the goal of having security. Adults without money don't expect to leave the country. (Latin America)

USA: because we are told that it is a country of freedom and abundance, with a low level of unemployment. (Francophone Africa)

USA: more money, more attractions, more fun, more freedom, more opportunities etc. At least that's what they perceive from here. It is another story when they finally move to the US. (Latin America)

USA – because for them it is a land of opportunity and most of their relatives are in the USA. (Asia)

Some people mention wanting to visit neighbouring countries due to their proximity and because of knowing about what is available there, and perhaps even to use them as a stepping-stone. This is especially true for South Africa. Europe is the next most popular destination because of the ease of communication for those who speak Spanish, Portuguese, French or English, as well as the possibilities to work, to study and to travel and because of the high standards of living in those places. People want to visit Canada because it is seen as a country of peace and as highly developed. One person mentions Israel as a popular destination for Christians, because of its Biblical connections.

Family Life

The way that globalisation affects family life was already touched upon in the first question in the Cultural Section, but this question enabled a deeper look at whether and how globalisation affects people's family lives. Nine people said it didn't, or didn't yet, and one spoke about taking great care to engender their own cultural identity so that globalisation does not dominate their family life.

Television and technology are the two main means through which family life is affected. Television lessens the amount of time that families spend together, is more popular than books or comics, and is imitated by children. It exposes them to new value systems, makes them grow up faster, and gives them a thirst for consumer goods.

Other technology, especially the Internet and telecommunications are seen in a more positive light. It helps to connect families not living in the same place; it brings new information on different topics, and allows fast communication by e-mail. Work is made easier in the house through new gadgets and electrical appliances.

Both television and technology lead to materialism, and creates a growing need for luxuries:

It is creating a false need for new and luxury articles. (Latin America)

We are exposed to products that certainly make life easier but sometimes we are not able to afford them. There is tension in the family when there is a mismatch between wants and what we can afford. But when one can afford a certain product and it makes things easier, there is a degree of comfort too. (Asia)

Greater spending in areas that weren't well known, such as being presented with holidays as you see on TV with the advertisements. (Francophone Africa)

Within the life of the family there are also changes. There is less time spent as a family, parents feel they have less control, and the extended family system is gradually becoming a nuclear family system. Globalisation is causing stress in some families as they fight to spend time together:

There is pressure for more work and less time to see each other and be together as a family; we are not caring for the family and worship work; we are putting our children into other people's hands because both parents have to work. (Latin America)

This is not the whole story. Others talk of globalisation having a positive effect within the family, of improved family health, of being able to share with more people, and of feeling their children are global citizens and able to appreciate different cultures.

Parents spend better time with their children. They listen to them and very often decide things with them. Francophone Africa

In one way our children are citizens of the world, through my husband's work and mine both have visited at least 10 countries, and neither are yet 15, and this gives them a wider appreciation of the world and the different cultural forms than we had in my generation. Latin America

Foods and Products

Some respondents said that the food that they eat is grown or produced locally, but they still managed to think of new foods that have appeared over the last 5-10 years. The majority of people said that some produce is grown locally and some is imported, and there seems no trend about where that food comes from. The only food item that was mentioned as being imported into every continent was rice from Thailand.

Rice from Thailand being sold three times as cheaply as locally grown rice leads to loss of local production, because to eat local rice was a luxury because of its high price. (Francophone Africa)

New foods over the last ten years include tinned produce reaching virtually every corner of the globe, fruit, rice, milk, cheese, cold meats, and junk food such as fast food outlets, hamburgers and pizzas. Fruit juice is also widely available and fizzy drinks too. GM products and seeds are also mentioned.

New products noted include electronic and electrical equipment, computers, cars, mobile phones, and gadgets. Other items include clothes, toys, medicines and furniture.

Changes in the origin of products has also been noticed, especially in Africa:

Origin of products has changed especially in electrical appliances, cars, toys and food. In the 'good old days' they mainly came from Europe and the West, and to a lesser extent from the north and east. Now they increasingly come from Asia, and to a lesser extent from the Americas. (Francophone Africa)

Products imported from Taiwan, China, Korea, Hong Kong and Japan are mentioned most frequently and the USA is also mentioned as a common importer.

A trend that seems to be worrying some people is the decline in their own countries production, and a heavier reliance on imported goods:

Loss of our own crops like coffee because of depressed prices in the international arena; less area sown with basic grains because of the unfair competition from the US who sells us products at low prices because they subsidise the production and they become the base of our food security. (Latin America)

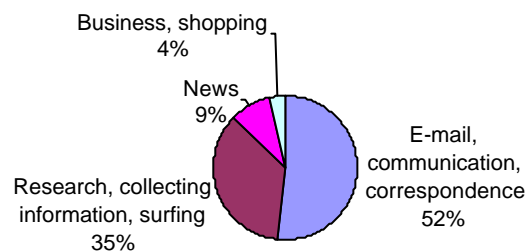
Large quantity of shiny cheap items available discouraging domestic products and affecting the country's economy. (English-speaking Africa)

Nowadays we find the market flooded with products manufactured in China, Korea, and the like with local products being crowded out. (Asia)

The diversity of available products is noted, or as it is so eloquently put by an Asian respondent, the 'proliferation of choices ... which inevitably affects time'.

Computers and the Internet

Computer & Internet Use



Over half of computer use is for e-mail correspondence, with another third being for research or information gathering. Some people use the Internet for news, and a very small minority use it for buying items, for business or for surfing.

SPIRITUAL

The questionnaire asked people about the changes that they have seen in their churches over the last 5-10 years, and then whether they thought these changes had anything to do with globalisation, and if so, how they are linked to it.

The biggest change is in the style of worship in church, with new ways of worshipping being introduced, modern instruments and more of them in some places, and some people mentioned a rock band style replacing a piano and hymns, with new rhythms. The mode of worship was said by one respondent to have been adopted from television, and is more American in its style:

Change in worship – modern songs as well as traditional. (Asia)

We are importing music and theology. (Latin America)

Technological advances have also affected the church, with videos being shown, easier communication via e-mail allowing more sharing between churches, and the Internet, CDs and multi-media equipment being used. One Francophone African respondent talks about the fact that having an electricity generator means that power cuts can be overcome during services, and another, in spite of saying that globalisation is not responsible for the changes seen in his church, does mention that mobile phones do go off in the middle of the sermon!

Once again the influence of television is strong, with imported programmes influencing people in their worship styles and preaching – in one case this is said to be a 'performance'.

It is what one sees in other countries (ways of doing something, rigour, materials, techniques, etc) that you then apply to your own context. (Francophone Africa)

It is interesting to see the effect that seeing Christians from another country on television has on one respondent:

New techniques of communication through evangelistic campaigns and sport show us that Jesus is the crux of all success. As a consequence the majority of young people accept Jesus into their hearts. For example, in the 2002 World Cup, the Brazilian Christians showed the supremacy of Jesus over all things. (Francophone Africa)

The increase in materialism and the change of dress are said to have entered the church, with 'the rules and habits of the secular world ... taking hold more and more in the church'. New trends and ideas are entering from overseas, with mega-churches and the prosperity gospel especially affecting Latin America:

Success is not measured by faithfulness to God, but by the results that movements have. There is a strong emphasis on idolising numbers. (Latin America)

Mainly Latin American respondents also cite televangelists such as Benny Hinn, the Toronto blessing, spiritual warfare and the neo-Pentecostal movement as influences upon the church. African respondents mention better quality being demanded and more accountability.

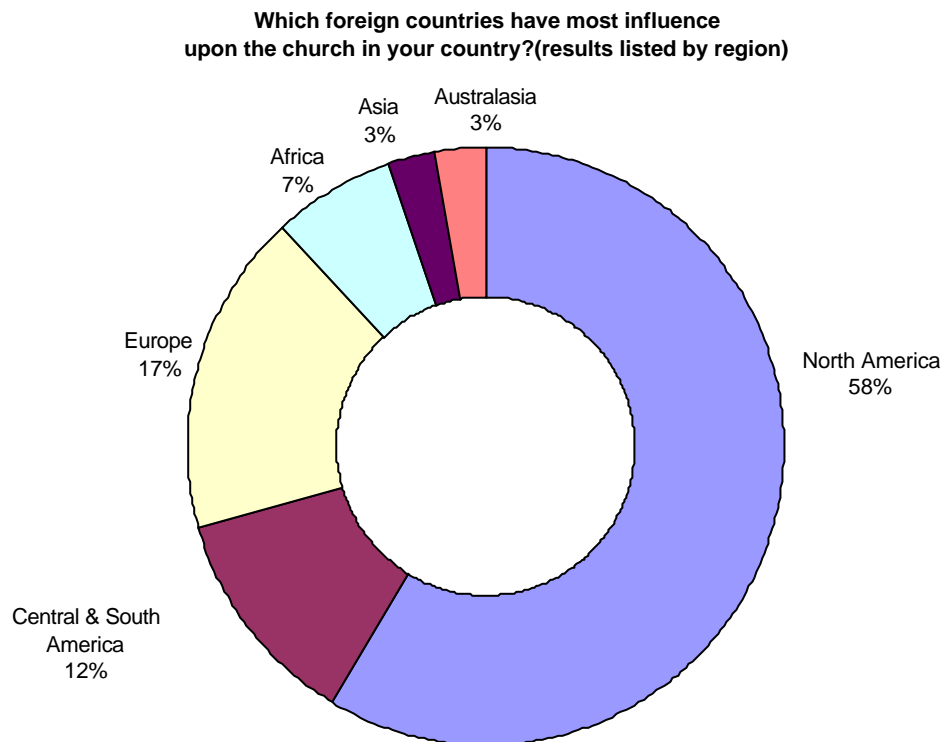
Most people think that these changes are linked to globalisation, but 12 respondents think that they are not all to do with globalisation. The communications revolution is the answer for the vast majority of changes, either through television or through rapid communication systems. The other two main reasons are because of overseas travel or through education and training.

[The changes are linked to globalisation] primarily due to increased communications that globalisation has facilitated; yet whoever controls the media controls the culture. (Latin America)

We tend to think and believe that what comes from outside is better. (Francophone Africa)

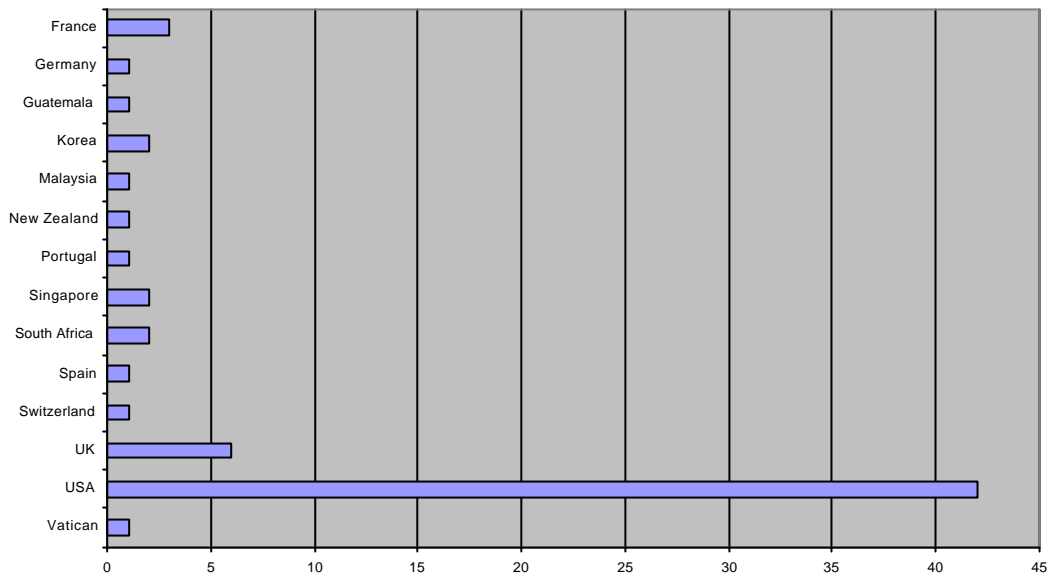
The questionnaire then asked people whether they receive church materials such as Bibles, songs, study materials or Sunday school materials from abroad. Many receive materials from the USA, far fewer people mentioned the UK. Countries that share languages provide some materials for one another – Brazil and Portugal to Portuguese-speaking African countries, and Spain and Argentina to other Latin American countries.

The final question was about which countries have the most influence upon the church in the respondent's country. By continent the results were as follows:



By far the greatest influence is from North America, and this is mainly the influence of the USA as can be seen from the breakdown of the results into countries:

Which foreign countries have most influence upon the church in your country?



SUMMARY

The summary section asked three questions:

1. *Can you think of five ways that globalisation has benefited you?*
2. *Can you think of five ways that globalisation has been harmful to you, your family, church and culture?*
3. *What would need to happen in order for globalisation to benefit you?*

The Benefits of Globalisation

The benefits of globalisation can be grouped into three main categories under which virtually all the respondents' answers fell – communication and technology, the interlinking and opening up of the world, and benefits from products and services.

Most answers fitted in the first category, speaking of the benefits of the communication revolution and modern technology, and especially the computer. The most frequent response was about the advantages of rapid and flexible communication, even though one respondent reminded us in Latin America that 'the access is quite limited in this part of the world'. Also frequently cited were the benefits of having access to information, through media such as television, radio, mobile phones and the Internet.

To be at home and live like a citizen of the world. (Francophone Africa)
I can communicate with people around the world. (Asia)
Ease of exchange of knowledge and scientific & cultural experiences. (Latin America)

The interlinking and opening up of the world follows directly on from the technology. As our identity becomes global, so we become more interdependent and able to share with one another.

Breaking down cultural barriers means that human beings can share, conscious that we are under one sun and one sky like one big family. (Latin America)

Better understanding and cooperation between nationalities. (Asia)

Greater resource pool that can benefit many: networking, relationships, logistical and economic resources, etc. (Latin America)

This interdependence also leads some respondents to speak about global responsibility and accountability. A couple of people mention feeling a greater burden for prayer and for the lost.

It is easier to send information from any part of the world, hence the evil of many nations is more exposed and people are a bit more afraid of perpetuating evil. (English-speaking Africa)

Social injustice is not an individual country question but an area of global concern. (Portuguese speaking Africa)

Scope for the weakest to express themselves in a world where the richest make the laws. (Francophone Africa)

The idea of being interlinked, of being able to share knowledge and have a wider view of life and the world is definitely seen as a benefit of globalisation, being able to be part of, and contribute to global networks. This interlinking also gives more opportunities for evangelising. Leading on from this are benefits that globalisation brings in the form of education and training, with new educational materials, for distance education and improving technical skills.

The ability for the individual to get personal training and benefit from the reality and experiences from other far off countries. (Francophone Africa)

More preference for upgraded skill sets and lesser need to have the right contacts – merit is valued, as is productivity, although having the right contacts does help a lot. (Asia)

Friendships and improved social relations with those from overseas, and the possibilities those bring, and the ease of staying in touch are all suggested as positive results of globalisation. This is mentioned in conjunction with people's faith, and the unity to be found in diversity as Christians.

Christianity – in God's Spirit we can speak one universal language wherever we are. (English-speaking Africa)

I realise more and more the wonderful diversity of the Church that Jesus has established as his now and future bride. (Asia)

Access to world markets in goods and services brings a variety of benefits – diversity and consumer choice, cheaper goods, foreign products and the availability of good quality goods. Some respondents suggest that stiffer competition raises standards, with healthy

competition seen as a good thing. The areas of health and food and agriculture are especially noted as having been benefited by globalisation, with better health delivery and surgery (such as heart transplants and laser surgery), as well as more sophisticated agricultural equipment and means of production.

The Harms of Globalisation

Respondents' answers were fuller for this section than for the benefits section, and less easy to group under broad headings. The negative aspects seem to be much more far-reaching, so I have gathered them under different levels. Firstly the global or international level, secondly the national or cultural level, and thirdly, the family and church level.

Global Level

The power and the injustice at the global level are pointed out in various different ways. The lack of justice and equity, exploitation, the plundering of primary commodities and the feeling of globalisation being out of people's control comes across, especially in the responses from Francophone Africa. This is when the poor suffer, when countries are unable to compete in the global markets, and inequality is noted, and the poor feel dominated by the rich, as the harmful effects of globalisation 'advances at the pace of the giants'.

It is the law of the jungle: the strongest impose their laws upon the weakest.
(Francophone Africa)

The rules of the game are dictated by the great/powerful for their own interests.
(Francophone Africa)

We are becoming a more and more dependent society on the powers of the North – our country is being sold out! (Latin America)

My country is too poor and I do not see how globalisation could bring good to my people. We are trailing behind the rich countries. (Francophone Africa)

Homogenises choices so that a counter to it in any realm is difficult to forge – most successful majoritarian rule ever. (Asia)

It promotes the survival of the fittest. (Francophone Africa)

Domination by the West and the North over the East and the South mainly because of the bias of the multinationals and the Bretton Woods institutions (IMF, World Bank). (Francophone Africa)

The powerful have more and better tools to impose their opinions upon the poor.
(Latin America)

The neo-liberal economic system also causes a strong reaction among respondents. From all around the south there are emotive cries as people speak of being *strangled* under the economic plan, businesses being *sunk* by multi-nationals, entrepreneurs being *driven from* the markets, local markets being *invaded* by small arms, local industrial initiatives being *killed*.

In the agricultural sector feelings also run high, with agriculture being abandoned, farmers being impoverished due to the drop in agricultural commodity prices, and the environment being degraded.

The loss of food sovereignty and the massive influx of GM foods at lower prices because of their subsidy by rich countries. (Latin America)

The plundering of primary commodities in poor countries. (Francophone Africa)

National and Cultural Level

The blind imitation of the West, and bad influences from other cultures is also commonly cited as a harmful effect of globalisation, with various respondents talking about how their native culture is not being valued and people are abandoning it. Many of the negative changes mentioned in the first questions under culture and customs are repeated here, and once again, the strength of feeling is evident. The loss of cultural identity is frequently mentioned, with the adoption of foreign or imported values. Good aspects are eroded, and foreign styles and behaviour is imitated.

The decline in moral standards is seen in two main ways, the rise in crime and the growth of individualism. Violence and crime includes prostitution, armed robbery, juvenile crime, drugs, corruption, underage sex, pornography and robbery. Individualism includes lack of respect for others, people living immoral lifestyles, consumerism and greed.

Materialistic and consumerist values replacing humane values; people are valued more by what they can produce, external looks, etc, than character (that's what we are sold and bombarded with). (Latin America)

The search for non-essential material well-being. (Francophone Africa)

Dissatisfaction with the simple. (Latin America)

Develops self-centredness and disunity. (Asia)

Family and Church Level

The decline in moral values spreads into the family and church domains. There is talk of family disintegration, of distancing and breakdown in relationships as the family also becomes more individualistic. The extended family system has declined and children's' behaviour is spoken of in a negative way, with children demanding what they want, being impolite and lacking patience with their parents. Television is seen to encroach on family time.

Understanding of the family structures and norms shaped by Western nuclear and individualistic models. (Asia)

Free lifestyle with no accountability towards society, friends and family. Immorality is equivalent to 'open-mindedness'. (Latin America)

Young people more than anyone do not have any points of reference because of the conflict between the education they receive and what they hear and see around them. (Francophone Africa)

Within the church the harm of globalisation is also clearly seen. The importing of all kinds of foreign teaching and styles of worship means that churches are conforming to non-traditional values and imported behaviour, and not valuing their own cultural church heritage. There is a lack of understanding in the church about sects and the New Age coming in, especially in Africa. The secular world also has influence upon the church, and mention is made of Christians 'cooling off' as the church conforms to consumerist values.

Tendency to reject Jesus as THE WAY. (Portuguese speaking Africa)

There is a loss of identity in church, especially in local church. There is a tendency to belong to all congregations and not one in particular. Especially in Latin America, the movement of believers from one congregation to another is common. (Latin America)

Loss of value in having a typically African service. (Portuguese speaking Africa)

Tendency to build the tower of Babel once again. (Portuguese-speaking Africa)

Changes Necessary to Benefit People

The final question asked what would need to happen in order for globalisation to be a benefit. People answered in different capacities – as global citizens, as the poor, as national citizens, as consumers, as individuals and as Christians. I will group their answers under those different capacities.

Global Citizens and the Poor

Following on from the expression in the previous section about people feeling helpless in the face of globalisation, comments grouped in this section are all about people feeling that they cannot do anything in the face of global forces. There are various comments about globalisation needing to take the poor into account, of the need for globalisation not to be imposed upon them, and that it should empower them rather than dominating them with hedonism, individualism and materialism. The sentiments expressed are that globalisation is an unfair and unjust system that needs to be corrected.

It is necessary that the rich become more aware of the solidarity between the rich and the weak (not only in their actions, but in their words). That they realise that within the existing rules of the game, the world is inescapably heading towards a catastrophe in which no one will be spared. They alone will be responsible for it, because they obstinately refuse to modify fixed rules because it is in their interests to continue to dominate the rest of the world (cf the composition of the Security Council of the UN with its permanent members who impose their own laws upon the other members and the rest of the world). (Francophone Africa)

Various other measures are suggested – debt forgiveness, information about globalisation, censorship of unsuitable television programmes, to use the global institutions to bring

world history into the new generation, untie aid, and to use networks to have more impact. Just a few people talk about the need for Christians to be involved in decision-making and politics.

We would need more justice, more equity and less selfishness by the great/big/rich in creating the rules of the game and in the running of international institutions and the big multinationals. For example, the rules regarding the running of the WTO do not take very much account of the situation and the interests of the poor countries: how can you have a fair discussion when you don't start from the same point? (Francophone Africa)

Correct the inequalities and injustices between the West and Africa. The Africans were the price paid for the development of the West. (Francophone Africa)

More involvement of Christians in politics – national and international.

More involvement of Christians in advocacy – national and international. (Asia)

Citizens and Consumers

The role of governments is both challenged and suggested. Corruption must end, they must take their part in sharing risks and help to contextualise and acculturate globalisation. Their role is to legislate on behalf of the people: to only allow good quality products into the country, to control broadcasts, to provide a social security net, to raise social protection measures, respect common people and guarantee basic human rights.

Changes must be adapted to the context of each country. It is necessary to analyse each change, weigh up the pros and cons against the reality and mentality of the people of each country before applying them. The mission of each government. (Francophone Africa)

As consumers, the suggestion is made that the quality and nature of the product must be presented to reassure the consumer, that aggressive advertising should not be allowed but that the consumer should be allowed to make up his or her own mind. National products should be valued over imported ones, and there is a call for the laws of international commerce to be changed to be equitable and that the neo-liberal economic model should be made more sensitive.

Another example: the rich countries forbid the same poor countries to subsidise certain sectors (agriculture for example) at the same time as they award subsidies to their sectors (CAP & EU for example). The whole world knows that the American farmers are the most subsidised in the world, and the USA is the leading defender of economic liberalism!!!! (Francophone Africa)

That the transnational corporations rid themselves of their miserly interests. (Latin America)

Support international politics to favour fair markets. (Latin America)

Individuals and Christians

There is a feeling of individual responsibility by a number of respondents, and above all, a feeling that they would like to learn and be informed about globalisation, to be wise and not remain indifferent to it, to promote development and the benefits rather than the

harms, to accommodate one another, and to share technology. A few people speak of spreading networks, linking into them and taking advantage of what they have to offer.

Use only information that is useful and edifying. Use it for educative purposes. Use the Internet to connect people positively. (Francophone Africa)

Educate the people to understand to what extent they are being manipulated and only considered as consumers. (Latin America)

Ask questions and learn the 'Why's' behind poverty and oppression. Look for examples of where differences are being made by communities.

(Portuguese-speaking Africa)

People's response to globalisation is also in their individual behaviour. People do not want to remain indifferent to it, or to be so dominated by it, but to be wise and selective in order that they can tap into the benefits of globalisation.

Frankly speaking, globalisation is already benefiting me. It is just that it has side effects and just like any drug has therapeutic as well as adverse effects, so with globalisation. (Asia)

Families need to be wise in order to use the things that globalisation offers especially in the areas of information and communication but with the necessary spiritual and moral control. (Latin America)

Speaking of how Christians and the church need to respond for globalisation to be a benefit, there is a feeling that the church and Christians have a role to play, and that Christians need to get involved in globalisation:

That Christians get involved in decision and policy making, struggle against corruption in order to inspire really good choices for the development of our countries. (Francophone Africa)

That the church becomes aware of its historic role (and ceases to be naïve and indifferent). (Latin America)

A great Christian campaign to inform poor countries and communities about what globalisation is and its consequences so that we can decide how to behave or accept, and not only react. (Latin America)

Re-orient the total concept/policy of globalisation on the basis of 'divine love' as stated in the Bible... The Kingdom of God should be the bedrock over which the globalisation should be planned. (Asia)

CONCLUSION

There is a lot of valid criticism that could be made about this small snapshot! The time period it was done in was short, and in spite of my best intentions to get an equal number of questionnaires from around the two-thirds world, this did not transpire. The bias is towards Africa, and there is no voice from Central Asia at all. There is also a gender imbalance in that less than a quarter of respondents were women. The numbers of questionnaires returned means that this cannot in any way be a comprehensive overview of how globalisation is affecting the two-thirds world.

I have found it a daunting responsibility to write this chapter. To translate and collate and then represent those who responded to the questionnaire has been a good challenge! I take full responsibility for any errors in the translations.

I have learned a lot from the information that has come in, and the consistency across the world about how globalisation is affecting people's cultures and customs is striking. The strength of the media, and especially the power of television are strongly expressed again and again, and challenge me to wonder how we as Christians should get involved in the media, and more specifically in television.

The power that the USA holds over the two-thirds world is incredible. This is linked to its control over a lot of television and media. Surprising to me was the fact that the USA has a tremendous pull even in countries that are not English speaking.

The influence of the USA over the church is also huge. Without further questioning it is hard to draw any conclusions from those statistics, but it is certainly food for thought.

As a Westerner, the greatest challenge to me was to read replies to questions that told me that I was responsible for some of globalisation's harms. Respondents talked of us as the rich dominating them as the poor. Some explicitly said that we need to act, other implied it. Part of me wanted to reject the notion that I could do anything more than pray and give, but the challenge to me was that I am one of the trampling 'giants', and part of the domination and the unfair system of globalisation.

As part of the interconnected Christian family, it challenged me to think about what my response should be. I hope that it will serve to inform two-thirds world Christians about what others are thinking, and to challenge other westerners to respond in a way that helps alleviate the negative aspects of globalisation for the two-thirds world.

It is appropriate that the last word on this questionnaire be given to a respondent from the two-thirds world:

First, I need to be more reflective on the matter: really stop and think through all that is being offered and filter stuff big time. I need to take advantage in order to network with the family of God worldwide and help channel appropriate resources to needs around the globe. I need to learn how to use all this information available to live and present the gospel in ever increasingly opportune ways. I need to constantly revisit my commitment to Christ to make sure I am not bowing down to the powers that are, and I'm being faithful to his calling of me as a Christian. I now have more resources available to enhance my local Christian ministry. But most importantly, networking with the family of God worldwide as a source of strength and accountability that improves Christian testimony and serving opportunities. (Latin America)