

# TARIFFS AND THE FUTURE OF TRADE





# Tariffs and the Future of Trade

Eamon Doyle, Book Editor



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## **Globalization and Islam** 110

*Mohd Abbas Abdul Razak*

In this viewpoint, cultural historian Mohd Abbas Abdul Razak looks at how Western-oriented globalization has affected Islamic culture. He argues that certain factors, such as the increasingly global footprint of American corporations, have exacerbated anxieties about Western influence in Islamic society.

## **The Impact of Globalization on Cultural Diversity and Heritage** 124

*UNESCO Publications*

In this viewpoint, the United Nations Educational, Scientific, and Cultural Organization (UNESCO) outlines the potential drawbacks of economic globalization for local cultures around the world. The argument focuses on qualitative sources of value—such as cultural expression—and how the homogenization of global commerce can threaten the integrity of these factors.

## **Financial Globalization Can Lead to Increased Volatility** 135

*Jonathan D. Ostry*

IMF economist Jonathan D. Ostry identifies three main components of globalization: goods, labor, and capital. He explores how cross-category dynamics can impact the global financial system in ways that increase risk and volatility.

## **Globalization's Negative Impacts on Mental Health Among People from Non-Western Cultures** 139

*Narayan Gopalkrishnan*

Gopalkrishnan argues that while globalization has led to greater interaction between cultures and migration between countries, health care and particularly mental health care demonstrate one of the ways globalization harms individuals from non-Western communities. With medicine and mental health care oriented around Western practices, patients from other cultures often do not receive care suited for them.

## **No: The Global Economy Is a Source of Peace, Prosperity, and Innovation**

## **Trade Policy and the Economic Health of the United States** 153



## Globalization and Islam

**Mohd Abbas Abdul Razak**

*Mohd Abbas Abdul Razak is an assistant professor of fundamental and interdisciplinary studies at the International Islamic University in Malaysia. His research focuses on the cross-cultural analysis of educational and religious institutions, as well as conceptions of psychology in Western and Islamic culture.*

### The Golden Age of the Muslims

During the Golden Age of Islam (750–1258), Muslims were in the forefront in conquering knowledge through scientific research, exploration and expeditions. In their pursuit of mastering new knowledge and technology, Muslims were prepared and open to the idea of learning all that is positive from the earlier civilizations. As such they borrowed ideas from the Indians, Persians and Greeks as a way of enriching their own civilization. While pioneering into many scientific research works, Muslims were also equally interested in mastering Greek philosophical thoughts and the human sciences. The zeal they had for philosophy brought them closer to the ideas of the ancient philosophers like Socrates (469BC–399BC), Plato (427BC–347BC), Aristotle (384BC–322BC) and others.<sup>1,2</sup>

In realizing the fact that not all ideas of the Greek philosophers were acceptable to their Islamic worldview, early Muslim scholars used the approach of adopt, adapt and assimilate or integrate. Through this methodology, the early Muslim scholars took all those ideas which were non-contradictory to their religious values and faith. The scholars of the Golden Age of Islam not only borrowed ideas from others but they went on to further expand and come up with some new, original and innovative ideas. This was the spirit and culture of learning that was prevalent during the early Muslim era of knowledge expansion and exploration. Similarly, Western

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open mind to examine all that come from the West and should pick and choose whatever that is relevant to their needs and discard all that are dangerous and harmful to their existence as a community and nation. Certainly the Muslims cannot live in their own enclavement in total seclusion and isolation running away from globalization. They must view globalization as a challenge and look for a solution to overcome this problem. Contribution of a Muslim towards looking for a solution for the betterment of the Islamic Ummah is deemed one form of Jihad in the path of Allah.

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