**Statement by Vice-President Mehmet Emin ESEN,
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Dear Participants,

Esteemed representatives of labour movements,

Ladies and Gentlemen!

First of all, I would like to express my sincere gratitude to all of you for giving your time to me to share our views on an extremely important issue – World's New Order Quest.

Up until today, the concept of globalization has been addressed in two different ways. Rather, the concept of globalization has been analysed by two incompatible views. The first one undoubtedly is the discourse that will enable the spread of neoliberal policies. In other words, it is a perspective, discourse where boundaries become meaningless, states - at least nation states - which their influence went down, minimal state is recommended, and individualism is superior to any value, and sense of community. In fact, this was a proposal for a new order. This view was supported by discourses such as the end of history and ideologies. In other words, it was tried to present these ideas as the absolute victory of liberalism.

However, the current situation resulted in a great chaos. In fact, globalization seems to be a phenomenon on the ground that the era of communication removes the borders. In other words, if everyone can communicate with each other, there is an unlimited world that will enable individualization. In practice, however, isolated ghettos have emerged in the world, determined by the ideologies of communication. So let me put it this way: the discourses such as the interclass correlation and the middle class were feeding the system. The century had promised a better quality of life and equal opportunities for everyone. Therefore, every individual and every society had such a hope, at least in theory. Now, no matter how exaggerated the rhetoric of freedom and individualization, the strategies and policies of neoliberal globalisation that destroy the middle class show that the story evolved in another direction. From this point of view, this is one of the main causes of the current crisis and thus chaos.

Let's turn back to the globalization's another phenomenon which removes the borders. I totally agree with that finance has a flexible structure. However, when it is considered within the framework of today's fiction, it also comprises violence.

Let me put it this way: financial capitalism proposes relative prosperity to humanity, but this does not spread to the all areas in practical life. In other words, in terms of labour markets, for the relative welfare system established in the metropolitan countries, the financial value of labour and labourer in the outside of metropolitan countries is very low.

For example, we see that labour and labourers are exploited in countries outside the metropolitan area during the production of a luxury textile product, for example, introduced by a brand in metropolitan countries. There is a big contradiction here. This is what we call violence.

On the other hand, the phenomenon of localization, which is another aspect of the theory of globalization, is destroyed under seductive discourses, such as human rights, democracy and freedom.

Nevertheless, it is enormously underlined the differences. However, we are rapidly moving towards a system in which many differences in the strategies created by imperialism have been eliminated and people are crushed under standardizing discourses. As a matter of fact, this is a historical and cultural pillage. It is the dominant paradigm of today, imposing a uniformist oligarchy against humanity's quest for a pluralist order.

I would like to share with you some information that summarizes the relationship between the system and violence, or rather how the system generates violence, both the oligarchy theory and the phenomenon of violence as I mentioned above.

42 people hold as much wealth as the 3.7 billion who make up the poorest half of the world’s population.

Also, the 10 richest countries income is 77 times higher than the 10 poorest countries.

As this enormous global injustice and unfair distribution of income bring with it a significant potential for conflict, they also cause other social problems such as poverty, hunger etc.

Therefore, I consider these figures important in terms of relationship between system and violence.

Unfortunately, the system imposes monopolization, or rather, it leads a chaos in many regions to conceal this monopolization.

I would like you to look at the system in a way that one-third of the world is struggling with violence. I strongly think that this is the result of neoliberal globalisation. In fact, I also think that gun lobbies and gun barons have significant effects in this process. However, this is the fact that the media outlets under the command of the oligarchy instigate violence and manipulate them for their own self-serving interests.

At this point, it is thought that the system refers to an order, but unfortunately we have nothing but chaos and crisis.

Therefore, I would like to further argue that the global capitalism enforces laws and regulations to make sure there is a level playing field for their own so that is, the legislation even was created for their own survival. To overcome these challenges, we, therefore, need to be aware of basic concepts and legal order.

If we want to fight injustices in the world, we have the responsibility to make the masses aware of that their rights are usurped by the legal order itself and diverted to their own interests.

I would also like to take this opportunity to highlight another important issue here. If we want to talk about a system, today it our major responsibility to put the concept of the labour and labour rights into the centre of the theory.

Therefore, we need to create a model based on the principles of democracy, equality for all and for every country, whether small or large, and one which strive to fight unemployment, social exclusion, racism and xenophobia.

At this point, we should reconsider our trade union concepts.

There's not a lot we can do about the past; but we should never despair of it.

Freedom is possible not in the future but in the present.

I strongly believe in that if we become free and totally independent, we become more hopeful. If we hope to do so, freedom will be a hope for all humanity.

I hope that these kind of conferences and programs will lead to establish a new and fair world order on the basis of justice instead of double standard, democracy instead of oppression.

Thank you for your attention