

IMPACT OF GLOBALIZATION ON CONDITIONS OF INDIAN BAHUJAN (SC,ST,OBC AND MINORITIES)

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1. ABSTRACT

Globalization has been a buzz word in recent times mainly with regard to economic point of view, where as human history is in itself is a process leading to globalization.

The contemporary process of internationalization dates back to the emergence of capitalism in Europe in the late Middle Ages. When compared to the developed world, the history of Latin America and the Caribbean has been strongly influenced by this phenomenon to a greater extent ever since the late fifteenth century [1]. If It is seen in its true sense, Spread of Buddhism to other parts of the world from India was the first attempt of globalization in Human history. With the consolidation of capitalist forces in America and Europe, their dominance in world economy lead to the emergence of present form of economic globalization. Socio-cultural diversities in under developed nations like Latin America & east Africa and ever consolidating structured caste discrimination in India, paved the way for developed economic forces to make inroads in the these nations. Though their objective of globalization is to influence the economic liberalization, it intensely impacted socio-cultural and political structure of these nations. Some nations like China could harness the benefits of the globalization for their advantage. But Nations like India surrendered to developed nations for the benefit of few people, thus effecting the living conditions of bahunjan who are in majority and belonging to scheduled castes, Tribes, OBCs and Minority classes.

This paper is an attempt to bring out the pros and cons of globalization and its deleterious effect on the lives of marginalized people in India. Ways to counter the negative influences on the lives of Dalits, OBCs and Minorities, through Dr BR Ambedkar's economic point of view, are also discussed in this paper.

Key words: *Globalisation, Bahujan, Caste, economic conditions.*

2. Introduction

History of economic Globalization is categorized in to three important stages- Pre Modern, Modern and Post Modern ages. Roots of the present form of globalization can be traced back to the

emergence of capitalistic economic forces in 16th century. Historians opined more often than not, that Buddhism was spread across South East Asian countries, China, Japan and Egypt during and after the period of Samrat Ashoka, which could be called as the first Globalization of Ethical, Rational and social values. It was stated that, Even Jesus Christ got influenced with the principles of Bhudda's teachings which lead him towards a selfless service to the people.

The propagators of globalization predicted a rapid development of Africa, Asia and Latin America and argued that that divisions between 'developed' and 'developing' nations, 'First' and 'Third' worlds, would become less significant and eventually meaningless. But the scenario and conditions of life in these countries after globalization of their markets shows all together a different picture when it is analyzed in the perspective of marginalized people.

Though it was recorded by the historians that India had a golden age and golden period under the ruling of socially conscious rulers, Dr B R Ambedkar clearly pointed out that the caste structure which has been in practice since ages lead India towards poverty. Though rich in natural resources, underutilization of potential of Bahujan (majority people belonging to SC,ST, OBC and Minorities) for the economic activity in India was the reason for continued poverty and backwardness.

Present form of globalization which opened gates in India for Privatization and liberalization appeared to the world that the country is progressing with the improvement in GDP over the last 20 years. But if the enablers of the improvement in GDP are studied in depth, it is evident that more than 49% of GDP is through services sector which has been influenced by the developed nations.

Globalization destroyed the Agriculture and reduced its share of GDP to 14% in 2012-13 from 33% of GDP in 1993-94 and converted, most of the dalits and other OBCs who are dependent on agriculture for their livelihood, to a mere daily labour. The gap between rich and poor widened and 80% of the wealth accumulated with increased GDP is grabbed by 5% of the people who mostly belong to upper castes of India.

Caste system in India prevented 85% of the people from participating in economic activity since ages. They were surviving as agricultural labour and other artisans on the mercy of upper caste land lords and rulers. After independence, though courtesy Dr B R Ambedkar India progressed as a democratic nation, it remained poor hitherto as the economic forces are controlled by very few upper caste leaders in ruling and Business men.

Opening of doors for global economic forces destroyed India's Agriculture, thus destroying the lives of dalits, OBC and minorities and improved the assets of upper caste rich people. In the name of improving efficiency, lives of majority of the people are kept in the hands of few rich company

owners belonging to few upper castes.

History taught the world that Buddhism which was spread and globalized during the time of the rulers who adopted Buddhism as their way of life, could elevate the rational thinking and ethical values amongst people of various countries. Dr B R Ambedkar pointed out that the Indian economic forces shall be in the hands of majority of the people to implement policies and economic activities beneficial for all the people, particularly those who are treated as untouchables, lower castes and minorities.

We conclude and suggest in this paper that all Bahujan, who were the sufferers and who are further getting driven to poverty by the ruling of upper castes, shall consolidate themselves in to a political force. This is immediate necessity to grab the power from representatives of few upper caste and rich people and to control the economic activity to influence the socio cultural and ethical values of the entire nation by patronizing the rational thinking through Buddhism.

3. History of Globalization

Different people in different periods of time interpreted globalization as different forms as it is believed that human history is in itself a process leading to globalization [2]. The capitalistic economic foundation of globalization is laid as early as in 16th century and following 5 stages are laid.

1. 1400-1750 emergence of nationalism in Europe
2. 1750-1875 Initial phase of internationalization.
3. 1875-1925 conceptualization of the world as one international society
4. 1925-1965 Cold war, emergence of United nations Orgn and third world countries

1969-1992 Space exploration(search of international areas for expansion)

In early 90s, Open economies grown much faster (at 4.5%) than closed economies(0.7%) and it was presumed that globalization would help all nations for faster growth.

As per the information available in the history, Globalistion can be categorized as the following:

Globalization of Rational thinking: Dr B R Ambedkar mentioned in his book on —Buddha and his

Dhamma that Buddha was nothing if not rational and anything attributed to the Buddha which did not relate to man's welfare cannot be accepted to the word of the Buddha. Buddhism which was based on the principles of rational thinking and teachings of Buddha disseminated to many parts of the world mainly because of its positivity towards happy living. Lord Buddha the first original thinker in the human history taught the world that rational and positive thinking and equal opportunities to all people including marginalized, shall be the main motto of the society.

The main reason for the spread of Buddhism into Southeast Asia was the support of the emperor Ashoka himself (BCE 270 - BCE 232) the third and the most powerful Mauryan emperor, who created the first pan-Indian empire[3]. The Buddhist philosophy, was patronized by some of the Indian emperors and was spread to different parts of the Indian subcontinent and subsequently to the world.

King of Sri Lanka himself became a Buddhist, and Mahindra then supervised the translation of the Theravada canon (written in the Pali language) into Sinhala, the Sri Lankan script. He also helped in finding a monastery named Mahavihara, which became the main supporter of the Theravadin orthodoxy in Sri Lanka for over 1,000 years.

Japan emperor Yomei (CE 585 - CE 587) adopted Buddhism, and the Japanese began to travel to China in order to learn from the Buddhist teachers. Number of indigenous Buddhist schools developed in Japan. Yomei's son, Prince Shotoku (CE 574 - CE 622)

propagated Buddhism in and around Japan. Buddhist king Relbachen (815-836) was the one who was the reason for '—dissemination" of Buddhism to Tibet.

Today, some scholars believe that Jesus Christ might have been inspired by the Buddhist principles, as the Gospel of Thomas and many Nag Hammadi texts reflect this possible influence. In Jesus Christ's time Buddhism was already five hundred years old and had spread from India, east to southeast Asia, north to central Asia, and west to the Middle East.

Socio-cultural Globalization: The spread of Ethical and cultural dimensions is also termed as Globalization of values, which has a long history linked to the aspirations of international civil society resulted out of American and French revolutions in the late eighteenth century. French revolution's Declaration of the Rights of Man and of the Citizen and those human values strongly influenced the independence movements in Latin America and the Caribbean, which began when the Haitian revolution broke out in 1791 as a direct consequence of the French revolution. Whereas the civil and political rights protected in the Universal Declaration of Human Rights adopted within the United Nations are rooted in the liberal movements of the late eighteenth century. In addition, feminist internationalism had a decisive influence, throughout the twentieth century, on the recognition of women's equal rights, while environmental internationalism has played a major role since the 1960s.

Globalization simultaneously undermines and also fosters cultural diversity. Indeed, whole segments of the world population feel that their unique histories and the values that govern their communities are under threat with the globalization. At the same time, however, globalization influences the cultural identity of different communities when it is attempting to create a common global economic community.

3.3. Economic Globalization:

This form is the most recent form of globalization, which has been drastically influencing the lives of the majority of the people worldwide. There are mainly three periods in the evolution of economic globalization.

3.3.1. **Pre Modern Globalization:** Entities such as the Roman Empire, the Mongolian Empire or Imperial China are considered early forms of globalization. Technical and socioeconomic constraints hampered the full realization of the benefits of globalisation in these empires. The colonization of the Americas led to significant influxes of gold and silver in the European market late 16th and early 17th centuries and laid first steps for the initial economic globalization.

3.3.2. **Modern Age Globalisation:** industrial revolution permitted the development and expansion of capitalism, particularly through mass production and consumption. The

output of mass production required new markets for its consumption and as a result of this, International trade became necessary. This process accelerated in the late 19th century, particularly after the Berlin Conference of 1884 that marked the partition of Africa among colonial powers.

3.3.3. Post Modern globalization: Globalization Consolidated after world war 11 with the emergence of bigger multinational corporations and processes of trade liberalization became important driving forces. Europe and America permitted the true realization of an integrated and interdependent global economy, particularly by improving transportation, networking and communication.

4. Negative Impact of Globalization on “third world”

A person sitting In London can order everything by telephone available across the globe, while drinking his tea. They are delivered to his door step. Racial and cultural rivalries were militarized and imperialistic approaches were adopted to gain control on the economic forces. An extraordinary economic progress of man came to an end in August 1914. VM Yeates, a famous novelist critiqued the financial forces of globalization as they created the World War I. The final death knell for this phase of globalization came during the gold standard crisis and Great Depression in the late 1920s and early 1930s. Globalization in the middle decades of the twentieth century was largely driven by the global expansion of multinational corporations based in the United States and the worldwide export of American culture through the new media of film, television and recorded music.

In late 2000s, much of the industrialized world entered into a deep recession. Some analysts say the world is going through a period of deglobalization after years of increasing economic integration. Up to 45% of global wealth had been destroyed by the global financial crisis in little less than a year and a half **[4]**

Globalisation has led to the increase in vulnerability and poverty of human populations. Social inequality causes an unequal exposure to risk by *making some people more prone to disaster than others.*

Latin America and the Caribbean is a melting pot of cultures in which diversity and universality are mixed and blended. This region is home to over 400 indigenous peoples comprising 50 million individuals who have gradually been strengthening their ability to organize politically, to assert their ethnic identity and to defend their culture. Five countries account for nearly 90% of the region's indigenous population: Peru (27%), Mexico (26%), Guatemala (15%), Bolivia (12%) and Ecuador (8%). The Afro-Latin and Afro-Caribbean population totals almost 150 million persons, most of whom live in Brazil (51%), Colombia (21%), the Caribbean sub region (16%) or Venezuela (12%). The globalizers predicted rapid development of Africa, Asia and Latin America. But in reality, the economic growth of those counties hasn't improved much, rather their ethnic identify is impacted with colonization and aggressive import of corporate culture.

In India, Majority of population belonging to Scheduled castes and tribes(25%), Other backward classes (45%) and Minorities(around 13%) who are more prone to disastrous vulnerability and poverty due to their long stretched social and economic discrimination.

Cooperative behaviors could help to diminish the extremes in poverty and in exclusion. The skills and methods of international social work could help to overcome limits of —big plans of —big planners – politicians, and international institutions, which do decrease poverty but they cannot see the hidden effects of growing extreme poverty and exclusion because they are for them invisible. —Development must be about people and therefore focus on building people capacities (Amartya Sen in Pinstrup-Andersen and Sandoe 2007).

5. History of Caste structure in India

The origin of the Indian caste system has many theories behind it. Some of them are religious, while others are biological. The Varna hierarchy is determined by the descending order of the different organs from which the Varnas were created.

Historically, however, it is believed that the caste system began with the arrival of the Aryans in

India around 1500 BC. Aryans laid out social and religious rules which stated that only they were allowed to become priests, warriors, and businessmen of the society. The Aryans possessed a particular principle of social ordering called Varna Vyavastha, which was based on the four hierarchical divisions of function in society. They were placed in order of decreasing importance: religious and educational functions, military and political functions, economic functions, and menial functions . The Aryans organized themselves in three groups. The first group, Rajayana (later changed to Kshatriya) were the warriors, which were followed by the Brahmans, who were the priests. These two groups constantly struggled for political leadership among the Aryans. Eventually, the Brahmans became the leaders of the Aryan society. The final group consisted of the farmers and craftsmen, and were called the Vaishyas . The Aryan conquerors subdued the locals and made them servants. In this process, the Vaishyas became the landlords and businessmen of the society and the locals became the peasants and craftsmen. These three classes constitutes very few in number compared to the fourth category called Sudra and Untouchables, which constitutes majority of the population.

Around 6th century AD, many individuals of the lower castes who were getting fed up of suppression turned to Buddhism. Buddhism actually began as a reaction to the violence of Hindu society, including the brutality of the caste system. Buddhism concentrates not on the society, but on the individual, thus separating religion from the interests of the ruling and dominance. In Buddhism, one is no longer born into a position due to past injustice.

It can be seen that caste continues to play an important role in the dynamics of social and political interactions within India. Majority of the people belonging to the lower castes remained poor in all spheres of life. **Dr BR Ambedkar** says *“It is true that Caste rests on belief, but before belief comes to be the foundation of an institution, the institution itself needs to be perpetuated and fortified. My study of the Caste problem involves four main points: (1) that in spite of the composite make-up of the Hindu population, there is a deep cultural unity; (2) that caste is a parceling into bits of a larger cultural unit; (3) that there was one caste to start with; and (4) that classes have become Castes through imitation and excommunication”*[5], “The Out-caste is a bye-product of the Caste-system. There will be out-castes as long as there are castes. *Nothing can emancipate the Out-caste except the*

destruction of the Caste-system. Nothing can help to save Hindus and ensure their survival in the coming struggle except the purging of the Hindu Faith of this odious and vicious dogma."(Dr Ambedkars Interview to Harijan magazine 11-2-1933 issue, started by Gandhi).

6. Globalisation and poverty

Poverty has been termed as the most significant problem confronting the modern world. 1.22 billion people or 28% of the global population in 1990 are absolutely poor, living on less than 1 USD a day (Pinstrup-Andersen and Sandoe 2007, 131). This could be brought down only to 1.09 billion people or 21% in the year 2001 (Pinstrup-Andersen and Sandoe 2007, 131). poor people are benefited very less with in the countries by globalization is the confirmation given by The UNDP report 2003. The impact of globalisation on internal poverty relates to both developing and industrial countries. It can be said that the more poverty is —hidden, the more severely it affects individuals and communities.

One of the United Nations' (UN) conclusions was that globalization brings massive inequalities. The same is confirmed even by U.S. Central Intelligence Agency (CIA) It also says that the benefits of globalization do not reach the poor and the process inevitably brings increased global protest and chaos. Economic globalization has only proved to be successful in making global corporations and a few elites wildly wealthy. This is proven by the fact that out of the largest 100 economies in the world, 52 are now corporations. Total wealth controlled by people with assets of at least \$1 million nearly increased four times to \$27 trillion by the year 2000 from a level of \$7.2 trillion in 1986..

According to the wealth-X and UBS billionaire census report 2013, The total wealth of **India's 103 billionaires has increased from USD 10 billion to USD 180 billion.** Globally, there are 2,170 billionaires as of 2013, with a combined net worth is more than the GDP of every country except the United States and China.[6]

Contrary to its claims, wealth generated by globalization does not trickle down. Rather, the rules lock the wealth at the top, removing from governments and communities the very tools necessary to redistribute wealth, protect domestic industries, workers, social services, the environment, and sustainable livelihoods. Economic globalization policies as enforced by the World Bank, IMF, and

the WTO actually have far more to do with creating poverty than solving it. Free trade requires that all countries adopt the same economic model, thus eliminating variations that might slow down the smooth global operations of major corporations as they seek new resources, markets and cheap labor. It is not efficient for global corporations when individual nations are permitted their own expressions of what is best for their people via their own democratic law [7]

In 1997 the richest fifth of the world's people obtained 86 percent of world income; the poorest fifth received just 1.3 percent. Among 147 countries defined as within the 'developing' world, 100 had experienced 'serious economic decline' over the past 30 years.

The 20th century has seen international trade and the income gap between rich and poor nations increase. Some anti-globalists perceive that international trade and the widening of the income gap between rich and poor countries to be correlated. The World Economic Outlook studied 42 countries for which data was available for the entire 20th century and reached the conclusion that output per capita has risen but that the distribution of income among countries has become more unequal than at the beginning of the century (IMF, 2005)

Globalisation process in India

Globalisation for India is termed as

- The Mcdonaldization of the world
- The conquest of American style capitalism
- The dictatorship run by unelected bureaucrats in the world trade Organization(WTO) and International Monetary fund [8]

Actual globalization in India initiated slowly with the introduction of Industrial Policy 1980. Although the Industrial Policy Statement, 1977 had announced the relaxation in remittances of profits, royalties, dividends and repatriation of capital of foreign companies, the Industrial Policy 1980 set the tone of liberalization in a slow but steady pace. Industrial licensing was streamlined and made easier. Provisions in MRTP Acts were modified to simplify business transactions. Export-Import norms were also changed. The GOI - transferred most of the items that were earlier imported through State Trading Corporation to Open General License (OGL), wherein these imports and

exports could be routed through private firms. Increasing the number of items in the OGL meant a greater liberalization on the export and import of items to and from India. The roots of the present globalization process in India lie way back in the 1980s. India started to liberalize trade in 1977-78. This open policy increased the number of items in the Open General License (OGL)

In the Uruguay round of negotiations of GATT 1994, India signed the agreement on trade related investment measures that has forced India to do away with protection of Indian industry from severe global competitions within five years. Of the 13 investment measures that were identified to distort global trade, India has been using as many as eleven of the measures to meet the myriad needs of social and economic development of the country.

7.1. Globalisation impact on agriculture

New economic policy of 1991's globalization extended its influence on Agriculture also when compared to the other parts like liberalization and privatization. The following are the effects of globalization on agriculture[9]

- Domination of Trans national corporations on the peasants and poor people of developing countries like India
- Traditional rights of Indian farmers for developing and selling seeds were taken over by the protection of Plant breeders rights.
- Removal of input subsidies adversely affect the output of the crops thus multiplying the miseries of the farmers of India.

1997 World Bank's Human development report states that least developed countries are losing their GDP every year thus making them not able to pursue welfare and anti-poverty measures for poor and lower classes.

As a result of globalisation, the planned expenditure on agriculture is reduced to 4.9% in ninth five year plan compared to 12.7% in third five year plan. 33% of GDP from agriculture in 1993-94 reduced to 13.7 per cent in 2012-13 which was 51.9% in 1950-51, due to shift from traditional agrarian economy to industry and service sectors[10]

Present India is a major player in software at international level, which is generally perceived to be supporting the Rich, Upper middle class and Middle class. Where as India has a capability to develop as a dominator in agriculture as well, if intellectual property rights and trade related guards are provided, which will help for farmers and poor people.

Developed countries cost of production of agricultural goods is less due to the protection and guards given by their countries compared to India. Thus the return on agricultural products is much less due to falling prices with the competition from international goods, leading Indian farmers towards sever poverty to commit suicides.

7.2 Globalization and Consumerism

Daily life has been commodified or commercialized with the mental model created by globalization. The themes and underlying values of many American and European movies, television programmes and advertisements regularized the materialistic assumptions about what counts as – a good life or –a life worth living.

As a result, globalisation has created a global consumer culture. Market size of Indian cosmetics industry which is currently estimated at Rs.10,000 crore will double to be worth Rs. 20,000 crore by 2014. Top leading Companies for whom India opened the doors are

1. **Lakmé** is the Indian brand of cosmetics, owned by Unilever.
2. **Revlon** is an American cosmetic for skin care, fragrance, and Personal Care Company founded in 1932.
3. **Oriflame Cosmetics S.A.** (Luxembourg) is a cosmetics group, founded in 1967 in Sweden
4. **The L'Oréal Group** is the world's largest cosmetics and Beauty Company
5. **Chambor** cosmetic line is a blend of the finest traditions in terms of radiant color, soft texture
6. **Maybelline** is a makeup brand sold worldwide and owned by L'Oréal.
7. **Avon Products, Inc.** is a US cosmetics, perfume and toy seller with markets in over 140 countries across the world.
8. **Make-up Art Cosmetics or MAC Cosmetics**, is a manufacturer of cosmetics which was founded in Toronto, Canada
9. **Color Bar cosmetics** are one of the leading brands of color cosmetics in India.
10. **Street Wear** is a young, funky and hip brand which globally positioned

To expand their market in India, all these brands managed to create madness amongst Indians mostly women with all of a sudden achievement of Miss world and Miss Universe crowns. Once can understand how and why Indians became world beauties over night which they never won earlier. Once the market improved in India, these crowns shifted some other countries where they want to expand their markets.

7.3 Globalization, culture and societal structure in India

Globalization affects human cultures from various perspectives. Globalization represents a challenge to cultural and local languages. United Nations' study (Al-Jazeera, 2001) shows that half of local languages in the world are expected to disappear. This could lead unenthusiastically to marginalizing many local cultures. Scientific and economic superiority of the US and the flow of information technology assist in imposing certain languages in particular English. There is no doubt that language has significant impact on cultures and, therefore, the dominance of English could contribute to the emergence of a global and intercontinental culture which may wipe out traditions, customs, and values of many societies and marginalizes their cultures .

The free economy and the development of technology have negative impact on laborers. As known, twenty percent of the world population is producing the needs of all population in this world, while most of the rest 80% are unable to find a suitable source of income. This is serious because underprivileged people are expected to revolt against their bad conditions

This is possible with the growing decline of state's power to the favor of private sectors, on one hand, and to the growing decrease of the governmental expenditures on social and public services such as health, education etc., on the other . In this, globalization is a source of social instability and class disparity. [11]

A United Nations-backed study by Oxford University revealed that poverty in at least eight Indian States — Bihar, Uttar Pradesh, Rajasthan, West Bengal, Orissa, Madhya Pradesh, Chhattisgarh and Jharkhand — was worse than in some of the poorest countries of sub-Saharan Africa. It can be seen

from the table that these states remained poor as they are the home for 30 crore Scheduled caste and Scheduled tribe people, which is bigger than all the Latin American countries put together.

sc st Population in eight states			
	lakhs		
	SC	ST	SC ST
Bihar	165	13.3	178.3
UP	413	11.3	424.3
Rajstan	122	92.4	214.4
West ben	214	53	267
Orissa	71.9	95.9	167.8
MP	113	153	266
Chattishg	72.7	78.2	150.9
Jarkhand	39.9	86.5	126.4
Over all	2013	1042	3055

Out of total population of SC and STs in the country's population, these 8 states accounts for more than 59% . The benefits of globalization if any to the nation are not reached to these people.

8. Impact of globalization on Indian Bahujan (SC,ST, OBC and Minorities)

As explained above, though there were many attempts in the guise to open up the markets to multinationals in the name of globalization, real boon was given during 1990's ruling regime of India. As can be seen by the statistics presented by governments. There is a growth in total GDP and India is projected as a third richest country in the world after China and USA. As can ne seen from the table, % share of Agriculture is getting diminished and Services share is Increasing. Since 1990's there hasn't been much change in Industry's share.

Share of sectorwise GDP

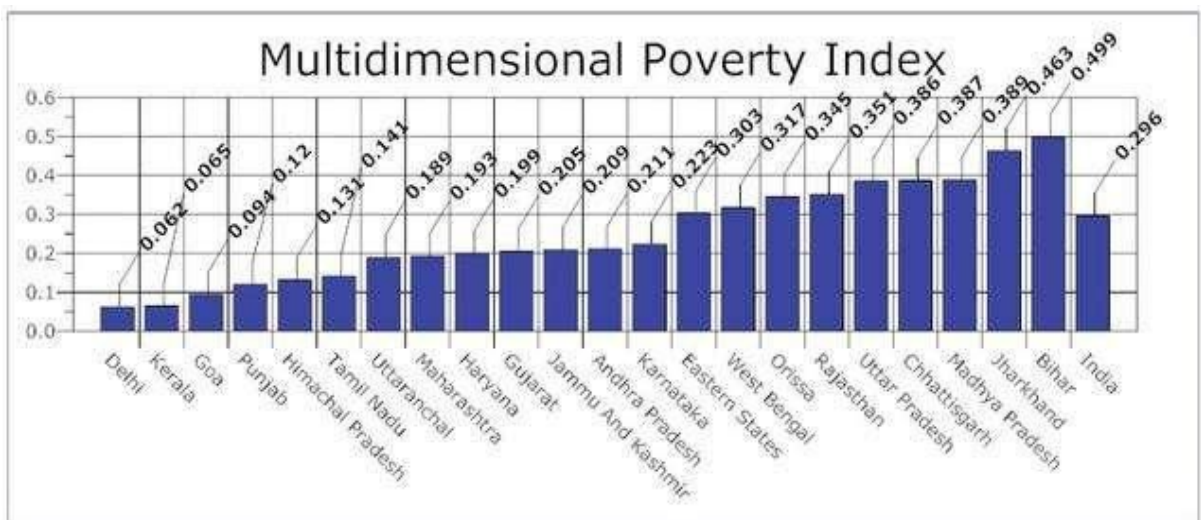
			% share of total GDP				
	GDP in Rs crores	Agriculture & allied Services	Agriculture	Industry	Mining & Quarrying	Manufacturing	Services
1950-51	279618	51.88	41.83	16.19	1.84	8.98	29.54
1990-91	1347889	29.53	24.94	27.63	3.48	15.08	42.55
2000-01	2348481	22.26	18.71	27.25	2.96	15.46	50.49
2013-14	5741791	13.94	11.87	26.13	1.86	14.94	60.05
Source: Budget Document Government of India 2013							

From this it is evident that there hasn't been much change in the lives of the Majority of people who are called as Bahujan as most of them are either depending on Agriculture or agriculture related areas. Neither Industry nor Services are approachable to these castes and the GDP generated out of these areas doesn't belong to the marginalized castes. In spite of boon in GDP, it can be seen from below graph that Poverty in India hasn't changed much when all the dimensions of poverty are considered.

Now with new instrument called "multi-dimensional poverty index" it is found that 81% are the MPI (Multi-Dimensional Poverty Index) poor and their poverty is similar to the one in Mozambique that **66% of the scheduled caste are poor and similar to those in nigeria** and 58% of the backward castes are MPI poor. The two sides of India are in stark contrast-India Shining/India Not Shining . the surprising fact is that there are more poor people in eight Indian

States than in the 26 poorest African states combined [13]

But since 1990, when the process of liberalisation began, there has been a distinct decline in the state's role in the social sector and consequently the Dalits have to depend on a market-driven economy, which denies them access to education, housing and employment. Access to common property resources and the public distribution system is also being denied. They fear that privatization of water sources and corporatisation of forest land will further marginalise them. Same fate was faced by the marginalised communities in Nepal, Bangladesh, Pakistan and Sri Lanka and the Burakumin group in Japan. ``Globalisation of culture and cultural nationalization have to be resisted,'



Over many years since independence all the Governments headed by Rich and elite castes and class tried show to the world that they are taking all steps to bridge the gap between Dalits and other people. One such initiative is SCP (special component plan)—a policy for dalit welfare. The Report of the Working Group on Empowerment of Scheduled Castes during Eleventh Five Year Plan (2007-2012), with Prof. Sukhadeo Thorat as Chairman, had the following critique about the implementation of SCP by the Centre and the States of India:

—The strategy of Scheduled Caste Sub Plan (earlier known as Special Component Plan for

Scheduled Castes) is one of the important interventions through the planning process to give focused attention to social, economic and education needs of Scheduled Castes... It has, however, been observed that this important initiative is not getting the priority and importance that it deserves. Many of the States are not formulating and implementing SCSP as per the guidelines issued in this regard. The allocation under SCSP has not been commensurate with percentage of SC population of the States

It has also been noticed that even if notional allocations are made, the level of expenditure under SCSP has been much lower than the allocated amount. As a result of allocations under SCSP being lower than the required levels, the objective of bridging the gap between Scheduled Caste and the general population, measured in terms of various indicators of social and economic development, is far from being achieved [14].

9. Dr Ambedkar's View on Globalization and his solution for Indian "Bahujan" for their permanent emancipation:

Dr BR Ambedkar says *"My social philosophy may be said to be enshrined in three words: liberty, equality and fraternity. My philosophy has roots in religion and not in political science. I have derived them from the teachings of my master, the Buddha. "*

He reiterated that —the struggle for political freedom should be thoroughly embedded in the social democracy, which in turn is primarily based on social emancipation and empowerment of ex-untouchables while making their participation in the local structures of power active and significant.

Dr Ambedkar in his writing on —Buddha or Karl Marx|| categorically agreed with the ideas of Marx with respect to the distribution of land and wealth to all people. He contradicted only to the means to achieve that. He proposed the path suggested by Buddha for achieving this goal. This clearly indicates that, Dr Ambedkar had always been supporting the idea of authority on the economic fruits of the nation to all people of the nation. Later part of his journey in the social movements, he went on propagating the Idea that, Untouchables with the support of Backward classes who are treated as lower class citizens, shall rise to the level of capturing the power and control the economic means of the nation to do good to Bahujan (Majority people).

If all aspects of globalization which are discussed in above paras are understood and tried to conclude in Dr Ambedkar's view point, the following points emerge.

Dalits today have fought and achieved some place in education largely due to reservations. And this section can organize a movement of caste annihilation as a long-term project by moving towards capturing collective control of the new forces of production. This can become the basis of an alternative for annihilating caste.

This alliance with non Dalits would facilitate their own liberation along with the liberation of all, because this would give a way out for their emancipation from the old caste oppression. Hence the toiling castes which are alienated today from the caste-class struggle will be coming into the fold of a great alliance of oppressed castes toward liberation.[15]

Growing national and global alliance of people, irrespective of caste, creed and religion believe that that both the caste system and its consequences – the practice of untouchability and discrimination – must be abolished.[16].

Dr Ambedkar says “ I am conscious of the fact that if women are conscientised the untouchable community will progress. I believe that women should organize and this will play a major role in bringing an end to social evils ... the progress of the Dalit community should be measured in term of the progress made by its women folk.” (Dr. B. R. Ambedkar, speech to the Dalit Mahila Federation in 1942 (Smith, 2008).

In the aggressive globalized Era, Indian Women are portrayed in Movies, TVs, Clubs and Gatherings as the icons of beauty and are transactable as a consumer good. To achieve this objective, International brands of cosmetics are pumped in to India particularly attracting women. Rich class women who had control on the money could manage themselves, but women belonging to Scheduled caste, Tribes and backward classes became easy targets for such attractions thus effecting their psychological and physical needs. Some argues that it is an avenue for liberation of women, but in reality it is opening up a huge market of cosmetics for international brands.

Globalisation is based on the principle of unrestrained functioning of the free market-economy.

here in state is reduced into a sort of security mechanism to protect its citizens from internal disruption and external threats [17]. State is not supposed to care for the social and economic interests of its citizens. In reality, the same has happened. All the wealth generated by the nation from the common natural resources is either shared by the multinationals or major chunk of it is grabbed by the rich, denying minimum share to the Bahujan.

Dr Ambedkar's solution to this problem is —to gain control on the economic forces by the majority people belonging to the lowest strata of the Indian caste system, so that the output of common effort is reached to the people of entire nation, but not few hands.¶

Conclusion

There is a common opinion which is being spread by Government, press and other Business organizations that, India has made an astounding progress in the areas of technology, infrastructure, machinery, science, space and even nuclear research since 1991 India's New Economic Policy. It has been discussed in this paper with the support of statistics that the progress has meant very little to dalits. Most of them continue to live without basic amenities of electricity, sanitation, and safe drinking water. It must be changed to a very different system, which is based on values and institutional relationships that place human beings and nature above percentage returns on investment. It was recorded in History that the ethical values of Buddhism were globalized with the support of rulers who believed in them. They enabled spreading of the Buddhist philosophy across the countries. The concept of Globalization which mostly helped the rich and elite has been designed, spread and executed by Rulers who support multi nationals. It was inducted by the Rulers in to India to rob the national resource of the country which otherwise shall belong to all people. The negative impact on Dalits and other marginalized classes could not be obstructed or prevented by any one as they always been left as ruled classes.

In order to emancipate these masses from the clutches of caste, poverty, discrimination and counter the deleterious effects of globalization, **Dr B R Ambedkar** towards end of his long journey left only one way. His final option spelt out by him very categorically in his address to his people is —Educated employees and middle class of Scheduled caste, Scheduled tribe and other backward classes shall unite all the depressed classes under the leadership of SC and ST to capture the power of controlling political and economic forces¶ and support the Idea of

converting India as —Prabuddha Bharatl for establishing their permanent rule. He warned that no Government can be permanent in popular democracy, but the fight and effort to establish the rule of Majority shall continue. The above shall only be the ultimate objective of any Buddhist, Ambedkarist or beneficiaries‘ of reservations. Because the *spread of Rationality of Buddhism, equality of Ambedkarism and Progress of the nation through the progress of masses can be achieved only through the philosophy of Dr B R Ambedkar.*

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