



# Caste/Cultural Impact on Human Rights in India

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## **Abstract: -**

In this Research Paper we are going to discuss about the Impact of Indian Culture and Caste System on Human Rights. In the introduction part we have covered about what the Indian culture is and how it is related to the caste system. We have also discussed about how caste discrimination and differentiation has affected many individuals' lives. We have also mentioned about other countries who also suffer caste discrimination problems apart from India.

In the main context of the paper, we highlighted three major points which includes –

- 1) Historical and Modern Caste System – in which we have discussed how and where this discrimination has been started and what are the major causes of it.
- 2) Lower Caste especially Dalit Human Rights Violation – in which we have mentioned all the causes of caste discrimination and the consequences of it on an individual's life.
- 3) Government Involvement and Activism – we have discussed how government has made many amendments to tackle the problem of caste differentiation but failed to implement these provisions. Even though government failed to tackle this problem, some activists like Dr. B.R. Ambedkar step up to fight against discrimination.

And finally, we concluded our research paper with how we as a responsible citizen should take measures as a whole to fight against this differentiation and make this world a better place for everyone to live freely.

## **Introduction:** -

Culture is interpreted as splitted worth, trusts, standards, heritages, conventions, aptitude, history, mythology, and organizations of a category of individuals. A community that is a united category of individuals divide every component of the culture between its peers. Similarly, Indian subcontinent has been compared to a intense mesh into which numerous races and individuals have accumulated. Yet along with various cultures different castes too arose and this ultimately leads to caste discrimination and differentiation.

Major remarkable Human Rights provocation struggling the world at present is handling caste differentiation, in which a group of individuals are designated with certain class. Although in case of India, even this later of democracy, has still need to productively finish the custom, since maybe no nation realizes the trouble to oppose to finish caste differentiation higher than India. Today, more than 165 million people in India solitary even now endure differentiation and numerous kinds of humiliating behaviour due to their caste alliances, in spite of attempts to finish caste differentiation by global and local actions. In modern India, the communal formation continues to be set out as “completely established on the caste structure”. This caste system includes communal separation and debarring for involvement in communal, governmental and profitable activities and evolution of the community accompanying the organizational inequity within the high caste individuals and low caste individuals.

Caste differentiation frequently catalyzes debarring of sufferers from utilizing village wells, temples, and tea-shops, compulsorily lower themselves in front of higher caste next-doors, differentiated in opposition to land and housing allotment, and stopped from engaging in local government organizations. Although we came to know the number of complaint reports in India about the same, many sufferers often miss recording official protests for being scared of revenge obvious police unfairness, or a deficiency of perception for their privileges. By this differentiation, lives of such people high-flown are frequently destroyed. Dalits and other lower caste people, mostly women have been stopped from positioning as applicants in polls, refused entry to land, debar from education, enforced to toil in the cheap tasks, and carry-on to endure from lofty amount of poverty than other categories separation of Dalits continues, specifically in pastoral regions, ingress to locations of worship, residence, hospitals, education, water sources, markets, and other communal locations.

This differentiation is absolutely not restricted only to India. In further Asian nations Japan, Pakistan, Bangladesh, Nepal and Shri-Lanka roughly 90 million supplementary intangibles are considered to endure these exploits. This exercise too takes place in different regions of globe namely Africa, Europe, North America and numerous nations where immigrants from South Asia have resided. Although this reel statistics recommend that caste differentiation should be main centre of attention of the global human

rights development and the Indian government, where most caste differentiation takes place, yet the truth is absolutely not alike. Any improvement has not been assisted by the governmental will to prevent probable sufferers and productively penalize those implemented exploits in spite of attempts in India to finish caste differentiation by the formation of lawful impartiality. This write-up marks the matters and difficulties concerning caste from numerous disciplinary points of view, as well as from human rights point of view in India. It too evaluates the effect of caste on the lives of bottommost category individuals of modern India community. It is doubtful that this curse on India's human rights data will vanish without the real wish to battle caste differentiation to each extent. Caste differentiation is such an enormously entrenched issue that legitimate substitutes and undisguised legislating adaptations have merely not been sufficient to remove it.

### **Context: -**

As it is visible that due to cultural confidence of being contaminated, millions of category individuals consistently become reconciled to human rights violations that create each characteristic of their lives from birth to death. Moreover, these types of differentiation ultimately create the measures, conducts, and correspondences that impact the lifestyle for every individual of Indian community.

#### **1) Traditional and Contemporary Caste System: -**

The caste system was executed in India about 1500 B.C.E by Aryan raiders as stated in historical proof. The communal strategies were stated in earlier texted works that set out as the basis for the current caste system that was generated by Aryans. Rigveda is an assemblage of bygone sacred text and the initial put down testimonials to communal conflicts in India come into view in it. Along with Rigveda, additional texted works such as Samaveda, Yajurveda, and Atharvaveda consists of testimonials to communal bifurcations. These sacred texts consist of not only the invocations and anthems for every caste but also the conducts, virtues, and chances for correlating with communal category. The details in anthems erected four major social categories namely- Brahmins, Kshatriyas, Vaisyas and Shudras.

- Brahmins- highest caste, aroused from the head of Brahma, have numerous opportunities and fewer duties.
- Kshatriyas- second highest caste, generated from the shoulder of Brahma, they mainly are warriors or kings.
- Vaisyas- third highest caste, constructed from the hips of Brahma, normally are trader, farmer or artisan.
- Shudras- lowest caste, created from the feet of Brahma, exercise as tenants or servants.

As Dalits do not place in any of the overhead communal categories, they are contemplated as “polluted matter” as it is presumed that they are not generated by Brahma,

As stated by the famous Dalits Human Rights reformer Dr. B. R. Ambedkar, “If the division of labour is a necessary feature of every civilized society, then there is nothing wrong in the caste system, but

the point is that the caste system is not merely the division of labour, it is also a division of labourers.”. Foundationally, Dr. Ambedkar expresses that the segregation of people formulated on their post is crucial to create expert labours. But the disunity of individuals into communal categories that are settled and inherited generates a community which one cannot upgrade their welfare or income. Normally, the upper caste individuals utilize the bottommost category people and outcaste individuals for their own sake and make sure there is no communal or profit-making movability survives. The caste has altered to the always substituting communal aura in current India. Dalits are even now enforced to bond to societal heritage in spite of the current increment in development and rush of new employment chances in India.

We must contemplate the significance of Hinduism in Indian community for the sake of comprehending why the utmost disunity of privileges and chances even now subsist in India. It is obvious that indestructible reverent faiths between the Indian individuals too make sure that the execution of communal hierarchy that earlier sacred texts educate over. Dalits should not have the right, privilege or any chance to modify and upgrade their lifestyle nevertheless commutes might appear in Indian community from the Brahmin’s point of view. In addition, Dalits generally scared to look for communal improve beneficial to gain uniform privileges due to likely counterblast from the upper caste that desire to continue the potential distinction. Communal hierarchy in India is contemplated to be a lifestyle for everyone nevertheless of religion or caste.

## 2) Lower Caste especially Dalit Human Rights Infringement: -

As referred above, consequence of the caste system in India, Dalits normally face numerous models of human rights infringement. The United Nations state, “Human Rights include the right of life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights without discrimination”. The infringements bottommost category people mostly Dalits face impact substantial, intellectual, communal, and financial characteristics of their lifestyle. In addition, children of Dalits are refused schooling or are enforced to settle separately in classrooms in accordance with one’s caste. This leads to reduced awareness to Dalit students developing in lessoned studying and an increment in the number of students discontinue studying. This results Dalits to dearth fundamental capability that could possibly permit them to gain better profession. Consequently, they are enforced to take a profession that put down their universal fitness and security at danger.

Jobs provided to Dalits consist waged as physical collector, weeper, street cleaner, farm help and numerous less waged employment. The most humiliating post is physical scavenging that includes taking out human excreta from communal toilets by hands which give rise to ailments. In addition, census reveal that Dalits are anticipated to live four years less than upper caste as when sick they are refused treatment from doctors due to reasons, straight give rise by communal hierarchy. For their risky work, Dalits are granted dull earnings that are hardly sufficient to furnish daily bread for an individual. I discover the differentiation Dalits front on to is cruel as an individual bothered about human rights

and the contradiction of regality. All the individuals should be granted suitable repayment for their time and have conservation from preventable afflictions which upshots from one's income disregarding what profession an individual take-on.

Bottommost category individuals not only fight to furnish nutriment and water to drink, but lofty percentage are enforced to reside in slums. The closeness and congestion consequently result in uncleanliness, that ultimately leads to abundant quantity of ailments. Nevertheless, of caste, religion or gender, every individual should have the privilege to reside in a hygienic habitat.

Dalits are imposed to numerous types of brutality that consists thrashing, assaults and demolition of belongings. Dalit women are imposed to sexual violence. These misdeeds are more between pastoral commodities as landlords utilize women who are relied on the land. Dalits encounter substantial types of communal debarring as well. They are refused arrival into police stations, shops, post offices, temples, and more. It has been proved that caste system is solely accountable for human right infringement that influence each and every feature of lower caste individuals' life.

### 3) **Government Participation and Engagement: -**

The government has drove the constitutional alteration to put an end to caste-based differentiation beneficial to demoralize the prolongation of human rights infringement. These alterations are in the type of amenities which secure identical privilege for everyone. Conceptually, these amenities should safeguard the privilege of Dalits and secure evolution to enhance welfare. Yet in actuality, the alteration has had very less to no impact on decreasing the number of human rights infringements. The new constitutional alterations are not productive due to the ineffectual inspiration from politicians and various other government workers to impose the laws. By imposing the new laws, politicians and government officers will no longer be profited from the disunion of potential which survive among the caste. Officers are not willingly prepared to switch their beliefs. No substitution can be made nevertheless of new laws if they are not executed by every individual of community.

In India, reformers are enforced to escalate dictate substitution because of carelessness of government officers. Dr. B. R. Ambedkar was dominant reformer who was one of the handful Dalits fortunate enough to get college degree. He opposed to fix the hierarchy and differentiation in community utilizing his higher education in economics and research in political science. Ambedkar devolved of a community that includes impartiality, freedom and brotherhood and not the disunity of individuals by anyone. His part in drafting the constitution and counting uniform privileges for everyone is one of his most precious benefactions to communal improvement. He conducted an adequate number of protests as well. He conveyed orations that affected individuals all over, to no longer welcome the differentiation they have usually come across. Dr. Ambedkar is one of the people who have devoted their entire life to be influential and substitute the communal point of view throughout lower caste individuals.

**Conclusion:** -

By above discussion, it is evident that executing new laws solely is not sufficient to substitute the communal environment concerning historic trusts and you must also crisp on executing them.

The caste system is a composite system of privileges and chances allocated to definite inhabitants. Lower caste members are enforced to enroll in the most liability integrated with the slightest quantity of privileges. Consequently, almost 260 million Dalits are obliged to numerous types of differentiation. The leading reason of this research paper is to discuss about the impact of Indian culture and caste system on human rights. The goal of this paper is to assist escort further realization to the matter of Human Rights Infringement. It is our moral responsibility to make sure that each and every individual live unbound of differentiation and has the same chances and privileges to live in a guarded atmosphere which encourages growth. It is intolerable that in our multinational community this type of group human rights infringement even toady survives. There is no better time than the present to eventually put an end to the unbelievable differentiation each bottommost category individual including Dalits face everyday in their lives.

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Writing and Speeches - By Dr. B. R. Ambedkar

