



# Globalisation and Radical Inequality in America and Castism in India

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## Abstract:

Globalisation and Racial Inequality in America and Casteism in India examines the societal mentality of both societies: the Indian and American (Whites). The situation has never been changed, and does not even seem to change even in an era of globalization. In both the societies 'dominant groups' are still in the force to exercise a sort of domestic colonialism. As both the nations entitle to have suffrage, the casteism in India is annihilated by the constitutional amendments while racism by an act of Civil Rights Movement in USA. Still, it is dormant and explicit in different forms. In a globalised nation the acts of repression of suppression of the marginalised are prohibited, yet the national elitists silence and exploit the subaltern women and emasculate the men. While African American women, children and men negotiate their natural identities in USA. Dalits, the former untouchables, attempt to realise their natural identities by the Indian Constitution.

## Keywords:

Savages, Native Americans, Slavery, Racial Discrimination

## Introduction:

Over the past 20 years considerable investigation has explored the process that many have come to label globalization. Attempt have been made to consider globalisation in process in relation to ethnicity, gender, and sexuality. However, race and process of racialisation have recently been taken up as pivotal issues in academic discussion of globalisation and its transformative upshots in racialised American societies. Scholars have come to consider in new social and global spaces, post-9/11 world as an important starting point of globalisation. Hence, there is a need to reflect on significant moments in which economic and political process have been generated and managed through ideas about race in nation to pre-existing social relation of inequality and poverty. In this paper, I enthuse to discuss the theme of racialism in wider American hemisphere. As it has been an intrinsic part of an American society before globalisation was introduce in 1990s. The case is nowhere different about casteism in respect to Indian dominant culture hegemony. This paper tries to explain and hypothesize that even in the era of globalisation these age old practices still prevalent and dominant. At the outset, it will explore the nature of racial inequality in America, both in terms

of its historical variations and contemporary realities, then briefly examine the age in which racism harms many people within racially dominant, and would then lead to the hypothetical assumptions in the beginning. It will, then briefly try to establish a link between the casteism in India and racism in America and devastations it has caused to the natives.

### What is Race?

Race and racial inequality have powerfully shaped American history from its beginnings. Yet, from the starts, American Society was equally founded on brutal form of domination, inequality and oppression which involved the absolute denial of freedom for slaves. Race is social category in America as caste in India, tends to be social and not a biological one. In a different times and places racial boundaries are drawn in very different places in America person is considered "Black" if they have any African ancestry. To study race in American society, then, is to investigate the ways in which racial classifications are linked to historically variable forms of oppression.

### Genocide and Geographical displacement:

When European settlers came to North America, they encountered an indigenous population that had effective control over the most important economic resources of the time: land. European settlers and US government were largely involved in displacement and genocides. The 19th century folk saying "the only good Indian is a dead Indian" reflects the moral monstrosity of this stance. Most often the land was simply confiscated by force and indigenous inhabitants driven off or killed such displacement were claimed to be justified on the grounds that native people were uncivilized "savages" and did not really 'own' the land as they were often nomadic or semi nomadic without permanent settlement and permanent cultivation and particular pieces of land. Racial discrimination in American casteism in India remain a daily and pervasive fact of life. It occurs in wide variety of institutional contexts and take many forms. In American context, it is still prevalent in five different segments of society.

Perhaps the most pervasive form of discrimination occurs in the context of ordinary, daily interaction on the street, in work, in stores, in classrooms. The following are well documented forms that this can take:

- 1) In stores black customers are more likely to be monitored and treated suspicion by store employer concerned about shoplifting that are white customer. This is not simply for teenagers, but for middle class well dressed African Americans as well.
- 2) Many middle class blacks report the experience of having to wait longer to be served in restaurant that white customers who have arrived after they do.
- 3) In a study of black male students at elite historically white universities, the participant in the research reported many incidents of surveillance by campus police in which they treated with suspicion and asked for their IDs.
- 4) White people walking on city streets frequently crossed the streets when there is a black man behind them or to avoid passing a black man.

But the situation in india is very gruesome where the casteism is still in practice. Every year on december 6, Indian Dalits and Buddhist pay visit to Mumbai at Chaityabhumi to pay homage to their Massiah Dr. B.R. Ambedkar. People throng To this sacred place in thousands where accommodations for these people fall very short and becomes a crucial problem in a metropolitan city like Mumbai. To cope with the situation, many local organisations in Mumbai render free services regarding sanitation, food, lunch and other indispensable needs. The so called aristocratic and elitists in city prefer to stay away Mumbai, for they think the dalit would come to contaminate the air by void excrement on the either sides of the road. They also pretend of saying that defecating waste of the people stretch different than the regular ones. Such biased propensity of the Mumbaikars suggests the roots of casteism still dormant and undecimated. Then, can we really be conceiting as globalized.

## Racism and Casteism: Which is worse?

It is important to note that in spite of the exchanges in the early 20<sup>th</sup> century between African American and Indian leaders, there were several moments when racism and casteism were blatantly compared and one was judged to be worse than the other. While Benjamin E. Mays attempted to establish that “the Hindu caste system was more worse than racism in the United States”. Nevertheless, some scholars have investigated how several Indian thinkers, including Gandhi, compared the structure of caste in India and race in USA and found later worse off. Nico Slate in his article “Race, Caste and Nation”, Indian leaders, including Gandhi, L Raj, Netaji S.C. Bose, Vivekananda and Tagore attempted to illustrate how the race structure in USA, including slavery, was a far more worse condition than that of untouchable or the caste system in India. Conversely, Ambedkar insisted that the untouchable conditions worse than racism in USA. It is more important to remember that the two societies are very different and that the two systems work differently. It is also crucial to understand as Ashwini Deshpande warns that “Caste and Race are distinct, not mirror images of each other”. Nevertheless, the “economic situations of the lower castes in India often resembles that of ----- blacks in the United States”.

## Caste and Race: Similar or Different

In Caste, Race and Politics, the authors, Sidney Verba, Bashiruddin Ahmed and Anil Bhatt claimed that the two groups are both similar and dissimilar. On one hand, both the Dalits and African American have their “status determined by birth, endogamy, sexual taboos and exploitation” in their respective societies. A major difference between their socio-economic identities involve the basic difference between the two societies USA's First/Developing world identity, with its urbanization, affluence, industrialization” and India’s so-called Third/Developing world identity, with its poverty, a billion- strong population and a wide gap between rural and urban lives, thus the dalit, occupying the lowest position in Indian society, is “in an absolute position quite below the average” African American.

In fine, on the creation of a free India in 1947, universal suffrage was a right given to all its , irrespective of class, caste and gender. The dalits could vote, their social identities and acceptance did not change with their political identities. Similarly, while 'equality for all' as an American ideology was articulated in the Declaration of Independence, slavery and subordinate of African Americans.

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