

Globalisation, Women and Work

What Are We Talking About?

From the standpoint of women workers, especially those in the third world, the 'anti-globalisation' agenda makes no sense. It would simply deprive them of considerable employment opportunities as also the possibility of improving employment conditions through global solidarity and coordination. A much more sensible objective would be concerted action to shape the global order in accordance with a women's agenda. This would in the first instance mean working for an extension of the reach of international law, and for democratic institutions of global governance. If capitalism is acting as midwife at the birth of a borderless world, shouldn't we be ready to nurture the new arrival and imbue it with our values of justice and love instead of trying to push it back into the womb of history?

ROHINI HENSMAN

An intelligent extra-terrestrial being coming to earth and hearing all the talk about globalisation might well conclude that humans have only just discovered that their planet is (roughly) spherical. Over the past decade, the term has been on everyone's lips and a huge 'anti-globalisation' movement has arisen, yet few people bother to define what globalisation means. We hear of 'neo-liberal globalisation', 'capitalist globalisation', and 'imperialist globalisation'; in fact, when we ask people what they mean by globalisation, they describe capitalism (a system based on the exploitation of workers and production for profit), imperialism (the political, economic and military domination over some states by others), and neo-liberalism (the policy of allowing the market to determine everything, including wage levels, health care, education, etc). But if capitalism, imperialism and neo-liberalism can all be defined without reference to globalisation, should it not be possible to define globalisation without reference to them? Surely it is. A reasonable definition would be the free movement of products,

money, ideas and people around the globe. At present, the only major obstacles to such movement are national boundaries, so globalisation would mean the weakening or eventual elimination of those boundaries.

Why is there such passionate opposition to the undermining of national borders? A major development in the last several 100 years was the rise and consolidation of nation states and nationalism, the ideology that all those who belong to the nation have a greater common interest than any group within it has with others outside. 'Imperialism and its world war' grew organically out of European nationalism, as Max Adler put it; the remaining portions of the earth were progressively divided up between competing empires and fought over in two world wars. The desire for freedom on the part of the colonised peoples led to independence movements and liberation struggles; the dominant culture meant that these movements and struggles too took the form of nationalism. There were dissenting views in the early 20th century: for example, Rosa Luxemburg from oppressed Poland and Rabindranath Tagore from colonised India were bitter critics of

'national self-determination' and nationalism. But they were voices in the wilderness at a time when worship of The Nation was acquiring almost religious fervour.

The view of national boundaries as being 'natural' dates from this period. The only challenge to existing nations came from would-be nations claiming the right to 'national self-determination'. The idea that the earth always has been and always will be divided into nations was taken for granted, and with it, the idea that an individual's highest duty is service to the nation. Culture, tradition and development were all defined in national terms. Even class interests, which earlier had been seen as international, were trimmed to fit the shape of national borders. The women's movement valiantly resisted the trend at first, but later in the 20th century lost its internationalist edge.

It is in this context that (re)globalisation appears as something new. Arguably, the first manifesto of the return to globalisation is the Universal Declaration of Human Rights, articulating the belief that the most basic rights of human beings cannot be different in different countries but have to be common for all peoples. Adopted by the UN on December 10, 1948, just one day after the Genocide Convention, there is an intrinsic connection between the two. Both are reactions to the horror of the Holocaust and second world war (including the nuclear bombs dropped on Hiroshima and Nagasaki), the ultimate barbarism, which arises when the universality of human rights is denied. But prior to this, the International Labour Organisation (ILO), founded in 1919 to promote social justice and internationally recognised labour rights, had become the first specialised agency of the UN in 1946. And even earlier, the Geneva Conventions had been drawn up to regulate the conduct of nations during war – circumstances in which national legislation is obviously inadequate. Implicitly or explicitly, these treaties recognise that global regulation is necessary.

In subsequent decades, the UN would pass many covenants and conventions applying to the world as a whole. For example, in 1966 two covenants codifying the rights in the Universal Declaration

Women And Globalisation

Minjie Lin



Women And Globalisation:

Reviewing **Women And Globalisation**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is truly astonishing. Within the pages of "**Women And Globalisation**," an enthralling opus penned by a very acclaimed wordsmith, readers embark on an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve in to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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