

GLOBALISATION AND SOCIAL JUSTICE

Dr. Y. Laxmidevi

Assistant Professor

Department of Women's Studies

&

Mrs. Biradar Shilpa

Research Scholar

Department of Economics

Karnataka State Women's University

Bijapur, Karnataka

ABSTRACT

Globalization has affected all aspects of human life and also influenced the social institutions to a great extent. It operates in an uneven and unequal manner. The neo-liberal economy, i.e., liberalization, privatization and globalization, has further divided the society into haves and have-nots. The small group of world's population holds maximum resources and majority of people are trapped in the vicious circle of poverty. The concept of market economy considered human beings as commodities, which are used in production. The theory of 'survival of the fittest' is governing the whole system of globalisation. The state, as an institution, has guaranteed social welfare and social justice to the marginalized groups but globalization has reduced the role of a state considerably. The basic pattern of socialistic society has now being changed with the emergence of free trade. Social justice as a philosophy, occupies a pivotal role in determining the social life of millions of oppressed and downtrodden communities all over the world. In the case of India, it occupies the central theme in the philosophy of Dr. B.R. Ambedkar, where he identified caste and social exclusion as the main blocks to the real attainment of the social justice. This paper looks at the ways in which globalisation has its impacts on social justice as conceived by Dr. Ambedkar. the institution of social justice which flourished in India during the era of mixed economy and state welfares, seems to be declining in neo-liberalisation

Key Words- social justice, ambedkar views globalisation.

Introduction

Dr. Ambedkar was the champion of social justice in India. He not only strived for social liberation of Dalits but also built a just society by embedding principles of liberty, equality

and fraternity in the preamble of the Constitution of India. His perspective for social justice is relevant in the present context. Ambedkar worked for the Dalit rights, women rights, backward castes, minorities and working class people and struggled all his life for the minimum dignity of all human beings irrespective of caste or class. Ambedkar's perspective of social justice is based on social democracy which consists of three concept of justice namely liberty, equality and fraternity. Ambedkar addressed in constituent assembly that ,the third thing we must do is not to be content with mere political democracy. We must make out political democracy a social democracy as well. Political democracy cannot last unless there lies at the base of it social democracy. What does social democracy mean? It means a way of life, which recognizes liberty, equality and fraternity as the principles of life. Dr. Ambedkar's Vision on Social Justice is like balancing wheel between haves and have nots. It is a great social value in providing a stable society and in securing the unity of the country. In general, Social justice may be defined as "the right of the weak, aged, destitute, poor, women, children and other under-privileged persons".He was himself a victim of social injustice, faced its difficulties; and he not tolerated the injustice, but boldly fought against them. Ambedkar had a liberal concept of justice. Like Gandhi, for Ambedkar, justice is simply another name of liberty, equality and fraternity.'

Meaning of social justice:

The term 'Social-Justice' consist by two words: one is social and second is justice The term 'social' is concern with all human beings who lives in society and term 'justice' is related with liberty, equality and rights. Thus social justice is concerned with, to ensure liberty, provide equality and maintain individual rights to every human being of society. In other words, to securing the highest possible development of the capabilities of all members of the society may be called social justice. But, the terms 'social justice' is very much elusive cannot capture empirically. In this sense the core value of Ambedkar concept of justice is human equality, equal distribution of welfare materials and discrimination less society. Thus, the spirit of social justice, according to Ambedkar gives a significant place to mutual sympathy and respect.Ambedkar was influenced by the writings of the world's great master of human equality and sympathy, Lord Budha. He was also influenced by John Dewy, Carlyl, Karl Marx, Kabir, Mahatma Phule and other rationalists. Sympathy, equality and liberty are main constituents for the uplift of an individual. Hinduism is destitute of these, so Ambedkar conversed to Buddhism, because Buddhism comprises equality, love, sympathy and fraternity.

Ambedkar and social justice:

Dr. Ambedkar was one of the pioneer of social justice is India. It was Ambedkar who provided new dimensions to the concept of justice. We regard him as the 'Champion of Social justice It is a fact that Babasaheb Dr. Ambedkar did not propound any specific definition or theory of "Social Justice". His thoughts are eloquently portrayed in his writings and speeches published posthumously. On the basis of these we can easily argue that Ambedkar has

mentioned multiple principles for the establishment of an open and just social order in general and Indian society in particular. Therefore with the help of these elements we can carve out a theory of social justice, what can then be then referred as Ambedkar's theory of Social Justice. We can extract five basic principles, from writings and speeches of Ambedkar, through which justice can be dispensed in the society. These are:

1. Establishing a society where individual becomes the means of all social purposes
2. Establishment of society based on equality, liberty and fraternity
3. Establishing democracy- political, economic and social.
4. Establishing democracy through constitutional measures and
5. Establishing democracy by breaking monopoly of upper strata on political power

Going by the principles of Ambedkar's theory of social justice, Ambedkar was of the opinion that Social Justice can be dispensed in a free social order in which an individual is end in itself. Similarly, the terms of associated life between members of society must be regarded by consideration founded on liberty, equality and fraternity. Arguing a case for open social order in his writings Ambedkar emphasized that generally there are two fundamental and essentials of a free social order. According to him, "The first is that the individual is an end himself and that the aim and object of society is the growth of the individual and the development of his personality. Society is not above the individual and if the individual has to subordinate himself to society, it is because such subordination is for his betterment and only to the extent necessary"(Ambedkar 1987:95). It is with this aim he had rejected village as a unit of governance and adopted the individual as its unit. He vehemently criticized the part played by village communities in the history and congratulated the Drafting committee for accepting individual as the unit of governance (Ambedkar 1994:61-62). Ambedkar had argued for individual as end itself as he was fully aware of the fact that, "The Hindu social order does not recognize the individual as a center of social purpose... For the Hindu social order is based principally on class or Varna and not on individuals... (Ambedkar 1987:99). Social justice is basically a term which provides sustenance to the rule of law. It has a wider connotation in the sense that it includes economic justice also. It aims in removing all kinds of inequalities and affording equal opportunities to all citizens in social as well as economic Affairs, thus the aim of social justice is remove all kinds of inequalities based upon Caste, race, sex, power, position, wealth and brings about equal distribution of the social justice is a balance between social rights and social controls.

Social Justice in the context of Globalization:

India is plural society, multi-ethnic, multi-religious and multi-linguistic for which democracy is most for balanced social and regional development. However, democracy cannot survive without social justice. Unfortunately, new economic policy or globalization is bereft of human face, where man is treated as commodity and a person has to compete for the bread and business equally on the "Darwinian socio-economic order" i.e. struggle for existence and survival of fittest. Whereas democracy thrives on the co-operative spirit so that strong and weak could survive and co-exist together like tall trees small bushes and grasses growing in the same socio-ecological plain. Therefore, before implementing the new economic reform policies, it was essential for the government to provide "social security net"

i.e. full job opportunities, education and Medicare to weaker sections in general and Scheduled Castes/Scheduled Tribes in particular who constitute two-third of India's population. But government did not pay least attention on these important human problems.

Globalization in India means opening doors of our economy to the multinationals in the field of agriculture, industries, communication, transportation, electricity generation and distribution and also education etc. However, before opening the door of economy to the multinational companies, one should know the fact that these multinationals are not coming for charity in India but to make profit by utilizing our reserve resources, raw materials and treasury. They are not concerned with our environment, infrastructure development or to deliver social justice. These are not in their policies and programmes. Their programmes are to make exhaustive exploitation of natural resources on the cost of environment and make them and their country rich. The Scheduled Castes and Scheduled Tribes are socially and economically infirm and disabled even today. There were provided Constitutional safeguards by providing reservation in services and posts. In private sector, there is no such concession. Therefore, government must take policy decision to provide representation to Scheduled Caste and Scheduled Tribes in "private sector" too; this is must to provide social security to them to protect their livelihood. The advocates of social justice in the independent India laid main emphasis on "individual" gain through the policy of reservation in services and posts for the socio economic emancipation of Scheduled Castes and Scheduled Tribes, which has been very short sighted vision because in government services, posts are very limited and that too needs hard competition. Those who are not able to compete does not mean that they do not feel hunger. According to the available information, there are about 35 million people i.e. 3.5 percent of total population who are in job, which include private sector also. The reservation has made Scheduled Castes and Scheduled Tribes and addict to power and pelt. This is the reason that majority of the Scheduled Castes educated elites in services or in politics, lack "creative pursuits" (I.Q) persuasive temperament (E.Q) and vision. Since reservation is not a permanent asset, it has to go in one day sooner or later. Scheduled Castes are going to face a great trouble during coming 10 years when country would be plunged into financial crisis, employment crisis and hunger, if they do not awake and prepare themselves fit for facing Darwinian socio-economic order of tomorrow.

Conclusion:

Conclusively reservation has not served much purpose to alleviate the poverty and living standard of Scheduled Castes because so far hardly 0.5 percent of the Scheduled Castes out of 25 corers of population have got regular job, the remaining 99.5 percent Scheduled Caste masses are still reeling under ragged poverty, hunger, malnutrition and illiteracy because reservation is like a bag of sugar poured in the sea which cannot make the brackish sea water sweet. Reservation thus has done little good by providing job opportunities to a handful of educated elites, but political reservation suppressed a great political The Scheduled Castes and Scheduled Tribes are socially and economically infirm and disabled even today. In the era of Globalization, liberalization and privatization, the concept of Social justice has

assumed a greater significance. Many Multi National Companies (MNC) by insisting for merit have discarded the concept of social justice. All MNC's should be made to work within the Constitutional frame work so as to ensure social justice to Scheduled Castes and Scheduled Tribes and women in India. For this the state should make various rules, regulations and procedures. Otherwise, the concept of social justice remains only on paper not in practical.

REFERNCES

**1. Social-Legal Philosophy of Bharat Ratna Dr. B.R. Ambedkar 2009
In the Context of Weaker Sections of Society: Umakant N Netragaonkar.**

2. Dr. AMBEDKAR'S VISION: "SOCIAL JUSTICE" FOR THE WOMEN, SCHEDULED CASTES AND SCHEDULED TRIBES

http://shodhganga.inflibnet.ac.in/bitstream/10603/10806/10/10_chapter%203.pdf

3. A.M. Rajasekhria, & Hemalata Jayaraj (1991): 'PoliticalPhilosophy of Dr.B.R.Ambedkar', *The Indian Journal of Political Science*, Vol. 52, No. 3, July – September.

4Globalization and Social Justice: Perspectives, Challenges, and Praxis Prahlad Gangaram Jogdand, Prashant P. Bansode, N. G. Meshram Rawat Publicaitons, 01-Jan-2008 -

5. Dr. Ambedkar and Social Justice Madan Gopal Chitkara APH Publishing, 01-Jan-2002 - India - 259 pages

6. GLOBALISATION AND THE DALITS -Dr. Anand Teltumbde



<http://www.ambedkar.org/research/GLOBALISATIONANDTHEDALITS.pdf>

7. Dr. A. Padmanaban, *Ambedkar's life's and legacy*, p.27, *Ambedkar and social justice*, Vol. II, Pulbished by Director Publication Division, Govt. of India. |

8. Dr. S. Radha Krishnan, *A. Treu Patriot p.1*, *B.R. Ambekdar and Human Rights*, Vivek Publishing, Delhi.

9. V.V. Giri, *A dedicated life*, p. 3, *B.R. Ambedkar and Human Righnts*, Vivek Publishing, Delhi.

10.. *Dr. Ambedkar life and Mission*, D.Keer, 1964, p.24.

11. *The lover of books*, Dhananjaya Keer, p. 46, *B.R. Ambedkar and Human Rights*, Vivek Publishing, Delhi.

