

Caste based discrimination in India: some practical solutions to stop these atrocities

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Abstract -

United Nations had a celebrated 125th birth anniversary of Dr B R Ambedkar in year 2016, the person who devoted his entire life for equality and social justice in India. It is necessary for the UNO to understand his contribution for the cause of equality, one of the SDG (sustainable development goals) of the UNO is to combat the inequality in the world. In this article, the researcher has understood the seriousness of atrocities and crime against SC and STs in India. This report will offer an insight into the actions and reactions of hate in the caste based Indian society and attempt to determine the scope for further development and integration with the mainstream of India. Human right is the birthright to ensure dignified life, but caste system in India is abusing human rights. Complete dissolution of this evil practice is the solution for realising the dream of India is becoming a developed country.

1-Introduction-

Indian government's policies towards poverty and caste based atrocities eradication shall be specified, and target oriented because the current approach of defensive politics will never offer any immediate relief. Caste discriminations shall be compared with the practice of apartheid; it's a kind of racial discrimination. If the government is serious enough then why the rate of atrocities is increasing? Why thousands of perpetrators not being penalized? If domestic actions and acts are not sufficient then we must internationalize the issue, why the oppressed are subjected to this injustice, we can watch and understand the gravity of this situation from some cases of Gujarat in India, like the brutal beating of oppressed youths in Una by so called Gourakshaks. These cases of killing and beating of youths happened and happening in states like Gujarat, Rajasthan and Haryana over some trivial things like riding the horse, sporting a moustache or watching the Garba dance. Vaid D. (2007) stated that, thither is a strong connection between caste and the course of study, we can understand from an overall demographic situation that, upper class individuals come from upper caste and lower class belong to the lower caste in India. It's very much true in spite of the government's policies of affirmative actions in India. The term 'Caste' derived from a Portuguese term 'Casta' meaning breed or race. According to Béteille (1965) a caste is 'a small and named group of persons characterised by endogamy, hereditary membership and a specific way of spirit which sometimes includes the pursuit by traditions of a particular job and is normally connected with a more or less distinct ritual status in a hierarchical scheme, based on concepts of purity and pollution.'

2-Related Literature Reviewed-

Dr B R Ambedkar has dedicated his whole life for the upliftment of the oppressed strata in India. Ramchandra Guha (2010) in his book mentioned that many Hindus including Gandhi himself defended the caste system on many grounds, the foremost being the division of labour as necessary for a civilised society. However, Ambedkar said that caste system as such is not merely the division of labour, but it is also a division of labourers. These cases of classification also create superior and inferior classes in India. Pointed out by Thomas Pantham (1986) as an economic organisation, caste, contrasting the perspectives of its Hindu defenders, as it requires the subordination of man's natural powers and tendencies to the exigencies of social conventions based on Hindu scriptures like manusmriti.manusmriti.

In a book by Ketkar S V (1909) wrote that, "The European scholars who study caste in India concentrate their attention on understanding the present. Some of them see the need of considering how this establishment came into being; but they seldom care to think what a thoughtful Hindu thinks about, namely, the future of caste and the possibilities of altering it. As long as caste in India does exist, Hindus will hardly intermarry or have any social intercourse with foreigners; and if Hindus migrate to other regions on earth, Indian caste would become a world problem" according to him, caste is the merchandise of their forefathers who they created this based on several occupations during those times, they may be wrong, but we have to get some means to resolve these barriers, which are not relevant in the modern techno savvy world. Kumar D et.al. (2017) realized that India holds the great organisation, but its poor execution was the major issue, the dominant upper caste and landlords require to suppress lower cost, so the status of an individual is defined by his birth and not by choice nor by accomplishments. Each caste has its own customs, traditions, practices and rites. It holds its own informal rules, rules and processes. The caste Panchayats or the caste councils regulate the behaviour of members. The caste system has imposed certain limitations on the food habitats of the members these differ from caste to caste. As per Valerian Rodrigues (2002) the roots of Ambedkar's philosophy were not in government but in religion, especially the Hindu religion which set the basis of caste system. His socio-political thought began with his critique of Hindu religious belief because of its evil practices of caste system and seeking (or presenting) solutions for untouchables to free from this vicious exercise.

Social exclusion was purely based on caste in India as per Pal, G. C., (2015) Indian psychological literature had provided considerable insights into psychological attributes of caste groups and its linkage to their disadvantages. This article concentrates on the possible functions that caste-based discrimination and violence perform, the adverse social and psychological effects of such social behaviours and their implications for the social exclusion and mental health of the lower caste groups. As discussed by Babar, Aniruddha Vithal (2016) Caste discrimination and atrocities on Oppressed communities is a stigma in Indian society. By virtue of Article 17 of the Constitution of India, the malevolent practice of untouchability is abolished.

All the same, the menace of caste still exists largely in rural countries as easily as in cities in several configurations. In this article an attempt is made to examine the elements of International Human Rights Law and Municipal Laws of India that concerns with the public assistance and legal protection of Oppressed communities. The aim of this research is to show how India failed to conform to her responsibilities under several international human rights conventions to secure dignified life to oppressed classes. There are reports of atrocities and violence against oppressed class that indicate that they are still society's most vulnerable people in a 'fragile' state. Article by Dube, Ishita Banerjee, (2014) reconsiders the past and the present of Oppressed and lower-caste struggle in India, including recent efforts to link caste and race in order to make a common platform against discrimination at international fora.

As discussed by Sahay Gaurang R., (2009) the issues of caste and dominance in the light of field data collected from five small towns of western Uttar Pradesh. The analysis indicates that the resources available in the villages are highly centralised in the workforce of the Jats. Being the most powerful or dominant caste, the Jats control the village level affairs and use various means such as labour hire and wage payment system, the provision of natural fodder and lavatory facilities, informal credit system and the institution of Panchayat, to control the life of the villagers. The article narrates various acts of dominance of the Jats over the Scheduled Castes or marginalised castes. Due to ownership of agricultural land these people of "Jats" community are targeting poor SC and STs to serve them as labourers of their farms

Singh Balwinder, (2018) pointed out that caste is the issue of Hindu faith and scriptures, it's emanating from their past tradition and spiritual feelings.. This view also takes for granted that the processes of urbanisation and industrialization, unleashing the process of modernization, will end caste, eventually creating a transformation from a closed system of social hierarchy to an overt system of social stratification based on individual achievement, merit and hard study. Urbanization of villages by centralization of presidential term could be the solution for eliminating local dominance of caste Hindus. Class and caste are closely related (Bhowmik, S. K, 1979, Vaid D, 2007b, McMillan, 2005; Kumar et al, 2002a) from these subject fields it was remarked that, economic liberation, policy of reservations have benefitted the oppressed masses, but yet its long way to work, they lags behind higher classes in level of education

As found by Deshpande, M S (2010) Vedic texts of the Hindu religion, which have been compiled, legitimized, and translated by the Brahmans, provide the rationale for the hierarchical categorization and the rituals governing social conduct in India. Four Varna system (Brahmin, Kshatriya, visa, Shudra) in Hindu scriptures resulted in over 1000 castes and 25000 sub castes, now during marital arrangements caste is the major factor in India, inter caste marriages were forbidden in the Hindu faith. But from the holy Shri Math Bhagavad Gita book, we found that (Gita chapter-4, verse-13) Lord Krishna said that,

“Catur-varnyam maya srstam guna-karma-vibhagasah
Tasya kartaram api mam viddhy akartaram avyayam”

It stands for “The four categories of occupations were created by me according to people’s three qualities and activities (guna and karma). Although I am the creator of this system, know me to be the non-doer and eternal.” Caste is allocated to person for specific karma, it should not be based on lineage. Gita (Chapter 1, Verse 41 and 40) Krishna said he was allowing the inter-caste marriages in India.

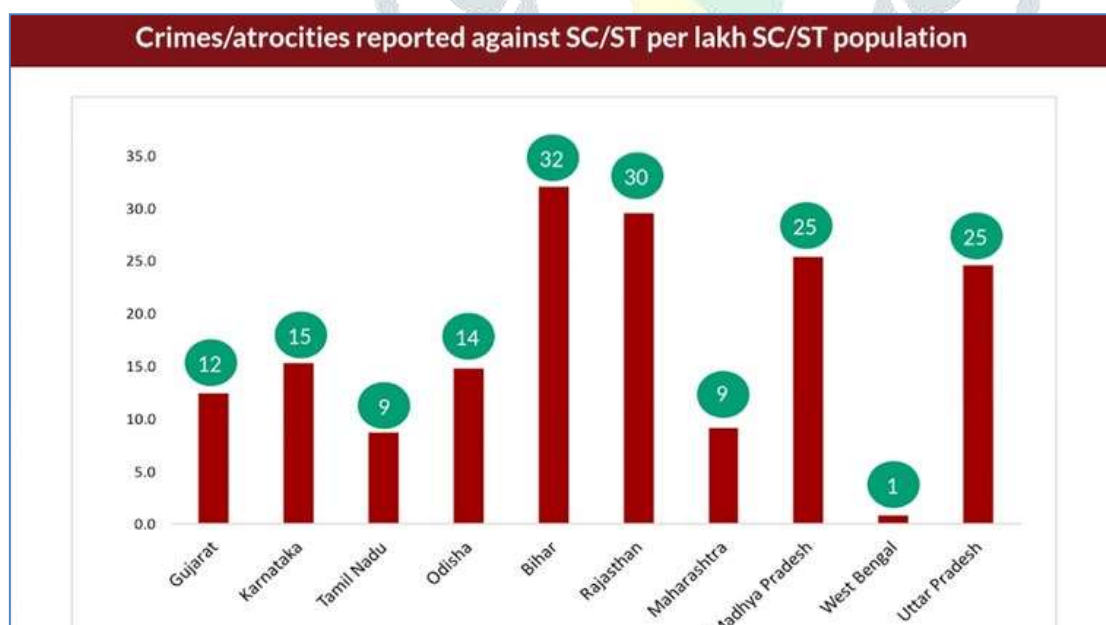
Jodhka Surinder S, (2016) in his empirical research report indicated that urbanization and industrialization are the key for minimization of caste tensions, modernization will end the caste, eventually making a shift from a closed system of social hierarchy to an overt system of social stratification based on individual achievement, merit and hard work. This article is very positive and optimistic in nature.

3-Need of the subject- the background

Climb in the level of crimes against SC and STs after 2015, we can see from fig no 2 and fig no.3. The organic law of India aims at getting the equality amongst all the diverse groups in India, to minimize the caste based crimes. Both the Constitution and The Indian Penal Code provide various parts on individual rights and for some measures to stop caste-based discrimination, but it's the question of implementation.

The Constitution includes specific affirmative measures, for example reservation of seats in the public services, administration, Parliament (both upper and lower house), and setting up advisory councils and separate departments for the welfare of socially and economically vulnerable groups. The Constitution provides that the proper implementation of the safeguards is to be supervised by the National Commission for Scheduled Castes and the National Commission for Scheduled Tribes.

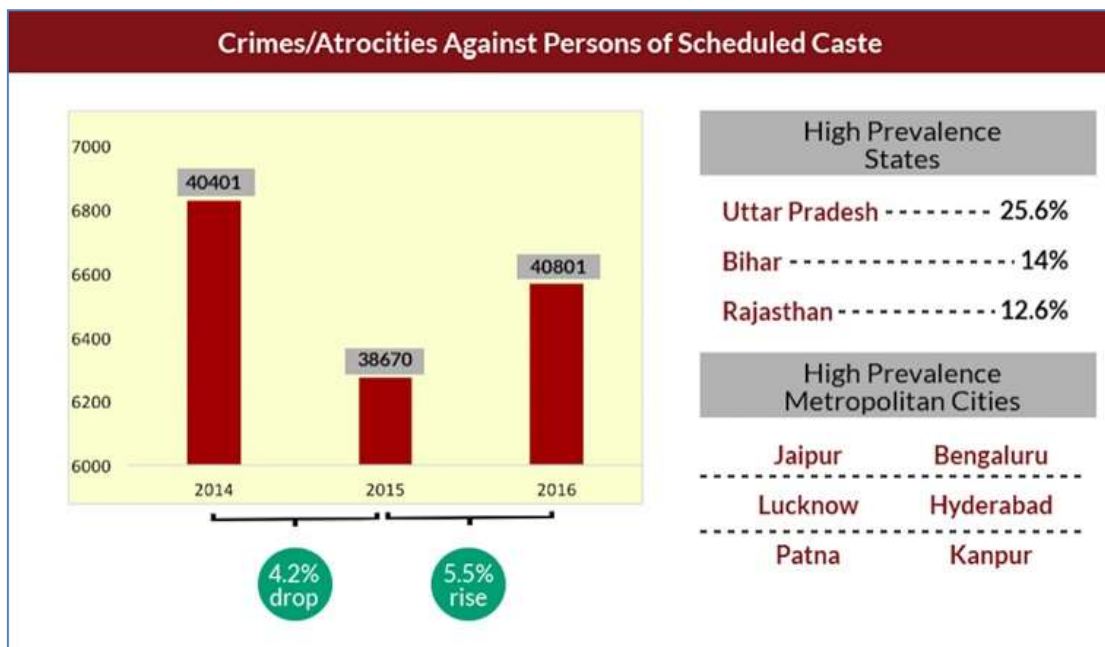
Fig non-1 Caste based crime in Indian lands



Source- Infographics: Swaniti Initiative NCRB data

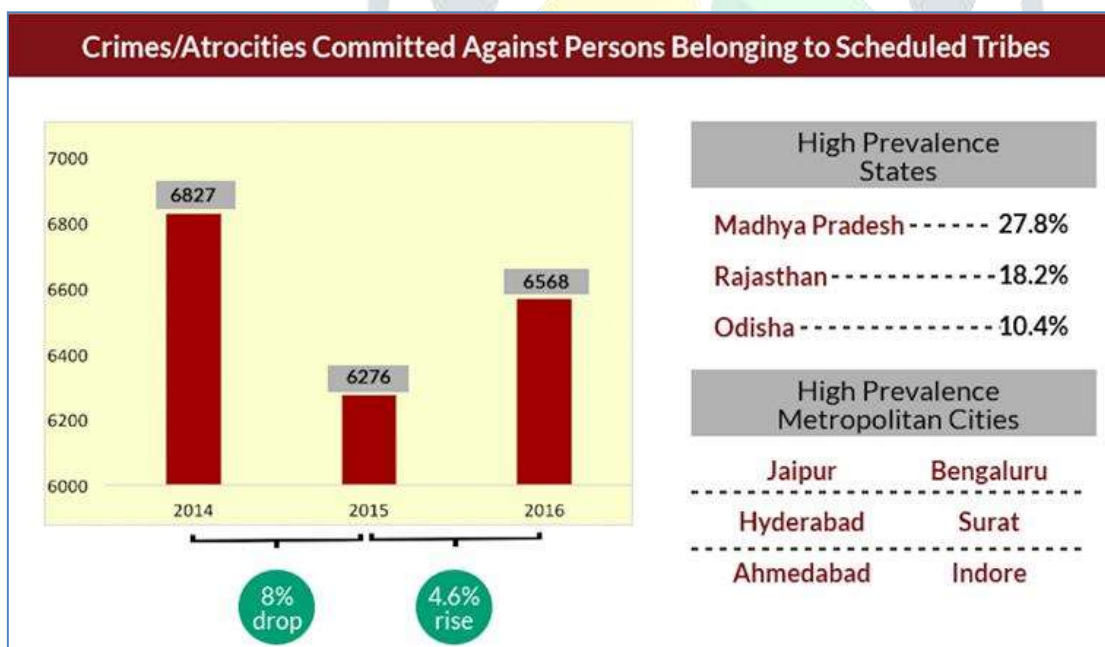
From NCRB (national crime report bureau) data and fig no 1, we interpret that highest reporting of crimes against SC/ STs was seen in states like Bihar, Rajasthan, UP, MP; states like West Bengal reported lowest level of crimes.

Fig non-2 Caste based crime during the year 2014-2016 against SC



Infographics: Swaniti Initiative NCRB data

Fig no-3 Caste based crime during year 2014-2016 against ST



Infographics: Swaniti Initiative NCRB data

Even after 71 years of independence, Indians continued the dominance of caste over the quality of its individuals, this segregation resulted in poverty of SC/ STs in India . Suprisingly, the crime against SC/STs

was reduced in year 2015 over 2014, but what happened after 2015 ? as we see large surge of 5 % in year 2016. This is matter of concern for the individuals who believe in the equality and principles of democracy.

Sharma, S. (2015) provides one of the first analyses of crimes against Scheduled Castes and Tribes in India with a view to understanding how a change in the gap between upper and lower castes' standard of living is associated with the victimization of the SC/ST community. Its due to improvement in the economic condition of SC/ST. Crime rate was positively correlated to expenditure by SC/ST communities. This shows the hatred of upper caste towards the lower caste, they do not wish them to be trained and become autonomous, and free from their hold.

4- Objectives and Research Questions -

Caste based discrimination is prevalent in Indian society. Origin of caste comes from division of labour, but unfortunately, it was converted in to the division of labourers as observed by Dr B R Ambedkar. Researcher wants to understand the issue of caste based crimes in India, wants to investigate possibility of some practical solutions to stop these in humane actions committed by upper caste Hindus. Following are some of the research questions for this article

- a- What is the origin of caste in India?
- b- What are the initiatives by the governments to eradicate these crimes?
- c- What is the current situation on this issue?
- d- What can be done for stopping these hatred crimes?

5-Methodology-

The researcher is curious to understand the events related to caste based crimes in India and to find what can be done practically to solve these matters. Related literature was reviewed; this is the descriptor type of research, based on secondary data. This report is an attempt to look into the complex caste system in India. To recognize whether this type of categorization based on caste discrimination is one of the major obstacles to inclusive economic growth of India.

6-Outcomes-

Some practical solutions based on available literature and present positions,

- i. Promotion and protection of inter caste marriages by the governments- it's necessary to furnish livelihood and security to the intercaste marriage, at the same time, there shall be strict penalties for the honour killers in India
- ii. A ban on matrimony sites, those exclusively working for particular community - some websites are supporting the caste system through the use of technology.

- iii. Removal of SURNAME from the name of individuals - if Indians remove their surnames it will be harder to predict the caste of any individual
- iv. Countrywide Campaigns for stopping violence against SC/ST and the woman - government causes to start intensive campings for casteless society
- v. Priesthood shall be not be hereditary, anybody shall be allowed to become priests in Hindu Temples- anybody with knowledge of that activity shall be allowed to become priests. Govt. shall appoint them from interviews or tests.
- vi. Governments shall provide latest equipments to the scavengers for cleaning related jobs and for sanitation work- use of technology shall be promoted
- vii. Promotion of urbanization where One municipal authority shall govern and regulate ten villages as a group, its centralization of administration- it will be difficult for some local groups to influence the administration's
- viii. Removal of private land ownerships, there has to be nationalization of agriculture lands- because this is the beginning of slavery and the use of bounded labours.
- ix. Ended ban on parallel pseudo legal bodies like khap Panchayat, Jati Panchayats- they are the real risks to the authentic legal system in India
- x. Police reforms - police administration shall be one autonomous body without any political influence. - it's necessary due to continuous interventions by the upper caste politicians in Police actions and activities

Aside from these TEN solutions, governments have to strengthen the laws like the prevention of atrocities against SC/STs act 1989. Only upper caste Hindu misuse this law for resolving their political issues, by making use of helpless SC/STs. Poverty is the major problem in front of SC/STs, inspite of so many initiatives and governments affirmative actions, there is a huge gap in the wealth of SC/ST and the upper caste Hindus.

7-Conclusions -

It was all began with the division of labours, but due to fixation by Varna, system in Hindu religious belief there was no possibility of trend from lower to upper caste, it was concluded the years converted in to strong boundaries and hatred towards each other. At present due to growth in education levels, and turn out in awareness of human rights, ideally, it must be difficult to pressurize any community to do menial jobs of cleaning human or animal waste. Solid waste management will be the major issues of future generations due to, rising waste and its difficulty in disposals will create another tragedy for the environment and human wellness. By adopting the model of PPP-public private partnerships, India can start integrated solid waste management services; practically, these trashes or waste has to the converted into the wealth.

Hence, proper solid waste management shall be in place, which will include proper recycling, generation of energy from waste, conversion of waste into fertilizers. It means the governments had to play very dynamic

role in developing the whole waste management activities right from small hamlets to the metro cities. In this manner, we can do away with the burden of cleanup and sanitation activities, which are held for some oppressed Dalit communities, let them educate and get part of inclusive Indian society. Which is incorporated based on human moral values and where there is no space for any form of discriminations based on race, caste, creed, colour, gender etc.

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