



Title:	Globalisation and Dalit Livelihoods: Threats, Opportunities, and Resilience
Author(s):	Dr. Pravesh Kumar¹, Khushi Titoria²
Affiliation(s):	¹ faculty at CCPPT, School of International Studies, Jawaharlal Nehru University, New Delhi ² Research Scholar at CCPPT, School of International Studies, Jawaharlal Nehru University, New Delhi.
DOI:	https://doi.org/10.65919/uimrj.2025.v1i7001
History:	Received: 10 May 2026, Accepted: 07 June 2026, Published: 07 July 2026
Citation:	Kumar, P. (2026). Globalisation and Dalit Livelihoods: Threats, Opportunities, and Resilience. UnivColl International Multidisciplinary Research Journal, 2(7), 1-11. https://doi.org/10.65919/uimrj.2025.v1i7001
Copyright:	© 2026 The Author(s)
Licensing:	 This is an open access article distributed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY-NC 4.0).
Conflict of Interest:	The author(s) declare no conflict of interest.
Funding:	This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.
Corresponding Author:	Dr. Pravesh Kumar ✉
Published By:	UnivColl Publications

Globalisation and Dalit Livelihoods: Threats, Opportunities, and Resilience

Dr. Pravesh Kumar

faculty at CCPPT, School of International Studies, Jawaharlal Nehru University, New Delhi

Khushi Titoria

Research Scholar at CCPPT, School of International Studies, Jawaharlal Nehru University, New Delhi

ABSTRACT

Globalisation, driven by rapid economic liberalisation, technological expansion, and the integration of global markets, has fundamentally reshaped India's socio-economic landscape. For Dalits historically marginalised through caste-based exclusion, landlessness, and occupational exclusion—globalisation presents a paradox. While it has created new avenues for mobility, it has also intensified vulnerabilities in labor markets already structured by caste hierarchies. This paper critically examines the complex relationship between globalisation and Dalit livelihoods, highlighting the coexistence of threats, emerging opportunities, and diverse forms of community resilience. The restructuring of labor under globalisation has led to a dramatic expansion of contract-based and informal sector employment. Dalits are over-represented in low-wage manual labor, sanitation work, construction, and the agricultural sector, where they face higher levels of job insecurity, wage discrimination, and limited access to social mobility. The decline of traditional agrarian livelihoods due to agrarian capitalism, reduced state support, and corporate penetration has further pushed Dalit households into unstable urban labor markets. This study draws on the political economy of caste, social exclusion theory, and the intersectionality approach to examine how neoliberal globalisation interacts with existing caste inequalities. It also employs Sen's Capability Approach to assess the enhancement or erosion of opportunities available to Dalit communities. Together, these frameworks capture the multidimensional nature of Dalit vulnerability and mobility. Yet, globalisation is not uniformly exclusionary. The proliferation of education, digital technologies, skill-based employment, and urban service sectors has enabled Dalit youth to pursue new forms of social and political mobility. Dalit entrepreneurs have begun accessing global markets, supported by microfinance and state-driven networks. Globalisation has also facilitated digital platforms that challenge caste discrimination, assert identity, and build global solidarity.

KEY WORDS: Dalit livelihoods, globalisation, neoliberalism, social exclusion, intersectionality, resilience, political economy, capability approach, and transnational activism.

INTRODUCTION

Globalisation is one of the most important game-changing events of the late 20th century, significantly shaping economies, labor markets, and social relations worldwide. In India, the LPG (liberalisation, privatisation, and globalisation) reforms of 1991 opened the economy to global trade, leading to more competitive markets. Beck, U. (2018) Globalisation is often celebrated for openness, growth, cultural exchange, economic opportunities, and technological development. But it also has another side, which exposes marginalised communities to new vulnerabilities. Globalisation also deepens structural inequalities for Dalits, who are historically marginalised, excluded, and economically dependent on so-called upper dominant castes. The impact of globalisation is complex.

To examine the implications of the neoliberal, globalised economy on Dalit livelihoods, a study of the impact of globalisation on them is crucial. Situating globalisation within India's unique socio-economic conditions is the need of the hour. Many Western societies have transformed their labor markets alongside industrial capitalism, whereas in India, occupation, status, and entitlements are attached to an individual by birth. No doubt, India is a different case. Even after constitutional

guarantees of equality of opportunity (Article 16) for decades, caste still plays a key role in access to markets, education, and networks of opportunities, which results in continuous landlessness and low-paid informal work for the scheduled caste of India.

Globalisation did not emerge in a vacuum. It entered a landscape marked by structural inequalities.

BACKGROUND: GLOBALISATION AND SOCIO-ECONOMIC TRANSFORMATIONS IN INDIA

The period of globalisation has accelerated a series of economic, political, and social transformations that have impacted the lives of millions of people.

ECONOMIC LIBERALISATION AND LABOR MARKET RESTRUCTURING

Deregulation and market competition expanded the service sector, leading to a significant shift from agricultural to non-agricultural employment in India. The shift was uneven, as agriculture and the manufacturing sector, which both employ most Dalit people, failed to absorb labour at the same pace.

A report shows that in states like Punjab and Haryana, services sector employment share rose to 40.8% and 42.7%, respectively, in 2023-24, outpacing the national average (~29.7%). According to SECC- 2011, at the all-India rural level, among the households classified as "deprived", 50% were landless and dependent on manual labor.

Despite announcements of large job creation, half of the jobs added between 2017-18 and 2022-23 were in agriculture or self-employment—not secure, formal wage employment—clearly showing the persistence of structural vulnerability. Globalisation intensified existing vulnerabilities for Dalits rather than eliminating them structurally.

AGRARIAN CRISIS AND DECLINING RURAL LIVELIHOODS

Agriculture is the bedrock of the Indian economy, composed mostly of Dalit peasants and sharecroppers who depend on agriculture for their livelihoods. After 1991, state support was withdrawn as corporations entered the agricultural sector. These agrarian crises forced millions of landless laborers to migrate to urban centres, where they entered informal sectors such as casual labor, street vending, sanitation services, and other low-paid occupations.

A 2024 study (on rural non-farm employment in Uttar Pradesh) argues that many rural households are increasingly dependent on non-farm (wage/informal) employment rather than agriculture, pointing to "disguised unemployment". Migration to urban centers has become the only survival option left to the landless Dalits. Landlessness is the consequence of structural inequality, as land is central to livelihood in rural India, and Dalits constitute the largest population of the landless in India. Even in urban centers, caste identity still influences the type of job they get in cities; Dalits get jobs that are considered degraded and unhygienic by society.

URBANISATION AND CHANGING SOCIAL ASPIRATION

Globalisation has expanded urban spaces by making them more open and less caste-bound than rural settings in India. Globalisation gives a space to Dalits, allowing them to escape their traditional bondage, but caste continues to shape the livelihood of Dalits in a globalising economy. Caste operates as a hidden determinant of who gets what kind of job. Globalisation has increased the informal nature of employment in which Dalits face compound risks—like lack of job security, no social protection, hazardous working conditions, wage discrimination, etc. No doubt, globalisation has given new hope to Dalit youth—access to mobility, education, consumption, identity, and dignity. Dalit youth saw English language proficiency and digital skills as a path towards upward mobility. Thus, lack of education and skills is still a major hurdle for Dalit youth.

Globalisation and urbanisation have changed people's social aspirations. Studying Dalit livelihoods in the context of globalisation is academically and socially important for the following reasons.

- Caste continues to shape the livelihoods in a globalised economy.
- Dalits experience a disproportionate share of labor market insecurity.
- Globalisation has produced both mobility and marginality for the Dalit community.
- The migration from rural to urban areas reveals new forms of labor exploitation.
- The period of globalisation raises broader questions about social justice.

DEFINING GLOBALISATION: ECONOMIC, CULTURAL, AND SOCIAL DIMENSIONS

Globalisation has led to the interconnectedness and interdependence of cultural, economic, and political systems worldwide. It is a multidimensional phenomenon that not only restructures the market but also the fate of societies.

ECONOMIC DIMENSION

It involves integrating national markets into global supply chains. In India, economic reforms in 1991 reduced state intervention and opened the economy to integration with the world. This transformation structured and restructured labor, producing a dual impact: on the one hand, it created new jobs in the service sector for Dalit youth; on the other hand, it intensified Dalits' exclusion from high-skilled sector jobs.

CULTURAL DIMENSION

Cultural globalisation refers to the flow of norms, values, and ideas across borders. In the Indian context, cultural globalisation reshaped the aspirations and social identities of Dalits (World Commission on the Social Dimension of Globalisation, 2004).

Cultural globalisation has played a paradoxical role. It has raised voices against the evils of the caste system but also reinforced caste-based stereotypes by reproducing the social hierarchies in urban workplaces in hidden forms.

POLITICAL GLOBALISATION

It involves transnational political networks. India's integration into global political structures gives a global stage to India's social problems. It encourages new dimensions to social justice, women's empowerment, labor rights, etc. In contemporary times, Dalit movements are increasingly aligned with global movements.

Political globalisation gave us space for Dalits to know and fight for their rights but also reduced the capacity of the state for welfare politics.

Dalits continue to face the following:

- landlessness
- Social segregation is enforced by caste hierarchy.
- discrimination and exploitative culture in labor markets.
- Limited access to markets and capital.
- Exclusion from high-skilled jobs.
- Dependence on the informal sector.
- Prohibition from education and public spaces.

We can say that globalisation is not a neutral force. It continues to interact with the existing social structures and reshape them. India is a caste-based society where castes not only affect the social sphere of an individual but also their political, economic, and cultural lives, and so does globalisation.

To explore this intersection, Dalit studies help examine new forms of casteism in a globalised world.

GLOBALISATION AND DALIT LIVELIHOODS

Dalits—a term used for individuals and, in a collective sense, to refer to the people

belonging to the depressed class of society, who have been facing discrimination and violation of their rights for decades. Dalits stand united but subdivided into more than 6700 subcastes. In today's world, Dalits are divided horizontally and vertically alike. Horizontally, Dalits are placed at the lowest strata of the caste system; vertically, there are divisions among Dalits based on the degree of cleanliness and unhygienic work. In Hindi, a person who cleans streets is a Bhangi, and one who does leatherwork is a Chamar. In terms of hygiene, Chamar will be considered better than Bhangi. In this way, the

The so-called upper caste not only divides society into various castes but also divides castes within themselves.

This divide-and-rule policyⁱ is played by the upper caste to exert control over Dalits in every possible way. The fourth class (Shudra), the untouchable outcaste (not recognised as part of the varna system), had no rights and was not even recognised as a human being. India is a country ruled by a minority with access to all kinds of socio-, economic-, and political resources. 18% of the population has been controlling the rest of the population for the past 3500 years.

After independence, the Constitution of India granted many provisions for the upliftment of Dalits through affirmative action, promising socio-economic and political equality of status and opportunities to all citizens. There is a reservation in educational institutions for Dalits under Article 15(4) and a reservation in public sector jobs and promotions under Article 16(4) and relevant laws.

The Constitution explicitly allows reservations for the Scheduled Castes (Dalits) only in the public sector.

We will all agree that the world has become a global village. Globalisation is a fact, not an option. Globalisation is the integration of world economies, cultures, goods, and people, which shows that it gives equal opportunities to all. To gain or to lose depends on an individual's ability. Globalisation has facilitated access to international markets, allowing them to expand their businesses beyond regional and national boundaries. This exposure has led to increased visibility and potential for growth for all.

But this is not the case in India; Dalits have been historically marginalised due to the caste system and face unique challenges and opportunities in the globalised era.

Globalisation is not a neutral process. It has its winners and losers.

- Winners are people with assets, profits, high skills, and capital.
- Losers include people without assets, uneducated, and with low skills.

Teltumbde argues that the shift towards a market-driven economy has reduced job opportunities in government departments where affirmative action policies facilitated Dalit empowerment through employment. While globalisation has opened new markets, it has also intensified competition. Dalit entrepreneurs, often lacking access to capital, networks, and resources. It's challenging to compete with established businesses, both domestic and international. Dalits are resourceless; for them, it is difficult to survive in a period when they need capital and skills.

"Dalits enter modernity as victims, not beneficiaries, of its promises." - Gopal Guru, "Dalits in the Public Sphere."

Globalisation has brought structural transformations to Dalit livelihoods by restructuring the production system in the Indian economy. Globalisation promised economic growth but was unable to mediate the caste-based inequalities in Indian society.

Social exclusion theoryⁱⁱ rightly supports the above argument. This explains how a particular section of society is systematically deprived of basic resources, equal opportunities, and rights due to hierarchical and structural discrimination.

Based on their part, when applied to Dalits, it clearly highlights them:

- Exclusion from land
- Discrimination in the workplace
- Segregation in social spaces
- Barriers to markets and institutional support.

Instead of eliminating the divide, globalisation has expanded the informal sector of employment, which has made Dalits disproportionately vulnerable. Globalisation intensified labour-market dualism, producing high-skilled formal jobs and low-skilled informal jobs.

So-called upper castes have enjoyed access to education for decades, which has enabled them to secure high-skilled jobs for themselves, and Dalits, due to a lack of education, remained concentrated in low-skilled informal jobs. Even when Dalits migrate to urban spaces, they face a dominant caste-based nexus everywhere in the form of controlled excess supply chains and factory sites by so-called upper castes. Thus, caste is not merely a cultural and social identity of an individual but also a mechanism of economic exploitation and social control over society.

"Dalit labor remains the invisible foundation of India's economic growth." — Gail Omvedt.

Caste functions as an economic system by regulating labor, shaping markets, and controlling resources (political economy approach)

- Caste determines ownership of land and capital
- Caste-based occupations ensure cheap labor
- Economic liberalisation reproduces caste inequalities in different forms
- Networks influence access to jobs and markets
- A graded hierarchy of caste creates segmented labor markets.

For Dalits, globalisation deepens vulnerabilities; the market operates through a caste-coded social capital, which is uneven and exclusionary in nature. No doubt, globalisation has given a setback to Dalits in their traditional occupations. This displacement causes insecurity and forces Dalits to migrate to urban spaces. Globalisation has led to a rise in labor intermediaries. This contractualisation is central to the globalised political economy (Mehrotra, I., 2022). Dalits are disproportionately represented in contract work due to limited social capital and absence of secure employment networks. This intermediary system enables insecure and hazardous work conditions for the marginalised community. In India, over 90% of the Indian workforce remains in the informal sector, and Dalits are the major segment of it. This informalisation of work also extends to new sectors like gig workers – platform-based transport. Delivery system. (App-based services) where Dalits are over-represented due to the low entry barrier into high-skilled work. Gig work offers uncertain income, algorithm control, and no labor rights. Thus, gig workers continue the pattern of exclusion and informalisation under the new technological era.

Globalisation has shaped both rural and urban economies, but in diverse ways for so-called upper-caste and so-called lower-caste people (Dalits). In Indian society, livelihoods were reshaped by market liberalisation and labor restructuring.

When the capability approach is applied to Dalit livelihoods, it reveals:

- Deprivation is multidimensional.
- Lack of dignity
- Discrimination restricts the capabilities of an individual.
- Landlessness limits freedom of choice.
- Education alone is insufficient if caste blocks opportunities.

The capability approach helps to measure the expansion and erosion of Dalit opportunities in the

era of globalisation.

THREATS TO DALIT LIVELIHOOD UNDER GLOBALISATION

Dalits are a section of society that has been historically marginalised through untouchability. Occupation is based on birth, social exclusion, and landlessness. Globalisation intensifies the Dalit vulnerabilities.

Karl Polanyi's concept – the "embedding of the economy" – helps to understand how globalisation disrupts the traditional occupations such as bamboo work, poetry, and artisanal production of the Dalit community. Global competition replaced community-based economics with corporate forms of production. Dalit livelihoods were historically tied to service-based occupations, whereas globalisation exposes Dalits to highly competitive markets without state protection, which was essential for their survival (Gail Omvedt 1994).

For example, leatherwork. - Once a sector dominated by the Chamar community has shifted towards large-scale factories.

Teltumbde argues that globalisation has commodified Dalit labor without dismantling caste hierarchy. In simple words, caste occupation vanishes, but caste discrimination in economic life persists in other forms.

"Globalisation has produced a Dalit middle class, but it has also widened the distance between Dalits themselves." — Anand Teltumbde, "The Persistence of Caste".

Jane Bremen, in his seminal work on 'footloose labor', argues that new liberal regimes exploit the Dalits, the most marginalised section of society, in the form of recruiting cheap workers. The new liberal economy relies on the reserve army of flexible workers (Dalits). They enter the informal sector of employment marked by lack of security, welfare, and unionisation.

The concept of 'precariat' aptly describes this new class of insecure workers working in the informal sector., Standing, G. (2014). Dalit workers often experience wage theft, caste abuse by employers, unsafe working conditions, absence of contracts, and lack of legal protection.

This exploitation of Dalits is not a direct consequence of globalisation, but it intensified the unequal conditions of Dalit livelihoods. The historical exclusion of land forces Dalits to sustain their livelihood in the informal sector. Landlessness has been the cornerstone of Dalit poverty. Ambedkar, in his work 'The States and Minorities' (1947), emphasised that land is a fundamental condition for the economic independence of Dalits.

"Caste is not merely a division of labor; it is also a division of laborers." — Ambedkar, *Annihilation of Caste* (1936) - Dr B. R. Ambedkar

In this globalised era, landlessness interacts with new forms of displacement of Dalits to urban spaces like Delhi NCR, Gujarat (for industries), Maharashtra (construction and service sector), Kerala (plantations), Karnataka, and Telangana (for urban service industries).

OPPORTUNITIES CREATED BY GLOBALISATION FOR DALITS

Globalisation has reshaped socio-economic structures in ways that were unimaginable just a few decades ago. Scholars such as Manuel Castells and Anthony Giddens argue that globalisation has restructured the traditional social system and created new forms of opportunities. One of the most significant opportunities has been the rapid expansion of the service sector—including IT, BPOs, retail, and telecommunications—which has created jobs based on skills education. The spread of education and technology—particularly through digitalisation and the internet—has allowed Dalits to gain knowledge, build social capital, and break cultural barriers.

Thus, despite its limitations, globalisation has created pathways for upward mobility, economic independence, and social empowerment, enabling many Dalits to challenge historical caste-based exclusion and assert their presence in modern economic spaces.

CASE STUDY: DICCI (DALIT INDIAN CHAMBER OF COMMERCE AND INDUSTRY)

DICCI is the most significant development established in 2005 for the economic mobilisation of Dalits. Globalisation has opened new industrial sectors and technological development, which has created new opportunities for entrepreneurship.

Within this context, developments like DICCI are a direct challenge to the conventional caste-based ideology that restricted Dalits to labor jobs only.

The motto of DICCI is to '*be job givers, not job seekers*'

In the era of globalisation, the role of DICCI is economic and political as well as social, as it aims to democratise capital, which is a direct challenge to caste-controlled markets.

DICCI provides a platform for Dalits to seize new opportunities created by globalisation. However, Dalits were structurally excluded from commerce, credit, and industry, which is not only economic exploitation but also affects the social as well as the political sphere of life. (Ambedkar, 1936).

Key historical obstacles include the following:

- Lack of generational wealth. (Bourdieu's economic capital)
- Minimal exposure to business networks (social capital)
- Low cultural familiarity with industrial sectors (cultural capital)
- Discrimination in credit business contracting.

DICCI: Institutional mechanism and operations

It focuses on dismantling 3 major constraints: capital, market access, and networks. DICCI functions in a multi-tiered structure.

- National Executive Council.
- Sector-specific councils (IT, transport, manufacturing)
- Woman entrepreneur wings
- Youth Entrepreneur Forums.

It is a chamber-style national body that reflects corporate-style governance, professional management, and a grassroots reach. For enhancing access to credits and finance, DICCI partners with SIDBI and

NABARD to facilitate Mudra loans for first-generation entrepreneurs to provide credit support and guarantee schemes. Dalit enterprises collectively account for an estimated ₹60,000 crore in turnover, including 50+ Dalit-owned companies with turnovers above ₹10 crore (Social Justice Ministry, "Ventures of SC Entrepreneurs", 2019). DICCI works to create a collective credibility for Dalit entrepreneurs. Business entry is a major task for Dalits because dominant castes restrict it by monopolising credit networks (Weber's theory of social closure¹¹).

According to DICCI's Annual Report 2023–24, the organisation now has over 12,000 registered SC/ST entrepreneurs across India, with 30 state chapters and 7 international chapters. DICCI focuses on Dalits' capabilities, emphasising the expansion of substantive freedoms (Amartya Sen's capability approach). To achieve its goals, the organisation conducts digital literacy programmes, technical training, mentorship programmes, and entrepreneurship workshops.

RESILIENCE STRATEGIES TO BE ADOPTED BY DALIT COMMUNITIES

Globalisation has widened the gap between haves and have-nots because of the following reasons:

- In the private sector, money talks louder than need.
- tightened intellectual property rights
- Patent laws do not recognise traditional knowledge and systems of ownership.

To survive the consequences of globalisation, Dalits should urgently adopt the following resistance strategies-

Formation of your civil society - Collective action is the most powerful, resilient strategy. Ambedkar also emphasises 'organise, educate, and agitate'. Robert Putnam described it as 'bonding social capital' which strengthened solidarity and dignity among the marginalised section of society.

Skill development and education - Paulo Freire, the author of the theory of "critical pedagogy"¹³, sees education as the path of salvation. *"The market in India is not caste-neutral; caste networks continue to regulate entry, wages, and opportunities."* — Sukhadeo Thorat 'Caste, Discrimination and Exclusion in Modern India.'

Self-help groups and cooperatives – These institutions strengthen Dalit resilience by providing financial inclusion and access to credit. TK Oommen argues that cooperatives create collective economic identities, which help reduce the social vulnerabilities of marginalised communities.

"Entrepreneurship is the new form of Dalit empowerment." Milind Kamble

CONCLUSION

Globalisation has fundamentally restructured the economic and social landscape of Indian society. For Dalits, it creates new opportunities while intensifying other forms of marginalization. This study aims to show that globalisation is not a neutral economic process. It has produced an uneven outcome for the Dalit community. Globalization has transformed market forces, reinforcing new forms of hierarchy, and disadvantages. Dalits are a section of society who have been excluded from educational opportunities; that is why they are not able to survive the process of globalisation. Even in new liberal economic sectors like IT and service industries, caste discrimination persists in hidden forms. No doubt, globalisation has also opened new spaces for transformation. Access to technology allowed segments of Dalit youth to enter the new spaces to get rid of their traditional identity of being a lower caste. As highlighted, the rise of significant institutions like DICCI (Dalit Indian Chamber of Commerce and Industry). The institution works on the principle *"Dalits can be job givers, not merely job seekers."* Promotion of Dalit entrepreneurship is the need of the hour to uplift the Dalit community. Despite having good intentions, it still faces structural challenges such as market discrimination and limited capital, which need to be addressed on an urgent basis.

Overall, the study concludes that the impact of globalisation is both contradictory and contingent in nature. Improvement of Dalits' livelihoods requires policies that combine economic reforms with social justice. Sr Shankaran rightly said, *"Economic justice without social justice is inhuman, and social justice without economic justice is impossible."*

REFERENCES

- Robertson, R., & White, K. E. (2007). What is globalisation? The Blackwell companion to globalisation, 54-66.
- Beck, U. (2018). What is globalisation? John Wiley & Sons.
- Fischer, S. (2003). Globalisation and its challenges. American Economic Review, 93(2), 1-30.
- Wolf, M. (2004). Why does globalisation work (Vol. 3)? Yale University Press.
- Stiglitz, J. E. (2017). The overselling of globalisation. Business Economics, 52(3), 129-137.
- Berger, S. (2000). Globalisation and politics. Annual Review of Political Science, 3(1), 43-62.
- Bhoi, D. (2025). Economic growth, development, and education of scheduled castes: a line drawn from the neoliberal era. Contemporary Voice of Dalit, 17(3), 277-293.
- World Commission on the Social Dimension of Globalisation. (2004). Fair globalisation: Creating opportunities for all. International Labor Organization.

- Mandal, B. C. (2014). Globalisation and its impact on Dalits. *Voice of Dalit*, 7(2), 147-162.
- PALANITHURAI, G. (2017). Impact of Globalisation on the Life and Livelihood of the Poor. *Globalisation and Religion: Interactions and Divergences*. 196.
- Teltumbde, A. (2001). *Globalisation and the Dalits*.
- Kumar, V. (2008). *Defining the Dalits*. Centre for the Study of Social Systems, Jawaharlal, New Delhi: Nehru University.
- Dash, B. C. (2008). *Dalit Movement and Globalisation: New Modes of Organisation, Networks, and Information Flows* (Doctoral dissertation, Indian Institute of Technology, Bombay (India)).
- Giri, M. (2022). Globalisation of Livelihood: Weakening of Caste-Based Labour Regime of the Musahars. *Patan Prospective Journal*, 2(2), 84-97.
- Jogan, D. S. N. (2014). The process of globalisation affecting the lives of Dalits: a view of Dr BR Ambedkar. *BR Ambedkar* (March 23, 2014).
- Saxena, A. (2016). Globalization and the Transnationalism of 'Dalit' Identity: Probings from Modern India. In *Indian Transnationalism Online* (pp. 177-192). Routledge.
- Freedman, G., Williams, K. D., & Beer, J. S. (2016). Softening the blow of social exclusion: The responsive theory of social exclusion. *Frontiers in psychology*, 7, 1570.
- Taket, A. R., Crisp, B. R., Nevill, A., Lamaro, G., Graham, M., Barter-Godfrey, S., & Taket, A. R. (2009). *Theorizing social exclusion* (Vol. 2). London: Routledge.
- Raffo, C., & Reeves, M. (2000). Youth transitions and social exclusion: developments in social capital theory. *Journal of Youth Studies*, 3(2), 147-166.
- Mishra, D. K. (2023). The Political Economy of Poverty and Uneven Development. *Global Poverty*, 316.
- Mehrotra, I. (2022). *Political economy of class, caste, and gender: a study of rural Dalit labourers in India*. Routledge India.
- Omvedt, G. (2019). *Reinventing revolution: New social movements and the socialist tradition in India*. Routledge.
- Omvedt, G. (2017). *Ambedkar: Towards an Enlightened India*. Penguin UK.
- Omvedt, G. (1981). Capitalist agriculture and rural classes in India. *Economic and political weekly*, A140-A159.
- Harvey, D. (2017). The 'new' imperialism: accumulation by dispossession.
- Prakash, A. (2009). Dalit entrepreneurs in middle India. In *The comparative political economy of development* (pp. 317-342). Routledge.
- Standing, G. (2014). Understanding the precariat through labor and work. *Development and Change*, 45(5), 963-980.
- Heyer, J. (2009). The marginalisation of Dalits in a modernising economy is important. In *The Comparative Political Economy of Development* (pp. 251-273). Routledge.
- Jayal, N. G. (2015). Affirmative action in India: Before and after the neoliberal turn. *Cultural Dynamics*, 27(1), 117-133.
- Ghose, S. (2003). The Dalit in India. *Social Research: International Quarterly*, 70(1), 83-109.
- Sahoo, S. (2010). Political mobilisation, the poor, and democratisation in neoliberal India. *Journal of Contemporary Asia*, 40(3), 487-508.
- Sushmitha, R., & Chandra Keerthi, D. B. K. (2024). *Ambedkar and His Theories: From the Selected Works of Dr B. R. Ambedkar*. *BR Ambedkar* (October 18, 2024).
- Das, R. J. (2015). Critical observations on neoliberalism and India's new economic policy. *Journal of Contemporary Asia*, 45(4), 715-726.

- Kulyks, W. (2005). Amartya Sen's capability approach: Theoretical insights and empirical applications. Berlin, Heidelberg: Springer Berlin. Heidelberg.
- Walker, M. (2005). Amartya Sen's capability approach and education. *Educational Action Research*, 13(1), 103-110.
- Frediani, A. A. (2010). Sen's capability approach as a framework to the practice of development. *Development in Practice*, 20(2), 173-187.
- Singh, V. (2017). Education and emancipation of Dalit children: Analysing human development through the lens of the capability approach perspective. *Social Work Chronicle*, 6(1), 28-38.
- Ram, N. (2009). *Beyond Ambedkar: Essays on Dalits in India*. Har Anand Publications.
- Karmakar, A. K., & Jana, S. K. (2017). *Dr BR Ambedkar and Dalits in India: A Contemporary Exploration*.
- Ram, R. (2026). Political Economy of Social Democracy in Globalising India. *Studies in Critical Social Sciences*, 168.
- Zelliot, E. (2008). Understanding Dr BR Ambedkar. *Religion Compass*, 2(5), 804-818.

Disclaimer/Publisher's Note: The views, findings and claims expressed in this article are solely those of the author(s). The author(s) are responsible for the accuracy, originality, citations, permissions, and compliance with applicable legal and ethical requirements. Publication does not constitute endorsement of any claim, product, method, or service. To the fullest extent permitted by applicable law, the journal, its editors, reviewers, and UnivColl Publications disclaim liability for any loss, damage, or consequence arising from reliance on or use of the published content; however, the journal's and publisher's responsibilities concerning corrections, retractions, and the integrity of the scholarly record remain unaffected.