

 <p>ISSN NO. 2320-5407</p>	<p><i>Journal Homepage: - www.journalijar.com</i></p> <h2 style="text-align: center;">INTERNATIONAL JOURNAL OF ADVANCED RESEARCH (IJAR)</h2> <p style="text-align: center;">Article DOI: 10.21474/IJAR01/12046 DOI URL: http://dx.doi.org/10.21474/IJAR01/12046</p>	 <p>INTERNATIONAL JOURNAL OF ADVANCED RESEARCH (IJAR) ISSN 2320-5407 Journal Homepage: http://www.journalijar.com Journal DOI: 10.21474/IJAR01</p>
---	--	--

RESEARCH ARTICLE

DEBATING DISCRIMINATION: A COMPARATIVE STUDY OF DISCRIMINATION IN USA, INDIAN AND PAKISTAN AND ITS REMEDY

Dr. Madhusmita Rout

Lecturer in Political Science, S.M. Government women's College, Phulbani.

Manuscript Info

Manuscript History

Received: 10 September 2020

Final Accepted: 15 October 2020

Published: November 2020

Key words:-

Discrimination is a
Manifestation Of Asymmetrical
Power Relationship In A
Society Wherever Powerful Put
Powerless In Further
Determinant Situation

Abstract

The practice of discrimination, inspite of being one of the major curses of human history not only exists in society but also show its brutal face time to time. The off late killings of two members of American black community are the most recent examples of this nauseating practice. Though, it is the fact that this practice of marginalization and discrimination is not only limited to a particular society but transcends beyond boundaries of nation states and societies and has taken its grip all the place where human life exist, except very few, in the one form or the others. In this context, this study look at discriminatory practices toward Black Community, Lower cast community mainly Dalits and Mujahirs through comparative practice in subsequently American, Indian and Pakistani societies. Though, inspite of historical, sociological as well as cultural differences in all these three communities who are being decimated upon as well as geo-political difference of these places, practice of discrimination is the common phenomena in all these three societies. Therefore, due to this community it becomes extremely relevant to study all these three societies and their discriminated communities together. At last to tackle this menace a multi prong policy or strategy has been suggested.

Copy Right, IJAR, 2020,. All rights reserved.

Introduction:-

The pandemic of racism and discrimination impinge on many parts of the world. George Floyd's brutal suffocation by a white police officer brought to the fore or exposed deeply entrenched fault line that resulted in discrimination, exploitation and marginalization of the Black Community at large. However, contrary to this belief that incident of this nature will not happen in future, subsequent killing of other member of America black community named Jacob Blake in kenosha of Wisconsin show that it seems there is no respite from it.

Though, American society has very long history of racial discrimination and segregation, this kind of practice is prevalent in other societies too. In this context discrimination towards lower caste, mainly Dalit community at the low at social hierarchy due to their ascribe identity in India and Mujahirs in Pakistan could also be a case of point. It is important to mention that just as American race, caste in India and Mujahirs in Pakistan too carry deep sociological and cultural meaning. Academically, even if one could find deep difference among all these three social groups or categories but their common experience of discrimination and exploitation is enough to put them in

Corresponding Author:- Dr. Madhusmita Rout

Address:- Lecturer in Political Science, S.M. Government women's College, Phulbani.

the same bracket. Similarly, all these three communities in their respective societies faces huge backlash as well as find themselves at the bottom of the social hierarchy.

There is enough evidence to prove that what happened recently to Gorge Floyd or Jacob Blake regularly happens with other members of the black community in America. Similarly various kinds of atrocities like killing, rape, lynching; social boycott against the Dalit community is very common practice. Simultaneously, Mohajir's status as a second class citizen in Pakistan is neither hidden from the world nor it is veiled that how they face severe mistreatment in Pakistan.

Ways out:

Therefore, what could be the possible solution to this problem University libraries Academic journal and popular magazines are replete with the various kinds of study and their possible solution. However, all their solutions becomes partial kind of solution in the sense that they take and analyse one kind of reason or cause for the problem and give possible ways out. But, looking at the deep root of the practice and its sources of strength one has to take a multi prong strategy in order to elevate these discriminated community situation in the respective society. And for this, two front solutions come in mind, 1. Material (economic, social and political) development 2. cultural change. Both the solution is having important role to play and one couldn't substituted for the others. At material front, once these groups get empowered (economically, politically and socially) they will find dignified and respective place in society. Subsequently, concerned societies positively and progressively would change its orientation towards them. It is not surprising that exploited, segregated and marginalized community of Blacks have also produced some of the members in every walks of life, like, legendary social reformer Martin Luther king Jr, famous tennis player Serena Williams, renowned pop star late Michael Jackson, prominent runner Karl Lewis and all time legend basketball player Ervina Johnson jr. popularly known as Magic Johnson and numbers of other successful doctor, Professors, engineers and researchers, are not only accepted in the mainstream American Society but hugely applaud and revered in the same society. Similarly Dalit community in India too has also produced icons like Dr. B.R. Ambedkar and number of very reputed and accomplished politicians like former president K. R. Narayan and popular politician Shashi Tharoor. This community has also produced number of respected Bureaucrats, Doctors, Engineers and professional in different fields. Similarly some of the members of Mujahirs community like Ahmad Noorani Siddiqui, Abdul Qadeer Khan Abdul Haq, Daeed Anwar and others have also reached at the top of the Pakistani Society. It became possible because in some ways or other these respected members find their ways to reach at the top. This requires anything but fulfilment of 3 conditions, firstly, economic empowerment in the form of material availability. Secondly, equality of opportunity and finally in some cases equality of outcome too.

If Government and Society as a whole is really serious about fighting against discrimination and exploitative practices and wanted to provide dignified and respectable positions to all the marginalized sections of these 3 societies, it should think about empowering all of them. Once get empowered their positive contributions in society could also lead to a positive change of psychological orientation of the society towards these marginalized section.

But these majors could be added with equally important social initiative which is equally very important and related with changing the societal culture and making people aware of this. As have mention above, after killing of George Floyd which attracted the attention of national and international public and leads to legitimate outcry world over about still prevalent practices of discrimination towards some specific community based on their identity. It was thought that it will unmoored/set off some soul searching exercise on the part of society at large which not only will prevent the future happening of this kind of appalling incidents but also start a fresh debates on issues of marginalization, discrimination and Justice.

However, this expectations completely vanished of wind with the subsequent shooting of Jacob Blake and proved that present situation is not in any ways better for black people in USA than past or for that matter lower casts in India and Mujahirs in Pakistan, despite some very substantive improvement in this regard. Though, these two incidents in USA also show there are sizable numbers of population who do not want to sit idle by in the face of this kind of incident. They wanted to use this kind of grim situation in highlighting or making aware society at large regarding this kind of prevailing and discrimination and resulted injustice. It could constitute as second but equally important solution and as way to change the political culture of the society. One could cite, the decision by NBA (National Basketball Association)* players refusing to play due to the Jacob Blake shooting incident. In this context teams have taken a definitive stand against racism. Similarly taking queue from this U. S.A's University and

college professors plan to do a campaign called “scholar strike”^{*} for two days. They just not go for strike against this incident but in order to make people aware of participating, scholars while suspending their normal teaching and administrative duties during those two days, are invited to join a public teach-in on police brutality, racism, white supremacy and other issues over social media channels. And one could pin their hope in this kind of initiatives. Because deeply entrenched behaviour could not be solely be addressed through the top-down approach as argued and suggested by the supporters of material solution, it should come from within society or society itself. Therefore, apart from providing appropriate opportunity to participate and play important role in society these kind of above self initiative on the part of citizens themselves will not only make society members (especially the Younger generation) aware of their own shortcomings and deeply entrenched fault line and after getting aware it could lead to wholesale change in societal cultural orientation towards marginalized vulnerable and downtrodden and make them more sensitive towards fellow members of other community. Therefore, a multipronged initiative is need of the hour against this kind of repugnant practice and countries like India and Pakistan must take lead in starting societal awareness campaign by more privileged section of the society.

Conclusion:-

Discriminatory practice is an exercise of unilateral power by the powerful over powerless. The main purpose of this practice is to put other individual or community at the lower level of the social hierarchy and relegated them to oblivion. As has been discussed in above case of three societies, which inspite of having so much social, cultural differences could find similar practice in all these three societies and other societies too. Though, one could also find variations related to this practice but with having same determinant impact on the victims. As, this practice put victim severely in disadvantageous situation and restrict their social, political and economic standing. They find themselves simply without having any respect and reputation and recognition, simply as object for the others to be humiliated and exploited. Sometimes it has been also been considered as the result of the “tyranny of the compulsory identities”. This policy of marginalization and exclusion is termed as policy /practice of misrecognition. In the sense that those who get misrecognized do not find their importance in society, reputation in others eyes and become invisible for the society. In this sense they lost their social recognition. And there is no get away from this process and it becomes kind of viscous cycle where generation after find stuck in the same situation and finds no place to get away. The case of Black community in USA, people belong to Dalit cast in India as well as Pakistani Mujahirs fall in the same category. In this context, addressing this issue requires macro as well as micro solution.

In this regard addressing this issue requires first to empowering the powerless. That could be done through many ways. USA affirmative action and India's reservation policy are two most important examples to bring marginalized in mainstream society. However, inspite of bringing a very many people in mainstream this top down approach by the government alone could not prove sufficient for eradicating this menace of exclusion and marginalization.

Therefore to comprehensively address this issue requires moving beyond governmental efforts and bringing the societies efforts as well. Since a sincere efforts should also come from societies themselves -a kind of bottom up approach. Here in USA refusal of NBA to play during match and decision by scholars to go to strike against this practice as well initiating social consciousness effort through teaching programme could be well initiative on the part of society and could pay positively. This even becomes more important because changing the attitude of the people towards other people and communities becomes most important. It involves not “othering” the others but thinking them as if they belong to same societies and having same standing, respect and recognition. It is just through this multi-prong policy that this menace could be tackled. Just relying on one kind of remedy or the others will not solve this problem completely; though will address some issue superficially. Therefore, a comprehensive policy is must in order to fight this menace and not just addressing the symptoms.

Reference:-

1. Rajesh Sampath, “Racial and caste Oppression have many similarities”,
2. Academic Rigour, June- 19, 2015
3. Ray Sanchez, “Jacob Blake’s shooting shows America has a long way to go its journey towards a racial reckoning”, Sept. 4 2020, CNN
4. Rachel Pannett, James Murson and Gabriel Steinhauer, “George Floyd’s death
5. in US sparks outcry Abroad”, June 3 2020, The Wall Street Journal

6. Amit Kamath, "NBA: With Boycott players make definitive statement against racism even as League finds itself at crossroads", August 27 2020, First post
7. Colleen Flashenty, "ScholarStrike", August 28 2020, Insider Higher ED
8. Skylark Mitcell, "What you need to know about the #ScholarStrike and what it means to protest during a Pandemic", September 1 2020, CNN
9. Nancy Fraser, "Justice as Redistribution, Recognition and Representation",
10. Feminism, MR press, New York, May 16, 2009
11. Clifford Bob, "Dalit Rights are Human Rights; Caste, Discrimination, International activism and the construction of a new Human Rights issue", Human Rights Quarterly, Pp-167-193, 2007
12. Anupama Rao, "The Caste question: Dalits and the politics of Modern India",
13. University of California Press, 2009
14. Gail Omvedt, "Dalit vision: The anti-caste movement and the construction of
15. an Indian identity", Orient Blackswan, 2006
16. Farhan Hanif Siddiqui, "The Politics of ethnicity in Pakistan, the Baloch, Sindhi
17. and Mohajir ethnic movements", Routledge, 2012
18. S. Akbar Zaidi, "Sindhi VS Mohajirs in Pakistan: Contradiction, Conflict,
19. Compromise", Economic and Political Weekly, 1991.