"Development Of Contemporary Perspective And Structural Discrimination In Dalit Movement"

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ABSTRACT

Work and descent discriminations (WDD) exclude some of the most disadvantaged populations in at least 20 countries from and marginalize others. While they privilege others. It is a major structural source of consolidated poverty and inequality. Dalit social movements are becoming strong and numerous and reaching DWD communities worldwide. Caste as a set of connections that are distinct from economics are not discriminated against by Dalits, but by the same economic and market mechanisms via which they are frequently liberated. The caste processes, enclosures and evasions in post-liberalization India suggest the need to rethink caste modernity beyond orientalist and post-colonial frameworks and to take into consideration the premises that shape an institution's understanding of which the inequalities and subjects it produces are the nature and experience.

Keywords: Discrimination, Dalit movement, untouchability, Inequality, Caste.

INTRODUCTION

Different forms of DWD have common features that perpetuate poverty and exclusion through the generations, including socially enforced marriage limitations, discrimination in education, work and entrepreneurship, limited access to resources and public spaces, stigma associated with 'imperfection' or 'untouchable.' However, in global development policy discussions castes and other kinds of DWD are largely unseen. They do not have the same impact as other traits, like sex, age or handicap. They do not achieve the Sustainable Development Goals (SDGs). Based on the experience of Southern Asia, this study seeks to rectify this problem and proposes some caste-sensitive development methods.

The Indian Caste System is one of the major historical aspects in which people in India are distinguished socially by class, religion, region, tribe, gender and language. M is a closed stratification system, meaning that the social position of a person is bound by the caste in which they are born. Interaction and conduct with individuals with a different social standing are limited (Sekhon, 39). Its history is linked significantly with one of India's leading faiths, Hinduism, and was modified in a number of ways throughout the Buddhist and British Revolution.

Agenda 2030 lays out our collective duty to ensure that nobody is left behind. If SDG goals

for everyone are to be reached, caste inequality and DWD must be dealt with in the impacted nations. This requires action to guarantee respect for human rights and to meet the needs and priorities of the persons impacted, to fight discrimination and harm wherever they occur, to alter harmful laws, policies and practises, and to ensure publicly addressed and acknowledged caste power imbalances.

Discrimination by caste is an integral aspect of everyday life in India, expressed through a variety of "untouchability practises." Over 160 million Dalits—the victims, the survivors and practitioners, as well as over 860 million non-Dalits—the offenders, spectators and witnesses, are affected by this "hidden apartheid." Despite domestic policies and increasing attention to the matter, the practise of untouchability remains rooted and affects almost all aspects of the lives of Dalit. Practices of intouchability vary from acts that influence everybody's everyday needs, through living inequalities and opportunities denial, to impune violence.

Disparity between men and women is intimately tied to caste discrimination, which in all ways impacts women's dignity, position and safety. Dalit women have less authority and limited access to resources, and the probability of poverty and abuse is increased. 28 At work, the hierarchy of castes and sexes is exacerbated and exploited, while women are trapped in low status occupations that are highly at risk for verbal abuse and physical and sexual assault. 29 Many Dalit women in housekeeping are alone and vulnerable as well. Caste disparities influence interactions among various women's groups, especially the females involved in development projects.

It is now one of the world's most important human rights problems and affects more than 260 million people worldwide. Dalits (or „outcastes") who live in South Asia are the majority of individuals who suffer from caste prejudice. The caste system is a rigid social structure based on basic concepts of contamination and purety. Those at the bottom of the system, who are called Dalits, are discriminated against in all areas of life and are in violation of fundamental human rights, including civil, social, economic and cultural rights. Caste-based discrimination include social and economic exclusions, housing segregation, denial of access to and employment and public and private facilities and the imposition of specific occupations in the Dalits, culminating in contemporary slave system or bonded labour. Caste-based discrimination involves The research shows that one of the most significant barriers to dealing with caste discrimination is either an absence of legislation or a de facto denial of equity before the law which leads to an absence of impunity for violent assaults and other crimes by caste-affected individuals.

In the physical look of higher-caste groups, the low-caste communities are nearly always distinct. This is not a black-and-white problem, as some might argue. Most foreigners frequently lack visible indications, which otherwise go hand in hand with race or ethnicity. Strong economic inequalities also bury themselves in an apparently homogeneous poverty landscape between low and high-caste community. Poverty may be quite disappointing. It concludes that everyone has an equal footing with it.

LITERATURE REVIEW

David Mosse, SundaraBabuNagappan (2021) This essay discusses both viewpoints critically. It outlines the involvement of NGOs and their supporters in the establishment of

the agenda, in particular to include a Dalit rights perspective in Tamil Nadu, South India, into the debate on development strategy on the hitherto omitted subjects of caste discrimination. The writers discuss the institutional policymaking processes and the NGO's involvement in networking, the alliances, interconnections of NGOs and social movements and the performativity of NGO rights Dalit. However, the study also shows how NGO institutional structures restricted or failed to maintain such claims of entitlement based on identification.

Breiner Andrew (2020) The Kluge Fellow from the University of Gottingen in 2020 is Michael Collins. The project "From Boycotts to Ballots: Democracy and Social Minorities of Modern India" is being conducted by Collins. Collins was interviewed by Boris Granovskiy, who recently described his work at the Kluge Center.

Sinha Chetan (2020) In the life of the lower caste people, Dalit leaders played an important role. They have built Dalits (oppressed people) with a significant political identity and motivated them in the social change collective movement. This essay examines the three main interconnected theoretical and controversial elements: Dalit leadership, community pride and socioeconomic mobility. Dalits who draw their inspiration and pride from the leadership of Ambedkar and believe in the importance of the collective movement for social change participants in this effort are highly educated.

K. Satjanara K. (2017) In this essay D. R. Nagaraj's theoretical approach to the study of modern Dalit literature is criticised. According to Nagaraj, modern Dalit literature is a decultured Dalit literature that articulates liberal rights and rights. Able to assert that Dalit literature has a distinct aesthetic, he finds Dalit's literary contributions in the wide domain of Indian culture and advocates for a new aesthetics for Indian culture. It seeks to restore the cultural contribution of Dalit authors, such as folk and oral cultural forms, from the Indian heritage. This paradigm contradicts modern Dalit literature's theoretical originality and the aesthetic value. Marathi Dalit, the writer and writer BaburaoBagul presents Dalit literature as a form for contemporary politics in the sphere of modern Indian literary culture, which reconfigures modernity, invent new modes of writing, and imagines Dalit as a generic identity, a vivid experience, and perspective in modern Indian literary history.

S. Rawat K. SatyanarayanaRamnarayan (2016) Critical of the role of caste in generating inequality and discrimination, Dalit women's criticism of patriarchy and wider global discussions on discrimination have all provided foundation for new theoretical approaches. Dalits as thinkers, leaders, critics and participants created new possibility of social change in Indian society, have been placing this shift at the heart of these social changes. The book questions investment in the underlying Hindu unity in civilisation and class and anti-colonial historiography, where awareness of caste disparity is seen to be a perturbing barrier to desirable or at least delayed political unification. With an overview of Dalit's ways of using the language of rights, creation of a policy of social equality and affirmative action, and a more important focus on human dignity and equality for the study of India, it highlightes gender and other inequities within Dalit and in Indian society more generally.

THE CASTE SYSTEM
Caste may be described as a hereditary and hierarchical social group structure,

characterised by its degrees of purity, social rank and exclusivity. The ones not belonging to any of the four primary varnas (Brahmins, Kshatriyas, Vaishyas and Shudras) are deemed "unclean" and therefore "polluting" to other caste groups. You are regarded as "untouchable," by some States you are called "scheduled castes," and you choose the moniker "Dalit."

The Brahmanes, mostly educators and thinkers, were at the pinnacle of this hierarchy and were said to have come from the head of Brahma. Then there sprang from his arms allegedly the Kshatriyas, or warriors and kings. The third place came from his thighs into the Vaishyas or the merchants who came. The Shudras who came from Brahma's foot and carried out all the crafty work were at the bottom of the stack. The major castes were further split into about three thousand castes and 25,000 castes, each according to their own particular profession. The achhoots – the Dalits or the untouchables – were outside of this Hindu caste structure.

The caste system is founded on the concept underpinning that each caste has a set legacy at birth. Caste professions are mandatory and endogenous, which means that one's caste is not allowed to carry out the activity that belongs to another caste. Traditionally Dalits have not been allowed to take part in some kinds of labour, for example food production, and to take on occupations which are deemed unclean, for instance, leather work and manual scavenging. Inter-caste marriage is de facto prohibited and violent communal action is sought amongst caste relations. The caste system is also split into hierarchically ordered sub-castes. The caste system still exists, but the dominant castes want their power and supremacy to be maintained. Part of the reason is that caste hierarchy and caste awareness have been ingrained socially through the ages. The Dalits themselves and not just the dominating forces keep themselves subordinated and self-reproved by the acquired knowledge and socialisation.

CASTE IN INDIAN SOCIAL POLICY

(a) Caste as a residual issue of religion and culture

The argument that caste is peripheral to the policy discussion on development needs some explanation, since caste is a key part of Indian policies and affirmative action policies. The idea is that caste has been introduced as an ancient Indian cultural and ceremonial phänomene, obliterated by such an evolution, as a constant structural source of inequality and poverty in today's market-driven development and treats it, instead, as a social handicap susceptible to special remedies.

There was no space for social classifications in the colonial Administration and, thus, for the elimination of caste categories in the after-independence national censuses, and the government was unwilling to use caste as an explanatory of poverty and inequality.

Caste Social Policy (and Ministry and Commission Responsible Directives), instead of being the general State's duty to deal with inequalities, focusses on the disadvantages of particular groups, treating the caste as a static or residual problem tackled by remedy provisions and protections, safeguards and complaints handling

While crime law (the Prevention of Atrocities Act in 1989) bans specific actions against members of SC, caste is not included by any comprehensive anti-discrimination and

equality legislation in India. Caste's daily disparities tend to be seen as social and (now in particular) market changes issues.

(b) Caste as politics
Including caste inside religion/culture, history and the country, caste is different from development; and this "culturalization" of caste implies a "economicisation" of poverty which reduces economic and material "interests" in Hirschman's development. Recently caste has become also "enclosed" within some policy, particularly following affirmative policy – in the form of fixed quotas or 'reservations' for higher education and employment, previously limited to scheduling castes – extends the benefits to a more heterogeneous set of other backward classes (OBC), a listing of 3,743 differentiator classes.

In a nutshell, the political debate on caste is founded on the idea of caste as an outdated structure and a source of decompensation by affirmative action. In tandem, it created a caste-mobilizing policy driven by reservations, caste-party-political claims and elite caste silences in the guise of merit. If caste is removed from the mod-ern development rhetoric, caste discrimination by market-led development is abolished.

VILLAGE ETHNOGRAPHY: CASTE HIERARCHY AND STATUS MOBILITY
The variation and contingency of caste did not hinder efforts to achieve a uniform design. Some of them model caste in terms of three main effects: social isolation, classification and professional skills. Others differentiate between various caste aspects. Castes as endogamous (diets), marriage restrictions, diet (for example, vegetarianism), or eating/living together are an element of separation have a hereditary character. Control of the sexuality of women in social reproduction emphasises the importance of sex as a functioning caste. Caste is a division of professions with a certain status within its economic component, maybe a system of agricultural villages. The caste is a system of domination and control at local and regional levels in its political component. Lastly, caste has anideology, for example, in conjunction with notions of pureness and uncleanness, a ceremonial classification or a moralistic structure of human diversity and interaction.

RURAL DEVELOPMENT: CASTE AND ECONOMIC INEQUALITY
Development also has non-market caste impacts. Dalits have received positive benefits from the huge rise in government expenditure on public goods that has equalised access to schooling, health, housing, water supplies and power. To it may be added public expenses related to legislated rights such as the work under the National Rural Employment Guarantee Act, which is probably the biggest workload programme in the world. The NREGA targets impoverished Dalits to provide government employment that is worthy of a national minimum wage. It raises local pay and negotiating power of employees, which may potentially stimulate friction between classes and castes.

Additional discrimination is based on the provision of public services. Dalit kids who are unaffected in the language of cleanliness from the junior health professionals of Upper caste (for example, aversion to contact during their diagnosis) have more experience than private or "traditional" practitioners in a 12-village rural health study in Gujarat and Rajasthan. A National Food Safety Survey Midday Meals Project also revealed caste

segregation and avoidance in 531 villages, with the aim of alleviating the situation by handing over the scheme to women organisations in Dalit. The public delivery system has been proven to discriminate against Dalits in store sites, in the quality and pricing of the products, in customer processing. Similar results emerge.

Cast here is competitively mobilised as a resource strategic network for access to the area economies not as a status or an ethicized identity in the fight for regional political power. This is why I saw in Tamil villages advertising for caste membership, marriage halls or student awards by caste organisations linked to the area. Even those impacted are not so readily seen as such Caste reworked as private relationships and money. The caste enhances its invisibility with the shift from honour to opportunity.

CASTE IN THE URBAN LABOUR MARKET

The town symbolises for many Dalits a break from rural fatigue and the danger of humiliation into "just poverty." Rural migrants encounter mobility, mixed caste places for work / live, and friendship networks in industrial workforces.

Recent ethnographic study investigates how caste identification is difficult to identify at all levels and affects contemporary opportunities. Those leaving agricultural stalling in their quest for urban employment have been classified into labour by caste-related skills, instability, hazard, toxicity or status. Dalit employees, for example, are far more likely to be located in the low-skilful filthy dying facilities in the Tiruppur clothing sector and are not in the skilled customizers. A new wave of rural industrialisation creates skilled and managerly qualified jobs for outsiders in upper castes, while legally disputed demands for such permanent jobs – often taken internationally, where multinationals participate – are at best given casual employment as security guards, chargers or janitors by those who have land lost to new complexes.

Firstly, the caste type of occupations in specific enterprises such as Brahman cook restaurants with Brahman chefs and suppliers, or healthcare work with Dalit labour, relates to the ranking of employment and the distinct evaluation of tasks and employees. Although the elite secors, for example information technology, are themselves represented by the upper caste (Brahmin) knowledge and skill (Fuller), identity-bound work is more characteristic of stigmatised occupations than the filthy, dehumanising and unprotected work of manual scavenging. Although manual scavenging was transferred to sewage work, Ahmedabad's situation was unique and modern sanitation and sewage programmes were adapted to caste divides and prejudice while putting employees in danger as shown by the frequent and early murder of Indian sewage shares - The latest White's (2017) study of the informal trash economy of a town in Tamil reveals that, more broadly, the social costs of garbage disposal are imposed on devalued people, shunned socially by discrimination in terms of their group identification and their occupational features. "The caste system is not just the division of work," as B.R. Ambedkar stated. It's also a workers' division."

THE MODERNITY OF CASTE: RANK, NETWORK, IDENTITY

The notion of an integrated "caste system" and the alternative to conflicting "ethnic,' political and cultural identities do not reflect the breadth and adaptive aspects of the spread of interaction (including class and gender relations). We highlight the caste-

relating worth of the professions, places, markets and persons, which, even if relocated by their marketing processes, culturally preorganize contemporary capitalism. No religious or cultural system displays this, and therefore mistakes caste-building in special Indian/Hindu terms. Caste dynamics may be characterised in terms of widespread social phenomena such as an ascripture of hierarchy, identity discrimination, unambiguous exclusion, hoarding opportunities and elite capture which make it possible to compare racial, ethical and other identity-based disparities. In fact, the contrast of caste(ism) and race(ism), neglected by the culturalist caste framework, was explored fruitfully by anthropologists.

Caste is also seen as a kind of network process, mostly in economists, but also anthropological studies, although seldom in formal "network analysis" connecting micro-interactions with atmospheric and macro-level structural results.

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Network analysis would advantageously avoid the "caste" as an overdetermined cultural or political notion or assume a caste logic that is not longer productive and that may be independently defined.

Caste-identity was reconcepted beyond the acceptable, significant andsui generis in combination with caste relationships.

For example in Dalit's lower labour market expectations, or the 'depressed rights' shown (at a domestic level) as a lower degree of profit, caste is an imposited social classification that determines subjectivities and self-worth. We know in the experimental research of Hoff and Pandey(2006) that caste discrimination generates the stereotypical threat; in other words the anticipation of negative judgments about value and the fear of a thestereotype that affect on self-trust and therefore on performativeness. The influence on the agency and the structural consequences of exclusion, segregation and impeded mobility are therefore rendered permanent to caste categorizations.

CONCLUSION

The Dalit movement has to reconsider its position on the questions of state, religion, other forms of exploitation and culture. It must clearly reaffirm its goal, whether it is to create a society founded on freedom, equality and fraternity or just to reverse the equation of exploitation. In this environment, she will have to reflect on her friends and enemies. In the first place, caste was a mechanism for dividing labour and the Jajmani system controlled social interactions between various caste groups. The collapse of the Jajmani system and growing diversity of livelihoods has made caste identification a tool for mobilising individuals for economic and political advantages. The social revolution, which has taken place in the 1970s and has now come to be regarded as an intensive one, has started a Dalit Movement, which seeks social reform to replace an old hierarchs' society based on the democratic principles of freedom, equality and social justice. One factor, as Uma Chakraborty has pointed out, is the lack of attention from the academics.

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